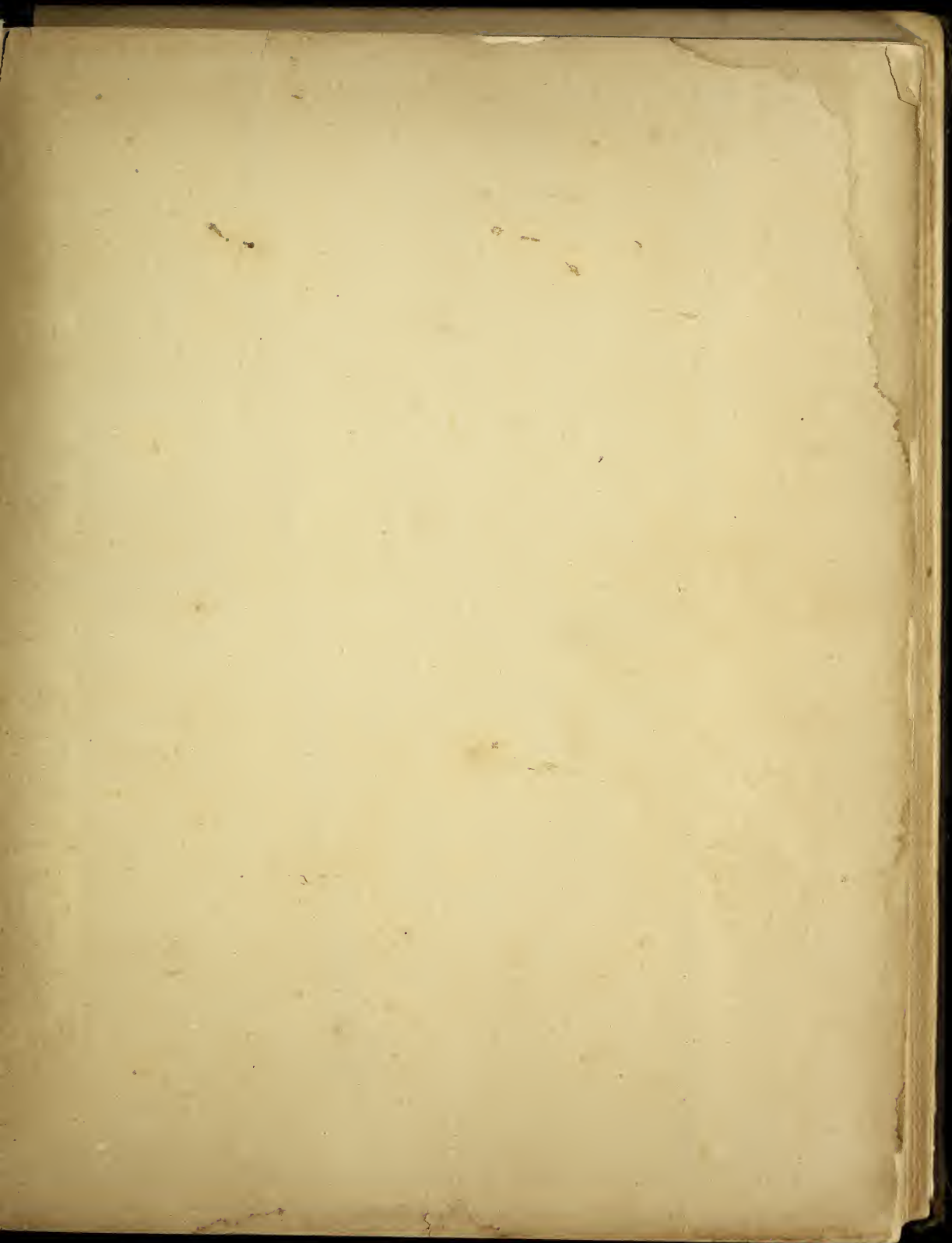
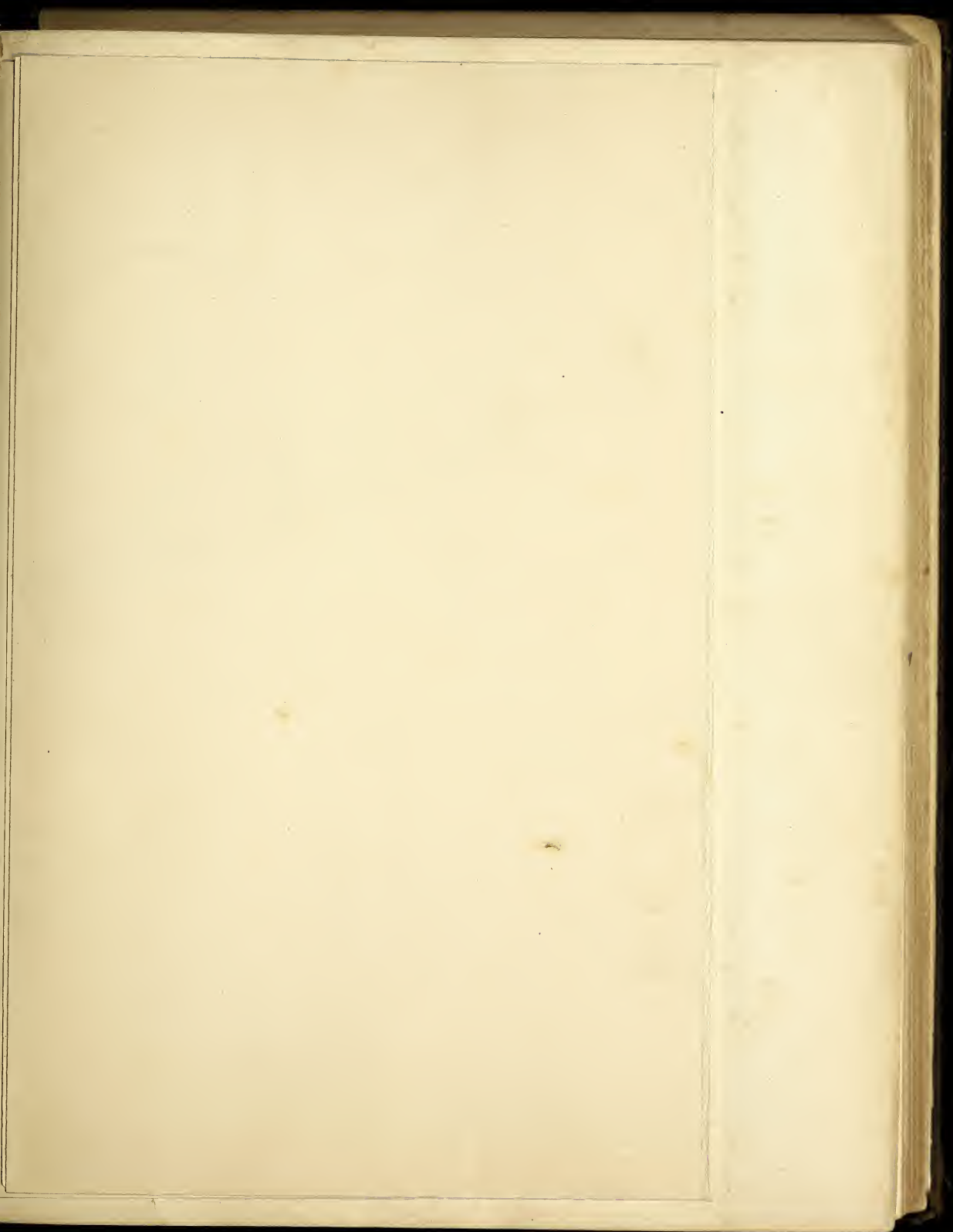


THE
NEW TESTAMENT
ILLUSTRATED
AND EXPLAINED.



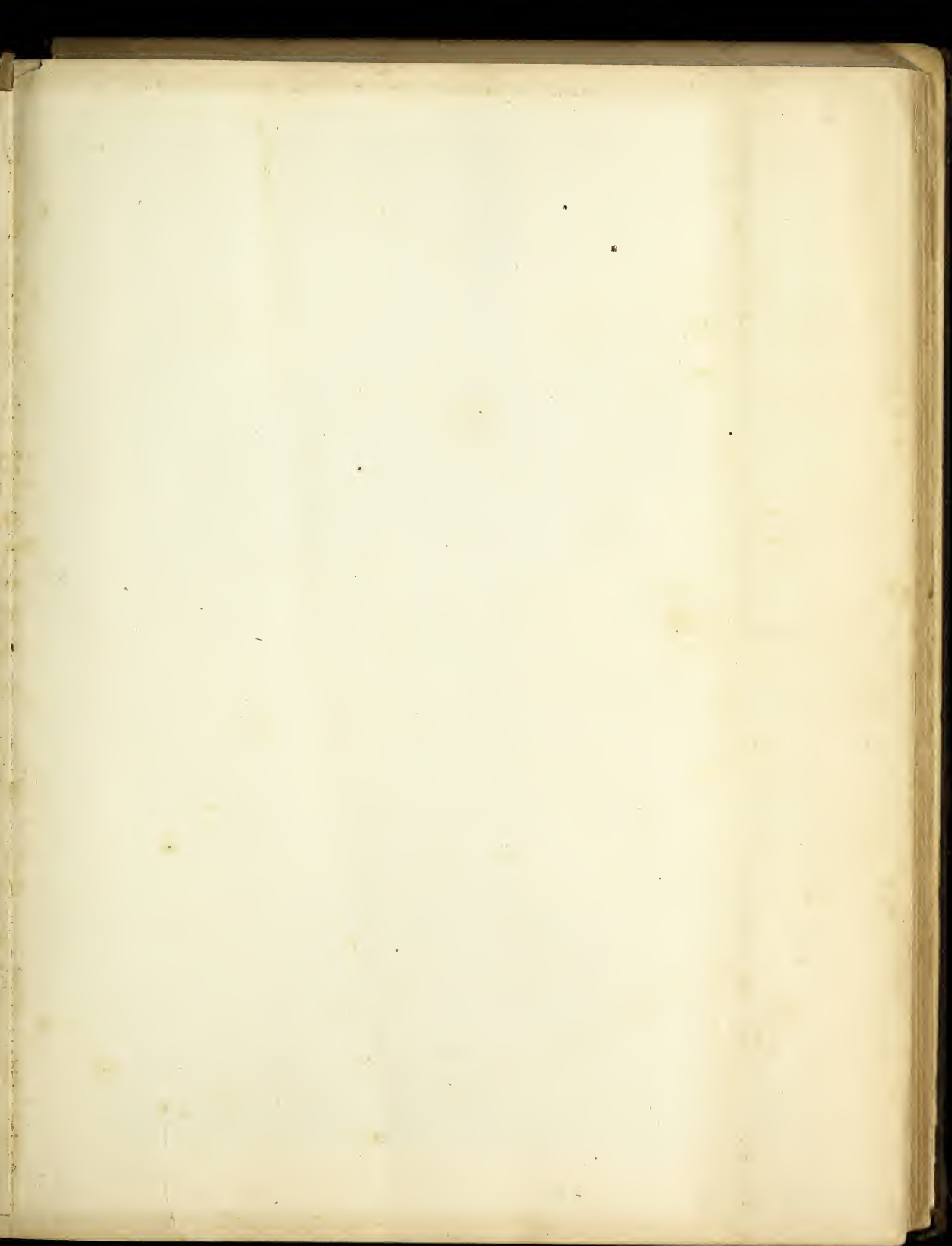


MAP OF BIBLE LANDS

Showing in red line the journeys of Christ and the Apostles while on earth—and showing, also, the journey of Photographic Artist Robert E. M. Bain, in the year 1894, in retracing these journeys, and photographing for this work the places as they appear to-day, where Christ delivered His sermons, performed His miracles, and the places where He lived. His prayers, pronounced His prophetic warnings, and the memorable places connected with the life of St. Paul, from Damascus where he was converted, to Rome where he was beheaded.







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PUBLISHER'S PREFACE.

This illustrated edition of the New Testament, specifically showing by means of photography, the actual places of the events mentioned in the four Gospels and the Acts of the Apostles, is in no sense experimental, since long before it was decided upon, the publishers were entirely convinced of its acceptability, desirability and absolute helpfulness, as throwing light upon Scriptural facts, and fixing more indelibly in the mind Scriptural incident. They had consulted upon the subject with many eminent divines, besides well-known Bible students and Gospel teachers, all of whom highly approved the idea of showing, in apposition with the text, pictures of these places as they exist to-day, which centuries ago were forever glorified by the presence and exalted by the divinely-potent ministry of our blessed Lord. The purpose was to picture, by the undeviating correctness of artistic photography,

"Those holy fields,
Over whose acres walked those blessed feet,
Which, many hundred years ago, were nailed
For our atonement to the bitter cross."

Encouraging sentiments of approval were aptly voiced in the words of a distinguished clergyman, who said: "Such an edition will serve to make the actual earthly existence of Christ very real indeed, and bring him wonderfully near to us. In correctly locating the events by actual photography you add clearness and force to the fact and fix it permanently as an 'Object-Lesson' in the mind as a more veritable truth."

Having therefore decided upon the undertaking, it was begun with a confident determination to spare no effort or expense to effectually carry out the novel but forceful and instructive plan of illustration. This involved a study of the best and latest authorities on the history, tradition, archaeology, and topography of the Holy Land, and also a special tour, which was made for this purpose of showing the actual scenes of New Testament events, under the direction of Robert E. M. Bain, the celebrated landscape and scenic photographer, whose outdoor photography had won medals in all the great expositions of recent times, in both Europe and America. The long, laborious and highly successful visit, occupied in constant travel and photographic work, traced literally the footsteps of Christ and the Apostles, with a corps of assistants, interpreters and guides. He brought back many hundred plates, from which the one hundred and eleven superb engravings embellishing this edition have been carefully selected as representing authentically the places made famous in those earthly journeys.

With these views, which appear in close juxtaposition to the text, every important New Testament happening is illustrated. For instance, the Sermon on the Mount is accompanied by a splendid engraving of the very place where the noblest discourse ever uttered by man was pronounced to the multitude; again, one sees the ancient well of Cana of Galilee, whence was drawn the water afterwards turned into wine; also Jacob's Well, where Jesus conversed with the Woman of Samaria; the Jordan, at the spot where He was baptized; the place where He prayed, in the Garden of Gethsemane; the road over which He toiled bearing the cross; the places of His crucifixion, entombment, transfiguration and ascension, and a hundred other spots connected with His life and mentioned in the Acts of the Apostles and the Epistles; all of surpassing interest to every student of Sacred Story.

v

PUBLISHER'S PREFACE.

No less care and attention have been bestowed upon the descriptions which accompany the views. While the picture is vivid and impressive, the story is interesting and authentic, and both thus afford a most valuable and satisfying adjunct to daily Bible reading, as well as to the more careful study involved in Gospel research and teaching.

But in order that the illustrated edition may be of the highest acceptability and utility to all, the Publishers have been particularly solicitous regarding the notes, explanations, references, commentaries and other aids and helps, as well as regarding its historical, biographical, chronological and tabular features. The above include: An abstract, from secular sources, of the period of Jewish History between the Old and New Testaments; the Gospel Dispensation as revealed in the Old Testament; a harmony of the Four Gospels, showing the events of the Life of Christ in chronological order; a list of passages in the New Testament cited from the Old; the names, titles, and appellations of the Savior; the Parables, with the Illustrations used and the lessons to be learned from each; the Miracles wrought by our Lord and by others to attest His Divinity; the warnings, promises, prayers and discourses of the Savior in chronological order; our Lord's Dispensation; a tabular analysis of the Sermon on the Mount, with the lessons inculcated; the trial, crucifixion, resurrection and ascension of Christ, with a description of His sufferings and death; the names, titles, personality and divinity of the Holy Ghost and His co-operation in the work of Redemption; a brief treatise on the authorship and date of the Books of the New Testament; a tabular memoir of St. Paul; an account of the lives of the Apostles; a list of the miracles wrought by the Holy Ghost, and the Apostles and Disciples, with the date and place of each—all of the above being accompanied by exhaustive reference to the text, and by a new Map on which are traced the journeys of Christ and His Apostles, from Bethlehem to Calvary and from Damascus to Rome; which journeys were laboriously and accurately retraced by our Photographic Artist.

From the above it clearly appears that the present edition is practically a Pictorial Cyclopedia of the New Testament, in most analytic form, as well as an illustrated life of the Savior, and it is confidently believed that it will, on these accounts, meet with sufficient favor to amply repay the large outlay, the almost infinite labor, and the great time bestowed upon its production.

The publishers take this opportunity of expressing their general obligation to all those who by word and work have lent aid to the enterprise, and all these may feel well assured that its ultimate favorable reception, predicted and promoted by them, will in a measure justify their encouragement which fostered the undertaking at the outset, and their assiduous toil and intelligent effort which attended the work from first to last.

If, as is sincerely hoped, this edition indeed makes the "actual earthly existence of Christ very real indeed, and brings Him wonderfully near to us," and brings us, in turn, even a little nearer to a more vivid conception and clearer understanding of the home, country, ministry and sinless life of the Sainted Man of Galilee, the work of Artist, Commentators, and Publishers will have been by no means in vain.

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THE PERIOD BETWEEN THE OLD AND NEW TESTAMENTS.

JEWISH HISTORY FROM SECULAR SOURCES.

JUDEA continued subject to the kings of Persia about two hundred years, but does not appear to have had a separate governor after Nehemiah. It was annexed to the province of Syria, and the administration of its affairs was left to the high-priest, subject to the control of the provincial rulers. This raised the high-priesthood to a degree of temporal dignity and power which very soon made it an object of ambition to the different members of the family of Aaron, and gave rise to many violent and disgraceful contests among them for the office.

Upon the overthrow of the Persian army by Alexander, Syria and the neighboring countries fell under his power, and Judea was taken after an obstinate resistance. Alexander then marched into Tyre to punish the Jews, who, as faithful subjects of the king of Persia, had sent the Tyrians supplies of provisions, and refused them to him. But it is related that, as he approached Jerusalem, and saw a procession of the people clothed in white coming to meet him, headed by Jaddus the high-priest, and all the priestly race, in their robes of office, his heart was turned to spare and favor them. He continued to them the free enjoyment of their laws and religion, and exempted them from tribute during their sabbatical years; and when he built the city of Alexandria, he placed a great number of Jews there, and gave to them the same privileges as to his Greek subjects.

After the death of Alexander and the division of his empire among his generals, Judea became a subject of contention between the kings of Syria and Egypt, which ended in its forming for a time part of the monarchy of Egypt. Ptolemy Soter, the king of Egypt, brought many thousands of the Jews into that country, settled them there and treated them kindly, placing them on an equality with the Greeks at Alexandria. Greek being the common language of that city, it was quickly learned by the Jewish settlers, and became the native language of their children who were born there, and who on that account, in process of time, were called *Hellenists*, or Grecian Jews, a name which afterward came to be applied generally to all Jews speaking the Greek language in foreign countries (see Acts vi. 1; ix. 29; xi. 20, etc.). These Grecian Jews had synagogues in Alexandria, in which the writings of Moses and of the prophets, translated into Greek for this purpose, were read every sabbath day. This translation, which is called the *Septuagint*, contributed much to spread the knowledge of true religion through the western part of the world. It came into common use among the Jews, and the quotations made from the Old Testament Scriptures in the New, by the evangelists and apostles, are often, though not always, from this version.

Seleucus, king of Syria, about 300 B. C., built numerous cities in Syria and Asia Minor, and regarding the Jews as good and faithful citizens, endeavored to attract them to his new cities by the offer of the same privileges as were enjoyed by the Greeks and Macedonians. They accordingly settled there in great numbers, especially at Antioch in Syria.

It is worthy of notice that by these events the Jews were brought into contact with a new form of heathenism. They had already encountered its more ancient and more barbarous forms during their sojourns in Egypt and in Babylon, the headquarters and central seats of idolatry in their days. But now, by their dispersion in Egypt, and the other countries bordering on the eastern end of the Mediterranean, they were everywhere brought into contact with the more cultivated and refined mythology and philosophy of the Greeks; and there are good grounds for believing that they were the means of communicating to the more candid and teachable among them some knowledge of a purer religion.

During the reign of Ptolemy Soter the prosperity of the Jews was much promoted by the internal administration of an excellent high-priest, Simon the Just. He repaired and fortified their city and temple, and made a spacious reservoir of water, "in compass as a sea."

After the Jewish nation had been tributary to the kings of Egypt for about eighty years, it became, by the conquest of Antiochus the Great, subject to the kings of Syria, but the Jews were still governed by their own laws, under the high-priest and council of the nation.

Judea, being situated between Syria and Egypt, suffered much during the whole of this period from the frequent wars in which those countries were engaged, and was the arena of many bloody and destructive battles. Besides this, the peace of the nation was greatly disturbed by the claims of rival candidates to the office of high-priest, which afforded to the kings of Syria frequent pretenses for interfering with the internal affairs of the nation. And all these evils were considerably aggravated by the corruption and misconduct of the chief men, and the increasing wickedness of the people, who began to neglect the worship and the law of God far more than they had ever done since their return from the captivity.

God saw it to punish the Jews for this defection by the hand of Antiochus Epiphanes, whose name was an army and plundered the city and temple of Jerusalem with every conceivable circumstance of cruelty and profanation. For three years and a half they were altogether deprived of their civil and religious liberties. The daily sacrifice was suspended; the temple itself was dedicated by Antiochus to Jupiter Olympius, whose statue was erected on the altar of burnt offering; the worship of Jehovah and the observance of his law were prohibited under the severest penalties; every copy of the sacred writings that could be seized was burned; and the people were required, under pain of death, to sacrifice to idols. Never before had the Jews been exposed to so furious a persecution. The apostates were numerous, but a remnant continued faithful; and these events were doubtless useful in calling the attention of the heathen around to those great principles for which many of the Jews were willing to peril their lives.

At length, God raised up a deliverer for his people in the noble family of the Asamoneans. Mattathias, a priest eminent for his piety and resolution, and the father of five sons, encouraged the people, by his example and exhortations, "to

stand up for the law," and having collected around him a large number of faithful men, he undertook to deliver his people, and to restore the worship of the God of Israel. But being very old when he engaged in this arduous work, he did not live to see its completion. At his death his eldest son Judas succeeded to the command of the army, in which he was greatly assisted by his brother Simon, a man of remarkable prudence. The motto on his standard was Exod. xv. 11: "Who is like unto thee among the gods, O Jehovah?" the Hebrew words being: *Mi Camoka Ba'im Jehovah*; and from the initial letters of these words, MCBJ, is said to be derived the word *Maccabi* or *Maccabee*, which became the surname of the family.

After several victories over the troops of Antiochus, Judas Maccabeus gained possession of Jerusalem; and his first care was to repair and purify the temple for the restoration of the Divine worship. This reconsecration of the temple and revival of its worship was ever after celebrated by an annual feast of eight days. It occurred at the time of the winter solstice (165 B. C.), and was called the Feast of the Dedication (John x. 22).

The war was carried on for twenty-six years, with five successive kings of Syria, and after many sanguinary battles the Syrians were driven out of the country, and the Jews, under their Maccabean princes, regained for a time their independence and the free exercise of their religion, which they commemorated by commencing a new epoch in 143 B. C. as the year of "the freedom of Jerusalem." They had again regular troops, strong garrisons and alliances with other powers, including even Rome, and the boundaries of the state were extended by the subjugation of the Idumeans and Philistines, as well as of Moab, Ammon and Arabia Petrea. Previously to this, in the year 153 B. C., as the Asamonean family were descended from the eldest branch of the race of Aaron, the office of high-priest was assumed by Jonathan, the then reigning prince, and it remained in the family until the usurpation of Herod.

This season of prosperity was, however, of short duration. The nation was exceedingly troubled by internal dissensions, especially on the part of the Pharisees, who first appear prominently in history in the reign of John Hyrcanus, as forming a large and powerful body, of turbulent character and lofty pretensions, and carrying on fierce quarrels with the rival sect of the Sadducees, which led upon one occasion to a dreadful civil war. There were also violent contests for the throne between rival members of the royal family, which greatly weakened the nation, and it was ill-prepared to withstand the extending power of Rome, which in the year 63 B. C. subjugated Syria, and soon afterward conquered Egypt. In the year 63 B. C. Pompey marched his army into Judea, besieged and took Jerusalem and made the country tributary to the Romans, though it was still governed by the Maccabean princes. During the reigns of the latter princes of this family, Herod Antipater, an Idumean by birth, obtained a position of power and influence in the land, and after his death, his son, Herod the Great, so ingratiated himself with the Romans that he obtained the appointment of king of Judea in the place of Antigonus. He had, however, some difficulty in obtaining possession of his kingdom, as the people were greatly attached to the Maccabean kings. But he came against Jerusalem with a Roman army of 60,000 men and, after a siege of above half a year, took the city by storm, and massacred many of the inhabitants. Shortly afterward he put to death Antigonus, and thus ended the Asamonean dynasty, after it had subsisted a hundred and twenty-six years.

Herod was a man of great abilities and of indomitable resolution, but an ambitious and cruel tyrant, unscrupulous as to the means by which he gained his ends. He persecuted to death all the members and adherents of the Asamonean house, and he even put to death his wife and two of his own sons. He degraded the high-priesthood by making the tenure of the office dependent on his own pleasure. In order to gain popularity with his subjects, as well as to increase his own fame, he greatly enlarged and beautified the temple at Jerusalem, making it, in some respects, more magnificent than that of Solomon. He also erected in neighboring cities many heathen temples, and constructed numerous public works, such as bridges, roads, baths, aqueducts and harbors, the cost of which he defrayed by heavy exactions upon his subjects.

In the thirty-sixth year of the reign of Herod, while Augustus was emperor of Rome, THE SAVIOUR OF THE WORLD WAS BORN.

Herod was succeeded in the government of the greater part of Palestine by his son Archelaus, who acted with great cruelty and injustice, and in the tenth year of his reign, upon a complaint being made against him by the Jews, he was banished by Augustus to Vienne, in Gaul, where he died. Publius Sulpicius Quirinus (who is called in Greek Cyrenias, Luke ii. 2), the president of Syria, was then sent to reduce the countries over which Archelaus had reigned to a Roman province, and a governor of Judea was appointed under the title of Procurator, subordinate to the president of Syria. But the Jews were still permitted to exercise their religious worship without molestation or restraint.

Meanwhile, in the Gentile world, the old systems of idolatry had fallen into disrepute, partly through the extreme corruptions of worship and of morals connected with them, and partly through the cultivation of Grecian philosophy, the conflicting theories of which, however, utterly failed to satisfy the wants of mankind, as they afforded little solid truth and produced no moral renovation. At the same time, the universal prevalence of the Roman power, ensuring internal peace and facilitating communication between different parts of the world, together with its indifference to the various forms of religious belief and worship, opened, for a time, a wider field for the diffusion of the gospel. So that Providence combined all these circumstances to mark this as the "fulness of time," when the expected SAVIOUR should come into the world.

THE GOSPEL DISPENSATION

AS REVEALED IN THE OLD TESTAMENT.

OUR LORD'S PEDIGREE, SUFFERINGS AND GLORY.

ORDER.	NATURE.	TEXT IN OLD TESTAMENT.	CITED IN NEW TESTAMENT.
I.	THE SEED OF THE WOMAN.....	Gen. iii. 15.	Gal. iv. 4; 1 Tim. ii. 15; Rev. xii. 5.
II.	BORN OF A VIRGIN.....	Ps. xxii. 10; lxix. 8; lxxxvi. 16; cxvi. 16; Isa. vii. 14; xlix. 1; Jer. xxxi. 22; Mic. v. 3.	Matt. i. 23; Luke i. 26-35.
III.	OF THE FAMILY OF SHEM.....	Gen. ix. 26.	
IV.	OF THE RACE OF THE HEBREWS.....	Ex. iii. 18.	John iv. 9; xviii. 35.
V.	OF THE SEED OF ABRAHAM.....	Gen. xli. 3; xviii. 18; xxii. 18.	Matt. i. 1; John viii. 56; Acts iii. 25; Heb. ii. 16.
VI.	OF THE LINE OF ISAAC.....	Gen. xvii. 19; xxi. 12; xxv. 4.	Rom. ix. 7; Gal. iv. 22-28; Heb. xi. 18.
VII.	OF JACOB OR ISRAEL.....	Gen. xxviii. 4-14; Ex. iv. 22; Num. xxiv. 7-17; Ps. cxxxv. 4, etc.; Isa. xlii. 8; xlix. 6; Jer. xiv. 8.	Luke i. 68; ii. 32; Acts xviii. 20.
VIII.	OF THE TRIBE OF JUDAH.....	Gen. xlix. 10; 1 Chron. v. 2; Mic. v. 2.	Matt. ii. 6; Heb. vii. 14; Rev. v. 5.
IX.	OF THE HOUSE OF DAVID.....	2 Sam. vii. 12-15; 1 Chron. xvii. 11-14; 2 Chron. vi. 42; Ps. lxxxix. 4-36; cxxvii. 10-17; Isa. ix. 7; xl. 1; lv. 3, 4; Jer. xxiii. 5, 6; Amos ix. 11.	Matt. i. 1; Luke i. 69; ii. 4; John vii. 42; Acts ii. 30; xiii. 23; Rom. i. 3; 2 Tim. ii. 8; Rev. xxii. 16.
X.	BORN AT BETHLEHEM, THE CITY OF DAVID.....	Mic. v. 2.	Matt. ii. 6; Luke ii. 4; John vii. 42.
XI.	HIS PASSION OR SUFFERINGS.....	Gen. iii. 15; Ps. xxii. 1-18; xxxi. 13; lxxxix. 38-45; Isa. liii. 1-12; Dan. ix. 26; Zech. xiii. 6, 7.	Matt. xxvi. 31; Luke xxiv. 26; John i. 29; Acts viii. 32-35; xxvi. 23.
XII.	HIS DEATH ON THE CROSS.....	Num. xxi. 9; Ps. xvi. 10; xxii. 16; xxxi. 22; Isa. liii. 8, 9; Dan. ix. 26.	Matt. xx. 19; xxvi. 2; John iii. 14; viii. 28; xii. 32, 33; 1 Cor. xv. 3; Col. ii. 14; Phil. ii. 8.
XIII.	HIS ENTOMBMENT AND EMBALMENT.....	Isa. liii. 9.	Matt. xxvii. 12; Mark xiv. 8; John xii. 7; xix. 40; 1 Cor. xv. 4.
XIV.	HIS RESURRECTION ON THE THIRD DAY.....	Ps. xvi. 10; xvii. 15; xlix. 15; lxxiii. 24; Jon. i. 17.	Matt. xii. 40; xvi. 4; xxvii. 63; John ii. 19; Acts ii. 27-31; xiii. 35; 1 Cor. xv. 4.
XV.	HIS ASCENSION INTO HEAVEN.....	Ps. viii. 5, 6; xlv. 5; lxxviii. 13; ex. 1.	Acts i. 9; ii. 35; John xx. 17; Eph. iv. 8-10; Heb. i. 3; ii. 9; Rev. xii. 5.
XVI.	HIS COMING TO JUDGMENT.....	Job xix. 25-29; Ps. l. 1-6; Eccles. xii. 14; Isa. xl. 10; lxii. 11; Jer. xxiii. 5, 6; Dan. vii. 13, 14; xii. 2, 3; Hos. iii. 5; Mic. v. 3; Hag. ii. 7.	Matt. xxiv. 3-30; xxv. 31-46; xxvi. 64; John v. 25; v. 28-30; Acts xvii. 31; xxiv. 25; Heb. ix. 28; Rev. xx. 4; xx. 11-15; xxii. 20.

HIS CHARACTER AND OFFICES, HUMAN AND DIVINE.

ORDER.	NATURE.	TEXT IN OLD TESTAMENT.	CITED IN NEW TESTAMENT.
I.	THE SON OF GOD.....	Sam. vii. 14; 1 Chron. xvii. 13; Ps. ii. 7; lxxii. 1; Prov. xxx. 4; Dan. iii. 23.	Mark i. 1; Luke i. 35; Matt. iii. 17; xvii. 5; John i. 34-50; iii. 16-18; xx. 31; Heb. i. 1-5; Rom. i. 4; 1 John iv. 14; Rev. i. 5, 6.
II.	THE SON OF MAN.....	Ps. viii. 4, 5; Dan. vii. 13.	John i. 51; iii. 13; v. 27; Matt. xvi. 13; xxvi. 64; Heb. ii. 7; Rev. i. 13; xiv. 14.
III.	THE HOLY ONE, OR SAINT.....	Deut. xxxiii. 8; Ps. xvi. 10; lxxxix. 19; Isa. x. 17; xxix. 23; xlix. 7; Hos. xi. 9; Hab. i. 12; iii. 3.	Mark i. 24; Luke i. 35; iv. 34; 1 John ii. 20.
IV.	THE MOST HOLY.....	Dan. ix. 24.	
V.	THE JUST ONE, OR RIGHTEOUS.....	Isa. xli. 2; Jer. xxiii. 5; Zech. ix. 9; Ps. xxxiv. 19, 21.	Luke i. 17; Matt. xxvii. 19-24; Luke xxiii. 47; Acts iii. 14; vii. 52; xxii. 14; 1 John ii. 1, 29; James v. 6.
VI.	THE WISDOM OF GOD.....	Prov. viii. 22-30.	Matt. xi. 19; Luke xi. 49; 1 Cor. i. 24.
VII.	THE ORACLE (OR WORD) OF THE LORD, OR OF GOD.....	Gen. xv. 1-4; 1 Sam. iii. 1-21; 2 Sam. vii. 4; 1 Kings xvii. 8-24; Ps. xxxiii. 6; Isa. xl. 8; Jer. xxv. 3; Mic. iv. 2.	John i. 1-14; iii. 34; Luke i. 2; Heb. iv. 12; xi. 3; 1 Pet. i. 23; 2 Pet. iii. 5; Rev. xix. 13.
VIII.	THE REDEEMER, OR SAVIOUR.....	Gen. xlviii. 16; Job xix. 25-27; Ps. xix. 14; Isa. xli. 14; xlv. 6; xlviii. 4; lix. 20; lxxii. 11; lxxiii. 1; Jer. i. 34.	Matt. i. 21; iv. 42; Luke ii. 11; John i. 29; Acts v. 31; Rom. xi. 26; Rev. v. 9.
IX.	THE LAMB OF GOD.....	Gen. xxii. 8; Isa. liii. 7.	John i. 29; Acts viii. 32-35; 1 Pet. i. 19; Rev. v. 6; xiii. 8; xv. 3; xxi. 22; xxii. 1.
X.	THE MEDIATOR, INTERCESSOR OR ADVOCATE.....	Job xxxiii. 23; Isa. liii. 12; lix. 16.	Luke xxiii. 34; 1 Tim. ii. 5; Heb. ix. 15; 1 John ii. 1; Rev. v. 9.
XI.	SHILOH, THE APOSTLE.....	Gen. xlix. 10; Ex. iv. 13.	Matt. xv. 24; Luke iv. 18; John ix. 7; xvii. 3; xx. 21; Heb. iii. 1.
XII.	THE HIGH-PRIEST.....	Ps. ex. 4; Isa. lix. 16.	Heb. iii. 1; iv. 14; v. 10; ix. 11.
XIII.	THE PROPHET LIKE MOSES.....	Deut. xviii. 15-19.	Mark vi. 15; Luke xvii. 19; John i. 17-21; vi. 14; Acts iii. 22, 23.
XIV.	THE LEADER, OR CHIEF CAPTAIN.....	Josh. v. 14; 1 Chron. v. 2; Isa. lv. 4; Mic. v. 2; Dan. ix. 25.	Matt. ii. 6; Heb. ii. 10.
XV.	THE MESSIAH, CHRIST, KING OF ISRAEL.....	1 Sam. ii. 10; 2 Sam. vii. 12; 1 Chron. xvii. 11; Ps. ii. 2, 6; lv. 1, 6; lxxii. 1; lxxxix. 38; Isa. lxi. 1; Dan. ix. 26.	Matt. ii. 2-4; xvi. 16; Luke xxiii. 2; John i. 41-49; vi. 69; Acts iv. 26, 27; x. 38.
XVI.	THE GOD OF ISRAEL.....	Ex. xxiv. 10, 11; Josh. xvii. 19; Judg. xi. 23; 1 Sam. v. 11; 1 Chron. xvii. 24; Ps. xli. 13; Isa. xlv. 3; Ezck. viii. 4.	Matt. xv. 31; xxii. 37; John x. 28.
XVII.	THE LORD OF HOSTS, OR THE LORD.....	2 Sam. vii. 26; 1 Chron. xvii. 24; Ps. xxiv. 10; Isa. vi. 1-5; Mal. i. 14.	Rom. xii. 19; Phil. ii. 9-11.
XVIII.	KING OF KINGS, AND LORD OF LORDS.....	Ps. lxxxix. 27; ex. 1; Dan. vii. 13, 14.	Matt. xxviii. 18; John iii. 35; xiii. 3; 1 Cor. xv. 25; Eph. i. 20-22; Col. iii. 1; Rev. xix. 16.

A HARMONY OF THE FOUR GOSPELS;

OR, THE EVENTS IN OUR LORD'S LIFE IN CHRONOLOGICAL ORDER.

SECT.	THE CONSECUTIVE NARRATIVE OF THE GOSPELS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
PART I.—EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.						
TIME: <i>About thirteen years and a half.</i>						
1.	The Genealogies.....	Jerusalem.....	i. 1-17		iii. 23-38	
2.	The birth of John announced to Zacharias.....	Nazareth.....			i. 5-25	
3.	The birth of Jesus announced to Mary.....	Juttah?.....			i. 26-38	
4.	Mary's visit to Elizabeth, and her song of praise.....	Juttah?.....			i. 39-56	
5.	The birth of John the Baptist.....	Nazareth.....	i. 18-25		i. 57-80	
6.	An angel appears to Joseph.....	Bethlehem.....			ii. 1-7	
7.	The flight of Jesus.....	Near Bethlehem.....			ii. 8-20	
8.	Angelic mission to the shepherds.....	Beth'lm and Jerusalem.....			ii. 21-38	
9.	The circumcision of Jesus, and his presentation in the temple.....	Jeru. and Bethlehem.....	ii. 1-12			
10.	The visit of the Magi.....	Nazareth.....	ii. 13-23		ii. 39, 40	
11.	The flight into Egypt. Herod's cruelty. The return from Egypt to.....	Jerusalem.....			ii. 41-52	
12.	At twelve years of age Jesus goes to the passover.....					
PART II.—ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.						
TIME: <i>About one year; commencing about eighteen years after Sect. 12.</i>						
13.	The Ministry of John the Baptist.....	The Desert. Jordan.....	iii. 1-12	i. 1-8	iii. 1-18	
14.	The baptism of John.....	The Jordan.....	iii. 13-17	i. 9-11	iii. 21-23	
15.	The temptation.....	Desert of Judea.....	iv. 1-11	i. 12, 13	iv. 1-13	
16.	Testimony of John the Baptist to Jesus.....	Bethabara.....				i. 15-34
17.	Two of John's disciples follow Jesus. Andrew brings Peter to him.....	Bethabara.....				i. 35-42
18.	Jesus returns to Galilee. Philip becomes his disciple, and brings Nathanael.....	Galilee.....				i. 43-51
19.	The marriage at Cana in Galilee. Visit to Capernaum.....	Cana and Capernaum.....				ii. 1-12
PART III.—FROM THE FIRST PASSOVER DURING OUR LORD'S PUBLIC MINISTRY UNTIL THE SECOND.						
TIME: <i>One year.</i>						
20.	Jesus goes to Jerusalem to the passover—drives the traders out of the temple.....	Jerusalem.....				ii. 13-25
21.	Nicodemus visits him at night.....	Jerusalem.....				iii. 1-21
22.	Jesus leaves Jerusalem, but remains in Judea and makes disciples. Further testimony of John the Baptist.....	Enon.....				iii. 22-36
23.	Jesus departs for Galilee after John is cast into prison.....	Galilee.....	iv. 12	i. 14	iv. 14	iv. 1-3
24.	Passing through Samaria, he converses with a woman of Sychar at Jacob's well. Many Samaritans believe on him.....	Samaria.....				iv. 4-42
25.	He arrives in Galilee, and teaches there publicly.....	Galilee.....	iv. 17	i. 14, 15	iv. 14, 15	iv. 43-45
26.	He comes again to Cana—heals the son of a nobleman living ill at Capernaum.....	Cana.....				iv. 46-54
27.	Jesus at Nazareth; he is there rejected. He goes to Capernaum, fixes his abode there, and teaches publicly on the Sabbath.....	Nazareth—Capernaum.....	iv. 13-16		iv. 16-31	
28.	The call of Peter, Andrew, James and John, and the miraculous draught of fishes.....	Sea of Galilee: near Capernaum.....	iv. 18-22	i. 16-20	v. 1-11	
29.	Jesus heals a demoniac in the synagogue.....	Capernaum.....		i. 21-28	v. 31-37	
30.	He heals Peter's wife's mother, and many others.....	Capernaum.....	viii. 14-17	i. 29-34	iv. 38-41	
31.	He makes his first circuit with his disciples throughout.....	Galilee.....	iv. 23-25	i. 35-39	iv. 42-44	
32.	He heals a leper. On account of his great popularity he retires to.....	The Desert.....	viii. 2-4	i. 40-45	v. 12-16	
33.	He returns to Capernaum. The people flock to him. He heals a paralytic let down through the roof.....	Capernaum.....	ix. 2-8	ii. 1-12	v. 17-26	
34.	He calls Matthew to follow him.....	Sea of Galilee.....	ix. 9	ii. 13, 14	v. 27, 28	
PART IV.—FROM THE SECOND PASSOVER UNTIL THE THIRD.						
TIME: <i>One year.</i>						
35.	Jesus at Jerusalem at the passover; heals an infirm man at the pool of Bethesda on the Sabbath. The Jews seek to kill him.....	Jerusalem—Bethesda.....				v. 1-47
36.	The disciples pluck ears of corn on the Sabbath.....	On the way to Galilee.....	xii. 1-8	ii. 23-28	vi. 1-5	
37.	Healing of a withered hand on the Sabbath.....	Galilee.....	xii. 9-14	iii. 1-6	vi. 6-11	
38.	Jesus withdraws to the Desert of Galilee, and is followed by great multitudes from the surrounding country. He heals many.....	Sea of Galilee.....	xii. 15-21	iii. 7-12	vi. 12-19	
39.	He retires to the mountain, and chooses the twelve; the people follow him.....	Near Capernaum.....	x. 2-4	iii. 13-19	vi. 20-49	
40.	The sermon on the mount.....	North of Capernaum.....	v. 1 to viii. 1		vii. 1-10	
41.	Healing of a centurion's servant.....	Capernaum.....	viii. 5-13			
42.	Jesus raises a widow's son at Nain. His fame spreads through all the neighborhood and in Judea.....	Nain.....			vii. 11-17	
43.	John the Baptist in prison sends disciples to Jesus.....	Nain.....	xi. 2-19		vii. 18-35	
44.	Jesus upbraids inhabitants of Chorazin, Bethsaida and Capernaum for unbelief.....	Capernaum?.....	xi. 20-30		vii. 36-50	
45.	While sitting at meat with a Pharisee, Jesus is annoyed by a penitent woman.....	Galilee.....			viii. 1-3	
46.	Jesus, with the twelve, makes a second circuit.....	Capernaum.....	xii. 22-37	iii. 19-30	xi. 14, 15, 17-23	
47.	He heals a demoniac. The scribes and Pharisees charge him with being in league with Satan.....	Capernaum.....	xii. 38-45	iii. 31-35	xi. 16, 24-36	
48.	Our Lord's remarks upon their request of a sign.....	Capernaum.....	xii. 46-50		viii. 19-21	
49.	His remark respecting his mother and brethren.....	Capernaum.....			xi. 37-54	
50.	At a Pharisee's table, he exposes the hypocrisy of the Pharisees and scribes, and denounces woes against them.....	Galilee.....			xii. 1-59	
51.	He discourses upon hypocrisy, worldliness and unwatchfulness.....				xiii. 1-9	
52.	Our Lord's observations upon the slaughter of certain Galileans. Parable of the barren fig tree.....					
53.	A great multitude collect around him, and he addresses them out of a vessel on the lake. Parable of the sower.....	Sea of Galilee.....	xiii. 1-23	iv. 1-25	viii. 4-18	

A HARMONY OF THE FOUR GOSPELS;

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(CONTINUED FROM PRECEDING PAGE.)

SECT.	THE CONSECUTIVE NARRATIVE OF THE GOSPELS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
54.	Parables of the tares, the grain of mustard seed, the leaven, the hidden treasure, the pearl of great price, and the net cast into the sea.....	Sea of Galilee.....	xiii. 24-53	iv. 26-34		
55.	Jesus crosses the lake with his disciples, and the net cast into the sea.....	Sea of Galilee.....	viii. 18-27	iv. 35-41	viii. 22-25	
56.	He casts the devils out of two demoniacs of Gadara.....	S. E. Sea of Galilee.....	viii. 28	v. 1-21	viii. 26-40	
57.	The feast at Levi's house, with publicans and sinners.....	Capernaum.....	ix. 10-13	ii. 15-17	v. 29-32	
58.	The question of John's disciples respecting fasting, and our Lord's reply.....	Capernaum.....	ix. 14-17	ii. 18-22	v. 33-39	
59.	Raising of Jairus's daughter; and healing of a woman with issue of blood.....	.....	ix. 18-26	v. 22-43	viii. 41-56	
60.	Two blind men healed, and a dumb spirit cast out.....	Capernaum.....	ix. 27-34			
61.	Jesus teaches in his own country, and is rejected.....	Nazareth.....	xiii. 54-58	vi. 1-6		
62.	A third circuit throughout the country. The twelve sent forth.....	Galilee & Capernaum.....	ix. 35 to xi. 1	vi. 6-13	ix. 1-6	
63.	Herod supposes Jesus to be John the Baptist, whom he had beheaded.....	.....	xiv. 1-12	vi. 14-29	ix. 7-9	
64.	The twelve return to Jesus. He retires with them to a desert place on the other side of the Sea of Galilee. He feeds five thousand.....	Sea of Galilee.....	xiv. 13-21	vi. 30-44	ix. 10-17	vi. 1-14
65.	The disciples return across the Sea of Galilee, and at night Jesus comes to them walking upon the water. He goes to.....	Genesaret.....	xiv. 22-36	vi. 45-56		vi. 15-21
66.	The people seek Jesus and find him at Capernaum. He teaches in the synagogue. Many disciples are offended, and leave. Peter's confession.....	Capernaum.....				vi. 22-71
	PART V.—FROM THE THIRD PASSOVER UNTIL OUR LORD'S ARRIVAL AT BETHANY, SIX DAYS BEFORE THE FOURTH.					vii. 1
	TIME: <i>One year, less one week.</i>					
67.	Pharisees and Scribes from Jerusalem object to the disciples' disregarding tradition of elders with respect to washing of hands. Our Lord's reply.....	Capernaum.....	xv. 1-20	vii. 1-23		
68.	Jesus goes to borders of Tyre and Sidon. A Syrophenician woman obtains deliverance for her daughter.....	Coast Tyre and Sidon	xv. 21-28	vii. 24-30		
69.	He returns through Decapolis; he heals many and feeds four thousand.....	Sea of Galilee.....	xv. 29-38	vii. 31 to viii. 9		
70.	Jesus sends away the people and crosses the lake to Dalmanutha. The Pharisees and Sadducees again require a sign.....	Magdala.....	xv. 39-xvi. 4	viii. 10-12		
71.	Jesus again crosses lake. Disciples cautioned against heaven of Pharisees, etc.	Bethsaida.....	xvi. 4-12	viii. 13-21		
72.	A blind man healed.....	Bethsaida (Julias).....		viii. 22-26		
73.	Jesus goes to the region of Cæsarea Philippi. Peter and the other disciples again profess their faith in him.....	Reg. Cæsarea Philippi	xvi. 13-20	viii. 27-30	ix. 18-21	
74.	He foretells his own death and resurrection and the trials of his followers.....	Reg. Cæsarea Philippi	xvi. 21-28	viii. 31-38	ix. 22-27	
75.	Our Lord's transfiguration and subsequent discourse.....	Mount Tabor.....	xvii. 1-13	ix. 2-13	ix. 28-36	
76.	Healing of a demoniac, whom the disciples could not heal.....	In the Plain.....	xvii. 14-21	ix. 14-29	ix. 37-43	
77.	Jesus again foretells his own death and resurrection.....	Galilee.....	xvii. 22, 23	ix. 30-32	ix. 43-45	
78.	The tribute-money miraculously provided.....	Capernaum.....	xvii. 24-27	ix. 33		
79.	The disciples contend who shall be the greatest. Jesus exhorts to humility, forbearance and brotherly love.....	Capernaum.....	xviii. 4-35	ix. 33-50	ix. 46-50	
80.	The seventy instructed and sent out.....	Samaria.....			x. 1-16	
81.	Jesus finally leaves Galilee to go up to Jerusalem to the feast of Tabernacles. A Samaritan village refuses to receive him.....	Galilee to Jerusalem.....			ix. 51-56	vii. 2-10
82.	Ten lepers cleansed.....	Samaria.....			xviii. 11-19	vii. 11-53
83.	Jesus at Jerusalem at the festival of Tabernacles (about six months after the third passover). He teaches in the temple. Rulers attempt to seize him.....	Jerusalem.....				viii. 1
84.	His judgment is asked on a woman guilty of adultery.....	Jerusalem.....				viii. 2-11
85.	He reproves the unbelieving Jews, and they attempt to stone him.....	Jerusalem.....				viii. 12-59
86.	Reply to the question of a lawyer. Parable of the good Samaritan.....	Jerusalem.....			x. 25-37	
87.	The disciples again taught how to pray.....	Near Jerusalem.....			xi. 1-13	
88.	The seventy return, having accomplished their mission.....	Jerusalem.....			x. 17-24	ix. 1-41
89.	A man born blind is healed on the Sabbath. Questions and objections.....	Jerusalem.....				x. 1-21
90.	Jesus in the temple at the festival of Dedication (about three months after the feast of Tabernacles; see 83). The Jews seek to seize him; he retires beyond Jordan, and many resort to him.....	Bethany.....				x. 22-42
91.	He goes to Bethany and raises Lazarus from the dead.....	Bethany.....				xi. 1-46
92.	The Jewish council determine to put Jesus to death. He retires with his disciples to Ephraim near the wilderness.....	Ephraim.....				xi. 47-54
93.	He withdraws beyond Jordan, and heals an infirm woman on the Sabbath.....	Near Jordan.....	xix. 1, 2	x. 1	xiii. 10-21	
94.	He goes through Perea toward Jerusalem, teaching on his way. Some Pharisees warn him respecting Herod.....	Perea.....				xiii. 22-35
95.	He dines with a chief Pharisee on the Sabbath, and addresses the guests. Parable of the great supper.....	Journey to Jerusalem.....			xiv. 1-24	
96.	He teaches the multitude what is required of true disciples.....	.....			xiv. 25-35	
97.	Publicans and sinners flock to him. The Pharisees murmur. Parables of the lost sheep, the lost piece of silver and the prodigal son.....	.....			xv. 1-32	
98.	Parable of the unjust steward.....	.....			xvi. 1-13	
99.	The Pharisees reproved. Parable of the rich man and Lazarus.....	.....			xvi. 14-31	
100.	Jesus inculcates forbearance, faith and humility.....	.....			xvii. 1-10	
101.	Reply to question of Pharisees concerning the coming of the kingdom of God.	Journey to Jerusalem.....			xvii. 20-37	
102.	Parables: The importunate widow; the Pharisee and Publican.....	.....			xviii. 1-14	
103.	Precepts respecting divorce.....	.....			xviii. 15-17	
104.	Jesus receives and blesses little children.....	Perea.....	xix. 8-12	x. 13-16	x. 2-12	
105.	The rich young ruler who rejected the terms of discipleship. Parable of the laborers in the vineyard.....	.....	xix. 16-30	x. 17-31	xviii. 18-30	
106.	On the way to Jerusalem, Jesus a third time foretells his death and resurrection.....	.....	xx. 1-16			
107.	Healing of two blind men near Jericho.....	Jericho.....	xx. 17-19	x. 32-34	xviii. 31-34	
108.	Visit to Zaccheus.....	.....	xx. 29-34	x. 46-52	xviii. 35	
109.	Parable of the ten servants entrusted with ten pounds.....	Jericho.....			xix. 1	
110.	Jesus arrives at Bethany six days before the Passover. Those who have come up to the festival inquire after him; and many come to him at Bethany.....			xix. 2-10	xi. 55-57
						xii. 1, 9-11

A HARMONY OF THE FOUR GOSPELS;

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(CONCLUDED FROM PRECEDING PAGE.)

SECT.	THE CONSECUTIVE NARRATIVE OF THE GOSPELS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
PART VI.—THE LAST PASSOVER WEEK.						
TIME: Seven days.						
111.	<i>First day of the week.</i> Jesus enters Jerusalem publicly, and at night returns to.....	Bethany.....	xxi. 1-11, 14-17	xi. 1-11	xix. 29-44	xii. 12-19
112.	<i>Second day of the week.</i> He goes into Jerusalem; on his way curses the barren fig tree; expels the traders from the temple and in the evening returns again to.....	Bethany.....	xxi. 12, 13, 18, 19, xx. 20-22	xi. 12-19, xi. 20-26	xix. 45, 46	
113.	<i>Third day of the week.</i> He again goes into the city in the morning, passing by the withered fig tree.....	Jerusalem.....	xxi. 20-22	xi. 27-33	xx. 1-19	
114.	He teaches in the temple. His authority is questioned. Parables of the two sons, and of the vineyard let out to husbandmen.....	Jerusalem.....	xxi. 23-46	xii. 1-12	xxi. 37, 38	
115.	Parable of the marriage feast.....	Jerusalem.....	xxii. 1-14			
116.	Insidious question of the Pharisees and Herodians concerning payment of tribute to Cæsar.....	Jerusalem.....	xxii. 15-22	xii. 13-17	xx. 20-26	
117.	Question of the Sadducees respecting the resurrection.....	Jerusalem.....	xxii. 23-33	xii. 18-27	xx. 27-40	
118.	A lawyer questions Jesus. The two great commandments.....	Jerusalem.....	xxii. 34-40	xii. 28-34		
119.	Our Lord's question respecting the Son of David.....	Jerusalem.....	xxii. 41-46	xii. 35-37	xx. 41-44	
120.	Warnings against the example of the scribes and Pharisees. Woes against them. Lamentation over Jerusalem.....	Jerusalem.....	xxiii. 1-39	xii. 38-40	xx. 45, 47	
121.	The widow's offering to the temple treasury.....	Jerusalem.....		xii. 41-44	xxi. 1-4	
122.	Certain Greeks desire to see Jesus. The unbelief of the Jews.....	Jerusalem.....				xii. 20-50
123.	Jesus leaves the temple; and on the Mount of Olives, on his way to Bethany, foretells its destruction and the overthrow of the Jewish state.....	Mt. of Olives.....	xxiv. 1-42	xiii. 1-37	xxi. 5-36	
124.	He proceeds to speak of his final coming to judgment. Parables of the ten virgins and the five talents.....		xxiv. 43-51			
125.	<i>Fourth day of the week (beginning at sunset).</i> The rulers conspire to seize Jesus secretly and put him to death. At a supper at Bethany he is anointed by Mary. Judas lays his plan of treachery, Jesus remaining at Bethany this day.....	Bethany.....	xxv. 1-46			
126.	<i>Fifth day of the week.</i> Jesus sends two disciples to the city to make preparation for the passover, and himself repairs thither in the afternoon.....		xxvi. 1-16	xiv. 1-11	xxii. 1-6	xii. 2-8
127.	<i>Sixth day of the week (beginning at sunset).</i> Jesus celebrates the paschal supper with the twelve. They contend who shall be the greatest.....	Jerusalem.....	xxvi. 17-19	xiv. 12-16	xxii. 7-13	
128.	Jesus washes his disciples' feet.....	Jerusalem.....	xxvi. 20	xiv. 17	xxii. 14-18	
129.	He foretells his betrayal, and points out the traitor. Judas withdraws.....	Jerusalem.....	xxvi. 21-25	xiv. 18-21	xxii. 21-23	xiii. 1-20
130.	He foretells the fall of Peter and the dispersion of the twelve.....	Jerusalem.....	xxvi. 31-35	xiv. 27-31	xxii. 31-38	xiii. 21-35
131.	He institutes the Lord's Supper.....	Jerusalem.....	xxvi. 26-29	xiv. 22-25	xxii. 19-20	xiii. 36-38
132.	Our Lord's valedictory address to his disciples and his intercessory prayer.....	Jerusalem.....	xxvi. 30	xiv. 26		xiv. 1 to xvii. 20
133.	His agony in.....	Gethsemane.....	xxvi. 36-46	xiv. 32-42	xxii. 39-46	
134.	He is betrayed and made prisoner.....	Gethsemane.....	xxvi. 47-56	xiv. 43-52	xxii. 47-53	xviii. 1
135.	He is brought before the high-priest in the night. Peter thrice denies him.....	Jerusalem.....	xxvi. 57, 58, 69-75	xiv. 53, 54, 66-72	xxii. 54-62	xviii. 2-12, 13-18, 25-27
136.	In the morning he is brought before the high-priest and the council. He declares himself to be the Christ; is condemned and mocked.....	Jerusalem.....	xxvi. 59-68	xiv. 55-65	xxii. 63-71	xviii. 10-24
137.	Chief priests and rulers take him before Pilate to obtain his crucifixion.....	Jerusalem.....	xxvii. 1, 2, 11-14	xv. 1-5	xxiii. 1-5	xviii. 28-38
138.	Pilate pronounces him innocent, but sends him to Herod, and Herod sends him back to Pilate.....	Jerusalem.....			xxiii. 6-12	xviii. 39 to xix. 1-6
139.	Pilate seeks to release him, but finally delivers him up to be crucified. He is scourged and mocked.....	Jerusalem.....	xxvii. 15-30	xv. 6-19	xxiii. 26-33	xix. 16, 17
140.	Judas repents and hangs himself.....	Jerusalem.....	xxvii. 3-10		xxiii. 33-43	xix. 18-27
141.	Jesus is led away to be crucified.....	Jerusalem.....	xxvii. 31-34	xv. 20-23	xxiii. 33-43	
142.	The crucifixion.....	Calvary.....	xxvii. 35-44	xv. 24-32	xxiii. 44-49	xix. 28-30
143.	Jesus expires on the cross. The supernatural signs which accompanied his death, and the testimony of the centurion. The burial in.....	Joseph's Tomb.....	xxvii. 45-56	xv. 33-41	xxiii. 50-56	xix. 31-42
144.	The taking down of the body from the cross. The burial in.....		xxvii. 57-61	xv. 42-47		
145.	<i>Seventh day of the week.</i> The guard set at the sepulchre.....		xxvii. 62-66			
PART VII.—OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES TO HIS DISCIPLES, AND HIS ASCENSION.						
TIME: Forty days.						
146.	<i>First day of the week.</i> The resurrection.....	Jerusalem.....	xxviii. 2-4	xvi. 1	xxiv. 1-3	xx. 1, 2
147.	Visit of the women to the sepulchre. Mary Magdalene returns.....		xxviii. 1	xvi. 2-4	xxiv. 4-8	
148.	Vision of angels at the sepulchre.....		xxviii. 5-7	xvi. 5-7	xxiv. 9-11	
149.	The women return to the city.....		xxviii. 8-10	xvi. 8	xxiv. 12	xx. 3-10
150.	Peter and John run to the sepulchre.....			xvi. 9-11		xx. 11-18
151.	Our Lord is seen by Mary Magdalene at the sepulchre.....					
152.	Report of the guard on returning into the city.....		xxviii. 11-15			
153.	Our Lord is seen by Peter; then by two disciples on the way to Emmaus. 1 Cor. xv. 5.....			xvi. 12, 13	xxiv. 13-35	
154.	<i>Evening following the first day of the week.</i> He appears to the apostles. Thomas being absent.....	Jerusalem.....		xvi. 14	xxiv. 36-49	xx. 19-23
155.	<i>Evening following the first day of the next week.</i> He appears to them again, Thomas being present.....	Jerusalem.....				xx. 24-29
156.	The apostles go to Galilee. Jesus shows himself to nine of them at the Sea of Tiberias.....	Sea of Galilee.....	xxviii. 16			xxi. 1-24
157.	He meets five hundred on a mountain in Galilee. 1 Cor. xv. 6	Jerusalem.....	xxviii. 16-20	xvi. 15-18		
158.	He is seen by James, and then by all the apostles. Acts i. 3-8; 1 Cor. xv. 7					
159.	He ascends into heaven.....	Bethany.....	xvi. 19, 20		xxiv. 50-53	

PASSAGES IN THE NEW TESTAMENT

CITED FROM THE OLD.

MATT.	CITED FROM	LUKE.	CITED FROM	ROMANS.	CITED FROM	HEBREWS.	CITED FROM
MATT.							
i. 23.	Isa. vii. 14.....O	xx. 17.....	Ps. cxviii. 22.....O	xi. 27.....	Isa. xxvii. 9.....U	x. 37, 38.....	Hag. ii. 3, 4.....G U
ii. 6.....	Mic. v. 2.....U	xx. 37.....	Ex. iii. 6.....O	xi. 34.....	Isa. xl. 13.....O	xi. 5.....	Gen. v. 24.....G
ii. 15.....	Hos. xi. 1.....U	xx. 42, 43.....	Ps. cx. 1.....O	xi. 35.....	Job xli. 2, or 10.....H	xi. 18.....	Gen. xxi. 12.....O
ii. 18.....	Jer. cxxxi. 15.....H	xxii. 37.....	Isa. liii. 12.....O	xii. 19.....	Deut. xxxii. 35.....H	xi. 25.....	Gen. xlvii. 31.....G
ii. 23.....	Judg. xlii. 5.....U			xii. 20.....	Prov. xxv. 21, 22.....O	xii. 5, 6.....	Prov. iii. 11, 12.....O
iii. 3.....	Isa. xl. 8.....G	JOHN.		xiv. 11.....	Isa. xiv. 23.....U	xii. 16.....	Gen. xxv. 33.....O
iv. 4.....	Deut. viii. 3.....G	i. 23.....	Isa. xl. 3.....O	xv. 3.....	Ps. lxxix. 10.....O	xii. 18.....	Ex. xix. 16.....O
iv. 6.....	Ps. xci. 11, 12.....U	ii. 17.....	Ps. lxxix. 10.....O	xv. 9.....	Ps. cxviii. 50.....O	xii. 20.....	Ex. xix. 19.....O
iv. 7.....	Deut. vi. 16.....G	vii. 42, part.	Mic. v. 2, part.....O	xv. 10.....	Deut. xxxii. 43.....O	xii. 26.....	Hag. ii. 6.....O
iv. 10.....	Deut. vi. 15.....U	vii. 42, part.	1 Sam. xvi. 1.....O	xv. 11.....	Ps. cxvii. 1.....O	xii. 29.....	Deut. iv. 24.....O
iv. 15, 16.....	Isa. ix. 1, 2.....U	viii. 5.....	Lev. xx. 10.....O	xv. 12.....	Isa. xl. 10.....O	xiii. 5.....	Deut. xxxi. 6, 8; Josh. 4.5.....O
v. 21.....	Ex. xxi. 13; Lev. xxiv. 21.....U	vii. 17.....	Deut. xvii. 6.....O	xv. 21.....	Isa. lii. 15.....O	xiii. 6.....	Ps. cxviii. 6.....O
v. 31.....	Deut. xxiv. 1.....O	x. 34.....	Ps. lxxxix. 6.....O	1 COR.		JAMES.	
v. 33.....	Num. xxx. 2.....U	xii. 15.....	Zech. ix. 9.....O	i. 19.....	Isa. xxxix. 14.....G U	i. 12.....	Job v. 17.....U
v. 38.....	Ex. xxi. 24.....O	xii. 38.....	Ps. liii. 1.....O	i. 31.....	Jer. ix. 24.....O	ii. 8.....	Lev. xix. 18.....O
v. 43.....	Lev. xix. 18.....U	xii. 40.....	Ps. vi. 10.....U	ii. 9.....	Isa. lxiv. 4.....U	ii. 23.....	Gen. xv. 16, part.....O
vii. 17.....	Isa. liii. 4.....H	xix. 24.....	Ps. xxii. 18.....O	ii. 16.....	Isa. xi. 13.....O	ii. 29.....	2 Chron. xxi. 7, part.....O
ix. 13.....	Hos. vi. 6.....H	xix. 28, 29.....	Ps. lx. 22.....O	iii. 19.....	Job v. 13.....H	iv. 5.....	Gen. vi. 3, 5.....U
xi. 10.....	Mal. iii. 1.....H U	xi. 36.....	Ex. xxi. 46.....O	vi. 16.....	Gen. ii. 24.....O	iv. 6.....	Prov. iii. 34.....G
xi. 14.....	Mal. xiv. 5.....H	xix. 37.....	Zech. xii. 10.....H	ix. 9.....	Deut. xxv. 4.....O	1 PETER.	
xii. 4.....	1 Sam. xxi. 6.....O	ACTS.		x. 7.....	Ex. xxxii. 6.....O	i. 16.....	Lev. xi. 44.....O
xii. 5.....	Num. xxviii. 9.....O	i. 20, part.....	Ps. lxxix. 26, part.....U	x. 26.....	Ps. cxvii. 1.....O	i. 25.....	Isa. xl. 6, 7.....G
xii. 19.....	Isa. xli. 1, 6.....U	ii. 20.....	Ps. cix. 8.....U	xiv. 24.....	Isa. xxviii. 11, 12.....U	ii. 6.....	Ps. xxxviii. 16.....O
xiii. 35.....	Ps. lxxviii. 2.....G U	ii. 27.....	Joel ii. 28.....G	xv. 45.....	Gen. ii. 13.....O	ii. 7.....	Ps. cxviii. 22; Isa. vii. 14, 40.....O
xv. 4.....	Ex. xxi. 12; xxi. 17.....O	ii. 28.....	Ps. xvi. 8.....G	xv. 54.....	Isa. xxxv. 8.....H	ii. 22.....	Isa. liii. 9.....O
xv. 8, 9.....	Isa. xxi. 13.....G	iii. 24, 25.....	Deut. xviii. 15, 18, 19.....U	2 COR.		ii. 24, 25.....	Isa. liii. 5, 6.....O
xix. 4.....	Gen. i. 27.....O	iii. 25.....	Gen. xxii. 18.....U	iv. 13.....	Ps. cxviii. 10.....O	iii. 6.....	Gen. xviii. 12.....O
xix. 5.....	Isa. xxi. 24.....U	iii. 25, 26.....	Ps. ii. 1, 2.....O	vi. 2.....	Isa. xlii. 8.....O	iii. 10-12.....	Ps. xxxiv. 12-16.....O
xix. 7.....	Deut. xxiv. 1.....O	vii. 42, 43.....	Amos v. 25-27.....U	vi. 16.....	Lev. xxvii. 17, 12; Ez. xxxvii. 27.....O	iv. 18.....	Prov. xi. 31.....U
xxi. 5.....	Ps. cxviii. 25, 26.....O	vii. 49, 50.....	Isa. lxvii. 1, 2.....O	vi. 17.....	Isa. lii. 11.....O	v. 5.....	Prov. iii. 84.....U
xxi. 9.....	Isa. lvi. 7, part j.....U	viii. 32, 33.....	Isa. liii. 7, 8.....O	viii. 15.....	Jer. xxi. 19.....O	2 PETER.	
xxi. 13.....	Jer. vi. 17, part j.....U	xiii. 33.....	Ps. ii. 7.....O	viii. 15.....	Ex. xvi. 18.....O	ii. 22.....	Prov. xxvii. 11.....O
xxi. 16.....	Ps. cxviii. 25, 26.....O	xiii. 34.....	Ps. xvi. 10.....O	ix. 9.....	Ps. cxlii. 9.....O	iii. 8.....	Ps. xc. 4.....O
xxi. 42.....	Deut. xxv. 5.....O	xiii. 35.....	Hag. i. 5.....G	xiii. 1.....	Deut. xvii. 6.....O	iii. 9.....	Ezek. xxxiii. 11.....O
xxii. 32.....	Ex. iii. 6.....O	xiii. 41.....	Isa. xlii. 6.....O	GAL.		JUDE.	
xxii. 37.....	Deut. vi. 5.....U	xiii. 47.....	Isa. xlii. 6.....O	iii. 8.....	Gen. xii. 3; xviii. 18.....O	9.....	Zech. iii. 2.....H
xxii. 39.....	Lev. xix. 18.....O	xiii. 47, 17.....	Amos ix. 11, 12.....G	iii. 10.....	Deut. xxvii. 26.....O	REV.	
xxii. 44.....	Dan. xii. 11.....G	xiii. 55.....	Ex. ii. 28.....O	iii. 11.....	Ps. cxxv. 2.....O	i. 7.....	Zech. xii. 10.....H
xxiv. 15.....	Dan. xii. 11.....G	xxviii. 26, 27.....	Isa. vi. 9, 10.....O	iii. 12.....	Deut. xviii. 5.....O	ii. 23.....	Ps. vii. 10.....O
xxiv. 29.....	Isa. xlii. 10.....U	ROMANS.		iii. 13.....	Deut. xxi. 23.....O	ii. 27.....	Ps. ii. 10.....O
xxvii. 9, 10.....	Zech. xi. 13.....O U	i. 17.....	Hag. ii. 4.....O	iii. 16.....	Gen. xvii. 7.....O	iii. 7.....	Isa. xxii. 22.....O
xxvii. 35.....	Ps. xxii. 18.....O	iii. 4.....	Ps. li. 4.....U	iv. 22.....	Gen. xvi. 15, 21.....O	iii. 19.....	Isa. ix. 4.....O
xxviii. 46.....	Ps. xxii. 1.....O	iii. 10-12.....	Ps. xiv. 1-3.....U	iv. 27.....	Isa. liv. 1.....O	iv. 8.....	Isa. vi. 3, 5.....O
MARK.		iii. 13.....	Ps. v. 10.....U	iv. 30.....	Gen. xxi. 10.....O	v. 5.....	Gen. xlix. 9.....O
i. 2.....	Mal. iii. 1.....O	iii. 14.....	Ps. x. 7, 8.....G	EPH.		v. 11.....	Dan. vii. 10.....O
i. 3.....	Isa. xl. 3.....O	iii. 15.....	Prov. i. 16, 1-3.....G	iv. 8.....	Ps. lxxviii. 19.....U	vi. 14.....	Isa. xxxiv. 4.....O
ii. 26.....	1 Sam. xxii. 6.....O	iii. 16, 17.....	Isa. lix. 7, 8.....U	v. 31.....	Gen. ii. 24.....U	vi. 16.....	Isa. ii. 19; Hos. x. 8.....O
iv. 12.....	Isa. vi. 9.....O	iii. 18.....	Ps. xxxvi. 12.....O	vi. 2, 3.....	Ex. xxi. 12; Deut. v. 16.....G	vii. 17.....	Isa. xxi. 8.....O
vii. 6.....	Isa. xxix. 13.....O	iv. 3.....	Gen. xvii. 5.....O	1 TIM.		vii. 17.....	Isa. xxi. 8.....O
x. 8.....	Gen. ii. 24.....O	iv. 18.....	Gen. xv. 5.....O	v. 18.....	Deut. xxv. 4.....O	x. 5.....	Dan. xii. 7.....O
xi. 9, 10.....	Ps. cxviii. 25, 26.....O	iv. 36.....	Gen. xv. 23.....O	HEB.		x. 9.....	Ezek. xli. 3.....O
xi. 17.....	Isa. lvi. 7; Jer. vii. 11.....O	ix. 9.....	Gen. xviii. 10.....O	i. 5.....	Ps. ii. 7; 2 Sam. vii. 14.....O	xi. 4.....	Zech. iv. 3.....O
xii. 10, 11.....	Deut. xxv. 5.....O	ix. 12.....	Gen. xxv. 23.....O	i. 6.....	Ps. cxvii. 7.....G	xi. 5.....	Ps. li. 9.....O
xii. 26.....	Ex. iii. 6.....O	ix. 13.....	Mal. i. 2.....O	i. 7.....	Ps. cxv. 4.....O	xi. 6.....	Ex. ix. 6.....O
xii. 29, 30.....	Deut. vi. 4, 5.....O	ix. 15.....	Ex. xxxix. 9.....O	i. 8.....	Ps. cxv. 6, 7.....O	xi. 7.....	Isa. xlii. 21, 22.....O
xii. 31.....	Lev. xix. 18.....O	ix. 17.....	Ex. ix. 16.....H	i. 9.....	Ps. cxv. 6, 7.....O	xi. 8.....	Isa. xlii. 21, 22.....O
xii. 36.....	Ps. cx. 1.....U	ix. 25.....	Hos. ii. 23.....O	i. 10-12.....	Ps. cxv. 6, 7.....O	xi. 9.....	Isa. xlii. 21, 22.....O
xiii. 14.....	Dan. xii. 11.....O	ix. 26.....	Hos. ii. 23.....O	i. 13.....	Ps. cxv. 6, 7.....O	xi. 10.....	Isa. xlii. 21, 22.....O
xiv. 27.....	Zech. xlii. 7.....H U	ix. 27, 28.....	Isa. x. 22, 23.....O	i. 14.....	Ps. cxv. 6, 7.....O	xi. 11.....	Isa. xlii. 21, 22.....O
xv. 28.....	Isa. liii. 12.....O	ix. 29.....	Isa. i. 9.....O	i. 15.....	Ps. cxv. 6, 7.....O	xi. 12.....	Isa. xlii. 21, 22.....O
xv. 34.....	Ps. xxii. 1.....O	ix. 30.....	Isa. vii. 14; xxviii. 16.....H	i. 16.....	Ps. cxv. 6, 7.....O	xi. 13.....	Isa. xlii. 21, 22.....O
LUKE.		x. 5.....	Lev. xviii. 5.....O	i. 17.....	Ps. cxv. 6, 7.....O	xi. 14.....	Isa. xlii. 21, 22.....O
ii. 23.....	Ex. xlii. 2; Num. viii. 17.....U	x. 6.....	Deut. xxx. 12.....O	i. 18.....	2 Sam. xxii. 8; Isa. viii. 18.....O	xi. 15.....	Isa. xlii. 21, 22.....O
ii. 34.....	Isa. viii. 8.....O	x. 8.....	Deut. xxx. 14.....O	i. 19.....	Ps. cxv. 6, 7.....O	xi. 16.....	Isa. xlii. 21, 22.....O
iv. 4.....	Deut. viii. 3.....O	x. 11.....	Isa. xxviii. 16.....G	i. 20.....	Ex. xxi. 4.....O	xi. 17.....	Isa. xlii. 21, 22.....O
iv. 8.....	Deut. vi. 13.....O	x. 13.....	Joel ii. 32.....O	i. 21.....	Ps. li. 7.....O	xi. 18.....	Isa. xlii. 21, 22.....O
iv. 10, 11.....	Ps. xci. 11, 12.....O	x. 15.....	Isa. lii. 7.....H	i. 22.....	Gen. xxi. 17.....O	xi. 19.....	Isa. xlii. 21, 22.....O
iv. 12.....	Deut. vi. 6.....O	x. 16.....	Ps. xix. 5.....O	i. 23.....	Gen. xxi. 18.....O	xi. 20.....	Isa. xlii. 21, 22.....O
iv. 15, 19.....	Isa. lxi. 1, 2.....G U	x. 19.....	Deut. xxxii. 21.....O	i. 24.....	Ex. xxi. 4.....O	xi. 21.....	Isa. xlii. 21, 22.....O
vi. 4.....	1 Sam. xxii. 6.....O	x. 20, 21.....	Isa. lxi. 1, 2.....O	i. 25.....	Jer. xxxi. 31-34.....U	xi. 22.....	Isa. xlii. 21, 22.....O
vii. 27.....	Mal. iii. 1.....O	x. 22.....	1 Kings xix. 10.....U	i. 26.....	Ex. xxi. 8.....O	xi. 23.....	Isa. xlii. 21, 22.....O
x. 27.....	Deut. vi. 5; Lev. xix. 18.....O	x. 23.....	Isa. xix. 9; vi. 9.....U	i. 27.....	Ps. xl. 6-8.....G	xi. 24.....	Isa. xlii. 21, 22.....O
xix. 46.....	Isa. lvi. 7; Jer. vii. 11.....O	x. 24.....	Ps. lxxix. 23, 24.....G	i. 28.....	Jer. xxxi. 32, 34.....O	xi. 25.....	Isa. xlii. 21, 22.....O
		x. 26.....	Isa. lix. 20.....U	i. 29.....	Deut. xxxii. 35, 36.....O	xi. 26.....	Isa. xlii. 21, 22.....O

O denotes Old Testament; H, the Hebrew; G, the Greek (i. e., the Septuagint); U, uncertain; 18 H; 27 G; 47 U; the rest, O; in all about 200.

THE SON OF GOD, JESUS CHRIST.

NAMES, TITLES AND APPELLATIONS.

THE NAME.	TEXT.	THE NAME.	TEXT.	THE NAME.	TEXT.
I.—THOU ART THE CHRIST, THE SON OF THE LIVING GOD.	Matt. xvi. 16.	The Beginning. The Alpha and the Omega. The First and the Last. The Life. That Eternal Life which was with the Father. He that liveth.	Col. i. 18. Rev. i. 8. Rev. i. 17. 1 John i. 2. 1 John v. 20. 1 John i. 2. Rev. i. 18.	Anonymous. Christ, the Lord. The Lord Christ. The Christ of God. The Lord's Christ. The Christ, the Son of the Blessed. The Christ, the Saviour of the World.	Ps. ii. 2; Acts iv. 27. Luke ii. 11. Col. iii. 24. Luke ix. 20. Luke ix. 26. Mark xiv. 61. John iv. 42.
The Son. The Son of God. The Son of the Living God. His only begotten Son. The only begotten Son of God. The Son of the Father. The only begotten of the Father. The only begotten Son, which is in the bosom of the Father. The first-born of every creature. His own Son. A Son given. One Son (His well-beloved). My Son. His dear Son (or the Son of his love). The Son of the Highest. The Son of the Blessed. Secret. Wonderful.	1 John iv. 14. John iii. 34. Matt. xvi. 16. John iii. 16. John iii. 18. 2 John iii. John i. 14. John i. 18. Col. i. 15. Rom. viii. 32. Isa. ix. 6. Mark xii. 6. Ps. ii. 7. Col. i. 13. Luke i. 32. Mark xiv. 61. Jude. xiii. 18. Isa. ix. 6.	V.—NO MAN HATH SEEN GOD AT ANY TIME; HE HATH DECLARED HIM. The Word. The Word was with God. The Word was God. The Word of God. The Word of Life. The Word was made flesh. The Image of God. The Image of God, iv. 4. Col. i. 15. Heb. i. 3. Heb. x. 3. Prov. viii. 12, 22. 1 Cor. i. 24. 1 Cor. i. 24. Isa. xlii. 19. Mal. iii. 1. Gen. xxii. 15. Gen. xxii. 11. 13; Ex. xiv. 19. Isa. lxiii. 9.	John i. 18. John i. 1. John i. 1. Rev. xix. 13. 1 John i. 1. 1 John i. 14. 2 Cor. iv. 4. Col. i. 15. Heb. i. 3. Heb. x. 3. Prov. viii. 12, 22. 1 Cor. i. 24. 1 Cor. i. 24. Isa. xlii. 19. Mal. iii. 1. Gen. xxii. 15. Gen. xxii. 11. 13; Ex. xiv. 19. Isa. lxiii. 9.	IX.—WORTHY IS THE LAMB THAT WAS SLAIN TO RECEIVE POWER, RICHES, WISDOM, STRENGTH, HONOR, GLORY AND BLESSING. The Lamb of God. A Lamb without blemish and without spot. The Lamb that was slain. A Lamb as it had been slain. The Lamb in the midst of the Throne. The Bridegroom. The Lamb (the Temple of the City). The Lamb (the Light of the City). The Lamb (the overcomer).	Rev. v. 12. John i. 29. 1 Pet. i. 19. Rev. v. 12. Rev. v. 6. Rev. vii. 17. Matt. ix. 15. Rev. xxi. 9. Rev. xxi. 22. Rev. xxi. 23. Rev. xxii. 14.
TESTIMONY BORNE TO THE SON BY THE FATHER, BY JESUS HIMSELF, BY THE SPIRIT, BY ANGELS, SAINTS, MEN AND DEVILS.		The Wisdom of God. The Power of God. My Messenger. The Messenger of the Covenant. The Angel of Jehovah. The Angel of God. The Angel of His presence.	John i. 1. John i. 1. Rev. xix. 13. 1 John i. 1. 1 John i. 14. 2 Cor. iv. 4. Col. i. 15. Heb. i. 3. Heb. x. 3. Prov. viii. 12, 22. 1 Cor. i. 24. 1 Cor. i. 24. Isa. xlii. 19. Mal. iii. 1. Gen. xxii. 15. Gen. xxii. 11. 13; Ex. xiv. 19. Isa. lxiii. 9.	X.—I WILL SET UP ONE SHEPHERD OVER THEM, AND HE SHALL FEED THEM. One Shepherd. Jehovah's Shepherd. The Shepherd of the Sheep. The Way. The Door of the Sheep. The Shepherd of Israel. The Shepherd and Bishop of Souls. The Good Shepherd (that laid down His Life). The Great Shepherd (that was brought again from the dead). The Chief Shepherd (that shall again appear).	Ezek. xxxiv. 23. John x. 16. Zech. xiii. 7. Heb. xiii. 20. John x. 1. Ezek. xxxiv. 23. 1 Pet. ii. 25. John x. 11. 1 Pet. x. 20. 1 Pet. v. 4.
II.—UNTO THE SON HE SAITH, THY THRONE, O GOD, IS FOR EVER AND EVER.	Heb. i. 8.	VI.—THOU HAST MADE HIM A LITTLE LOWER THAN THE ANGELS. The Man. The Man Christ Jesus. A Man approved of God. The Second Man, the Lord from Heaven. The Son of Abraham. The Son of David. The Son of Mary. The Son of Joseph (reputed). The Seed of the Woman. The Seed of Abraham. Of the Seed of David.	Heb. ii. 7. John xix. 5. 1 Tim. ii. 5. Acts ii. 22. 1 Cor. xv. 47. Mark x. 33. Matt. i. 1. Matt. i. 1. Mark vi. 3. John i. 45. Gen. iii. 15. Gal. iii. 16, 19. Rom. i. 3. Heb. x. 9.	XI.—THE TREE OF LIFE, IN THE MIDST OF THE PARADISE OF GOD. The Root of Jesse. The Root of David. The Root and Offspring of David. A Rod out of the stem of Jesse A Branch out of his roots. The Branch. The Branch of the Lord. The Branch of Righteousness. A Righteous Branch. The Branch strong for Thyself. The Vine. The True Vine. The Tree of Life. The Corn of Wheat. The Bread of God. The True Bread from Heaven. The Bread which came down from Heaven. The Bread of Life. The Living Bread. The Hidden Manna. A Plant of Renown. The Rose of Sharon. The Lily of the Valleys. A Bundle of Myrrh. A Cluster of Camphire.	Rev. ii. 7. Isa. xl. 10. Rev. v. 5. Rev. xxii. 16. Isa. xl. 1. Isa. xl. 1. Zech. vi. 12. Isa. iv. 2. Jer. xxiii. 15. Jer. xxiii. 5. Ps. lxxx. 15 John xv. 5. John xv. 1. Rev. ii. 7. John xii. 24. John vi. 23. John vi. 32. John vi. 41. John vi. 50. John vi. 53. John vi. 54. Rev. ii. 17. Ezek. xxxiv. 29. Song Sol. ii. 1. Song Sol. ii. 1. Song Sol. i. 13. Song Sol. i. 14.
III.—BEFORE ABRAHAM WAS, I AM, HOLY, HOLY, HOLY IS JEHOVAH OF HOSTS.	John i. 1; Matt. i. 23; Isa. xl. 3. Heb. i. 8. Isa. ix. 6. Isa. xl. 28. 1 John v. 20. John xv. 28. John i. 47. Rom. ix. 5. Isa. lv. 5. 1 Tim. iii. 16. 2 Pet. i. 1. Tit. ii. 13. Matt. i. 23. Ex. iii. 2, 6. Luke i. 76.	VII.—I COME, TO DO THY WILL, O GOD. The Babe. The Child. The Young Child. A Child Born. The Child Jesus. Her First Born Son. The Sent of the Father. The Apostle. A Prophet. A Great Prophet. The Prophet of Nazareth. A Prophet, mighty in deed and word. A Servant. The Servant of the Father. My Servant, O Israel. My Servant, the My Righteous Servant. A Servant of Rulers. A Nazarene, or Nazareth. The Carpenter. The Carpenter of Nazareth. He humbled Himself . . . unto death. A Stranger and an Alien. A Man of Sorrows. A Worm, and no Man. Accursed of God (or the Curse of God).	Luke ii. 12. Isa. vii. 16. Matt. ii. 20. Isa. ix. 6. Luke ii. 43. Luke ii. 7. John x. 36. Heb. ii. 1. Acts iii. 22, 23. Luke vii. 16. Matt. xxi. 11. Luke xix. 12. Phil. ii. 7. Matt. xli. 18. Isa. xlix. 3. Zech. iii. 8. Isa. liii. 11. Isa. xlix. 7. Matt. ii. 23. Mark vi. 3. Matt. xiii. 55. Ps. lxxix. 8. Isa. liii. 3. Ps. xlii. 6. Deut. xxi. 23.	XII.—I AM THE LIGHT OF THE WORLD: HE THAT FOLLOWETH ME SHALL HAVE THE LIGHT OF LIFE. The Light. The True Light. A Great Light. A Light come into the World. The Light of the World. The Light of Men. A Light to lighten the Gentiles. A Light of the Gentiles. A Star. The Morning Star. The Bright and Morning Star. The Day Star. The Day-spring from on High. The Sun of Righteousness.	John x. 10. Rev. v. 5. Rev. xxii. 16. Isa. xl. 1. Zech. vi. 12. Isa. iv. 2. Jer. xxiii. 15. Jer. xxiii. 5. Ps. lxxx. 15 John xv. 5. John xv. 1. Rev. ii. 7. John xii. 24. John vi. 23. John vi. 32. John vi. 41. John vi. 50. John vi. 53. John vi. 54. Rev. ii. 17. Ezek. xxxiv. 29. Song Sol. ii. 1. Song Sol. ii. 1. Song Sol. i. 13. Song Sol. i. 14.
IV.—HE IS BEFORE ALL THINGS, AND BY HIM ALL THINGS CONSIST.	John vii. 58. Isa. vi. 3.	VIII.—GOD HATH GIVEN HIM A NAME WHICH IS ABOVE EVERY NAME. Jesus. Jesus Himself. I Jesus. A Saviour, Jesus. The Saviour of the World. A Saviour, which is Christ the Lord. Jesus Christ. The Lord Jesus Christ. Our Lord Jesus Christ Himself. Jesus, the Christ. Jesus Christ our Lord. Jesus Christ, the Righteous. Jesus Christ, the same yesterday, to-day, and for ever. Jesus of Nazareth. Jesus Christ of Nazareth. Lord Jesus. Christ Jesus. Christ. Messiah, which is called Christ.	Phil. ii. 9, 10. Matt. i. 21. Luke xxiv. 15. Rev. xxi. 16. Acts xiii. 23. 1 John iv. 14. 1 John v. 1. Rev. i. 5. Col. i. 2. 2 Tim. i. 10. Matt. xvi. 20. Rom. v. 21. 1 John i. 1. Heb. xiii. 8. Acts xxii. 8. Acts iv. 10. Acts vi. 59. 1 Tim. i. 15. Matt. xxiii. 8. John iv. 25.	XIII.—THE NAME OF THE LORD IS A STRONG TOWER. The Strength of the Children of Israel. A Strength to the Poor. A Strength to the Needy in distress. A Refuge from the Storm. A Cover from the Tempest. The Hope of His people. A Horn of Salvation.	John xii. 12. John xii. 35 John i. 9. Isa. ix. 2. John xii. 46. John viii. 12. John i. 4. Luke ii. 32. Num. xxi. 17. Rev. ii. 28. Song Sol. xii. 16. 2 Pet. x. 4. Luke i. 78. Mal. iv. 2. Prov. xviii. 10. Joel iii. 12-16. Isa. xxxv. 4. Isa. xxy. 4. Isa. xxxii. 2. Isa. xli. 1. Luke i. 69.

THE SON OF GOD, JESUS CHRIST.

NAMES, TITLES AND APPELLATIONS.

(CONCLUDED FROM PRECEDING PAGE.)

THE NAME.	TEXT.	THE NAME.	TEXT.	ALLUSIONS, CHARACTERISTICS, ETC.	TEXT.
XIV.—THEY DRANK OF THAT SPIRITUAL ROCK THAT FALLOWS THEM, AND THAT ROCK WAS CHRIST.		Thine Holy One. The Holy One, and the Just. The Holy One of Israel. The Holy One of God. Holy, Holy, Holy.	Acts ii. 27. Acts iii. 14. Isa. xlix. 7. Mark i. 24. Isa. vi. 3; John xii. 41.	As the Tender Grass by clear shining after rain. As a Tender Plant (to God). As a Root out of a dry ground (to man). As Rain upon the mown grass. As Showers that water the earth. As Rivers of Water in a dry place. As the Shadow of a great Rock in a windy land. As an Hiding Place from the wrath of men. As an Ornament poured forth. Fairer than the Children of Men. A glorious high Throne from the beginning is the place of our sanctuary. For a Glorious Throne to his father's house. A Crown of Glory and Beauty. A Stone of Greenal. Nail fastened in a sure place. A Brother born for adversity. A Friend that sticketh closer than a brother. A Friend that loveth at all times. His Countenance is as the sun. His Countenance is as Lebanon. Yea, He is altogether lovely. This is my Beloved and my Friend.	2 Sam. xxiii. 4. Isa. liii. 2. Ps. lxxii. 6. Isa. xxxvii. 2. Song Sol. i. 3. Ps. xlv. 2. Jer. xvii. 12. Isa. xlii. 23. Isa. xxviii. 5. Prov. xvi. 8. Isa. xlii. 23. Prov. xvii. 17. Prov. xviii. 24. Rev. i. 16. Song Sol. v. 15. Song Sol. v. 16.
XV.—OTHER FOUNDATION CAN NO MAN LAY THAT THAT IS LAID, WHICH IS JESUS CHRIST.		XX.—THAT IN ALL THINGS HE MIGHT HAVE THE PRE-EMINENCE.	Col. i. 18.	Consider HIM. He was Obedient. He was Meek, Lowly. He was Guileless. He was Tempted. He was Oppressed. He was Despised. He was Rejected. He was Betrayed. He was Condemned. He was Reviled. He was Scourged. He was Mocked. He was Wounded. He was Bruised. He was Stricken. He was Smitten. He was Crucified. He was Forsaken. He is Merciful. He is Faithful. He is Holy, Harmless. He is Unfeigned. He is Separate. He is Perfect. He is Glorious. He is Mighty. He is Justified. He is Exalted. He is Risen. He is Glorified.	Isa. xxxvii. 2. Song Sol. i. 3. Ps. xlv. 2. Jer. xvii. 12. Isa. xlii. 23. Isa. xxviii. 5. Prov. xvi. 8. Isa. xlii. 23. Prov. xvii. 17. Prov. xviii. 24. Rev. i. 16. Song Sol. v. 15. Song Sol. v. 16.
XVI.—IN HIS TEMPLE EVERY WHIT OF IT UTTERETH HIS GLORY.		XXI.—GIRD THY SWORD UPON THY THIGH, O MOST MIGHTY, WITH THY GLORY AND THY MAJESTY.	Ps. xlv. 3.	He was Obedient. He was Meek, Lowly. He was Guileless. He was Tempted. He was Oppressed. He was Despised. He was Rejected. He was Betrayed. He was Condemned. He was Reviled. He was Scourged. He was Mocked. He was Wounded. He was Bruised. He was Stricken. He was Smitten. He was Crucified. He was Forsaken. He is Merciful. He is Faithful. He is Holy, Harmless. He is Unfeigned. He is Separate. He is Perfect. He is Glorious. He is Mighty. He is Justified. He is Exalted. He is Risen. He is Glorified.	Isa. xxxvii. 2. Song Sol. i. 3. Ps. xlv. 2. Jer. xvii. 12. Isa. xlii. 23. Isa. xxviii. 5. Prov. xvi. 8. Isa. xlii. 23. Prov. xvii. 17. Prov. xviii. 24. Rev. i. 16. Song Sol. v. 15. Song Sol. v. 16.
XVII.—A GIFT IS AS A PRECIOUS STONE IN THE EYES OF HIM THAT HATH IT; WHATEVER IT TURNETH, IT PROSPERETH.		XXII.—ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH.	Matt. xxviii. 18.	He was Obedient. He was Meek, Lowly. He was Guileless. He was Tempted. He was Oppressed. He was Despised. He was Rejected. He was Betrayed. He was Condemned. He was Reviled. He was Scourged. He was Mocked. He was Wounded. He was Bruised. He was Stricken. He was Smitten. He was Crucified. He was Forsaken. He is Merciful. He is Faithful. He is Holy, Harmless. He is Unfeigned. He is Separate. He is Perfect. He is Glorious. He is Mighty. He is Justified. He is Exalted. He is Risen. He is Glorified.	Isa. xxxvii. 2. Song Sol. i. 3. Ps. xlv. 2. Jer. xvii. 12. Isa. xlii. 23. Isa. xxviii. 5. Prov. xvi. 8. Isa. xlii. 23. Prov. xvii. 17. Prov. xviii. 24. Rev. i. 16. Song Sol. v. 15. Song Sol. v. 16.
XVIII.—A GIFT IS AS A PRECIOUS STONE IN THE EYES OF HIM THAT HATH IT; WHATEVER IT TURNETH, IT PROSPERETH.		XXIII.—HIM HATH GOD EXALTED TO BE A PRINCE AND A SAVIOUR.	Acts v. 21.	He was Obedient. He was Meek, Lowly. He was Guileless. He was Tempted. He was Oppressed. He was Despised. He was Rejected. He was Betrayed. He was Condemned. He was Reviled. He was Scourged. He was Mocked. He was Wounded. He was Bruised. He was Stricken. He was Smitten. He was Crucified. He was Forsaken. He is Merciful. He is Faithful. He is Holy, Harmless. He is Unfeigned. He is Separate. He is Perfect. He is Glorious. He is Mighty. He is Justified. He is Exalted. He is Risen. He is Glorified.	Isa. xxxvii. 2. Song Sol. i. 3. Ps. xlv. 2. Jer. xvii. 12. Isa. xlii. 23. Isa. xxviii. 5. Prov. xvi. 8. Isa. xlii. 23. Prov. xvii. 17. Prov. xviii. 24. Rev. i. 16. Song Sol. v. 15. Song Sol. v. 16.
XIX.—HE THAT IS FAITHFUL TO HIM THAT APPOINTED HIM.		XXIV.—HE SHALL REIGN FOR EVER AND EVER.	Rev. xi. 15.	He was Obedient. He was Meek, Lowly. He was Guileless. He was Tempted. He was Oppressed. He was Despised. He was Rejected. He was Betrayed. He was Condemned. He was Reviled. He was Scourged. He was Mocked. He was Wounded. He was Bruised. He was Stricken. He was Smitten. He was Crucified. He was Forsaken. He is Merciful. He is Faithful. He is Holy, Harmless. He is Unfeigned. He is Separate. He is Perfect. He is Glorious. He is Mighty. He is Justified. He is Exalted. He is Risen. He is Glorified.	Isa. xxxvii. 2. Song Sol. i. 3. Ps. xlv. 2. Jer. xvii. 12. Isa. xlii. 23. Isa. xxviii. 5. Prov. xvi. 8. Isa. xlii. 23. Prov. xvii. 17. Prov. xviii. 24. Rev. i. 16. Song Sol. v. 15. Song Sol. v. 16.

THE PARABLES OF OUR LORD,

WITH THE LESSONS WE SHOULD LEARN FROM EACH.

ORDER.	WHERE SPOKEN.	THE ILLUSTRATION USED.	THE LESSON WE SHOULD LEARN.	TEXTS, WHERE RECORDED.
I.	Galilee.....	The Mote and the Beam in the Eye.....	That we should Judge Ourselves instead of presuming to Judge Others.....	Luke vi. 37-41.
II.	Galilee.....	The Builders upon a Rock and upon Sand.....	The Folly of Listening to without Obeying Our Lord's Precepts.....	Matt. vii. 24-27, 14-20;
III.	On a Tour.....	The Two Forgiven Debtors.....	Our Love is in Proportion to our Sense of Forgiveness.....	Luke vi. 45, 49.
IV.	Jerusalem.....	The Temple, if Destroyed, to be Raised up in Three Days.....	A Prophecy of His Resurrection.....	Luke vii. 36-50.
V.	Galilee.....	The Barren Fig Tree.....	Long-Suffering Mercy will be followed by Strict Justice.....	John ii. 19-22.
VI.	Sea of Galilee.....	The Sower on Wayside, Stony places, among Thorns and upon Good Ground.....	Our Heart must be Right in order that the Seed may be Productive.....	Luke xiii. 6-9.
VII.	Sea of Galilee.....	The Wheat and the Tares.....	Children of God and of the Devil in the Church until the Judgment, when the latter shall be burned.....	Matt. xiii. 2-8, 18-23;
VIII.	Sea of Galilee.....	The Seed Sown.....	The Secresy of God's Working in the Heart.....	Mark iv. 1-9, 14-20;
IX.	Sea of Galilee.....	The Mustard Seed.....	The Wonderful Growth of Christ's Church.....	Luke viii. 5-8, 11-15.
X.	Sea of Galilee.....	The Leaven Hidden in the Meal.....	The Effect of Christ's Doctrines and Spirit on the Individual Christian.....	Matt. xiii. 24-30, 36-43.
XI.	Sea of Galilee.....	The Treasure buried in the Field.....	The Inestimable Value of Christ and His Blessings compared with Worldly Possessions.....	Mark iv. 26-29.
XII.	Sea of Galilee.....	The Merchant Seeking till he finds one Pearl of Great Price.....	The Importance of Seeking and Securing, at cost of any Sacrifice, Christ and His Grace.....	Mark iv. 30-32; Matt. xiii. 31, 32; Luke xiii. 18, 19.
XIII.	Sea of Galilee.....	The Drag-Net.....	The Church Gathers in, besides the Sincere, many who will at the Great Day be Cast Out.....	Luke xiii. 20, 21; Matt. xiii. 33.
XIV.	Capernaum.....	The first Parable of the Lost Sheep.....	Our Duty to Seek to Reclaim Backsliders.....	Matt. xiii. 44.
XV.	Capernaum.....	The Debtor forgiven a large Debt Unmerciful to his Fellow-servant who owed him a Small Debt.....	We must Forgive if we would be Forgiven.....	Matt. xiii. 45, 46.
XVI.	Jerusalem.....	The Good Samaritan.....	The Obligation of Christian Love to our Neighbor.....	Matt. xiii. 47-50.
XVII.	Near Jerusalem.....	Taking the Chief Seats at a Wedding.....	God will answer Importunate Prayer.....	Matt. xviii. 12-14.
XVIII.	On a Tour.....	The Friend that Unwillingly Lends at Midnight.....	The State of the Backslider.....	Matt. xviii. 23-35.
XIX.	Capernaum.....	The Unclean Spirit Returning.....	"A Man's Life consisteth not in the Abundance of the Things which he Possesseth".....	Luke x. 25-27.
XX.	On a Tour.....	The Foolish Rich Man that Trusted in This Life.....	The wonderful Love of Christ. "I know my sheep; I lay down my Life for the Sheep".....	Luke xi. 7-11.
XXI.	Jerusalem.....	The Good Shepherd.....	The Necessity for Constant Watchfulness.....	Luke xi. 5-13.
XXII.	On a Tour.....	The Watchful Servants.....	The same Lesson reiterated and intensified.....	Luke xi. 24-26.
XXIII.	On a Tour.....	The Faithful and Wise Steward.....	The Necessity for Steady Perseverance in the Strait Path.....	Luke xii. 15-21.
XXIV.	Near Jerusalem.....	The Door Shut.....	God is no Respecter of Persons.....	John x. 1-13.
XXV.	Near Jerusalem.....	The Great Supper.....	"Whoever doth not Bear his Cross and Come after me cannot be my Disciple".....	Luke xii. 35-40.
XXVI.	Near Jerusalem.....	Counting the Cost before Building a Tower.....	The Joy in Heaven over One Sinner that Repenteth.....	Luke xiii. 23-30.
XXVII.	Near Jerusalem.....	The King going to War.....	The same Lesson as the preceding. These two teach the great Object of our Lord's Incarnation —to Save the Lost.....	Luke xiv. 16-24.
XXVIII.	Near Jerusalem.....	Second Parable of the Lost Sheep.....	God's Delight in Receiving the Repentant Sinner.....	Luke xiv. 25-33.
XXIX.	Near Jerusalem.....	The Piece of Money Lost and Found.....	The Right Use of Worldly Possessions.....	Luke xv. 3-10.
XXX.	Near Jerusalem.....	The Prodigal Son.....	The Fearful Consequences of Living merely for this World; also, the Doctrine of Future Rewards and Punishments.....	Luke xv. 11-32.
XXXI.	Near Jerusalem.....	The Unjust Steward.....	We must not Trust or Glory in our Good Works.....	Luke xvi. 1-14.
XXXII.	Near Jerusalem.....	The Rich Man (Dives) and Lazarus.....	The Duty of Unceasing Earnest Prayer.....	Luke xvi. 19-31.
XXXIII.	Near Jerusalem.....	The Servant Serves his Master before he Sups.....	Humble Prayer will be Answered, while that of the Self-Righteous will not.....	Luke xvii. 1-8.
XXXIV.	Near Jerusalem.....	The Unjust Judge and Importunate Widow.....	God's Equity even in placing "the First Last and the Last First".....	Luke xvii. 9-14.
XXXV.	Near Jerusalem.....	The Pharisee and Publican.....	Our Strict Accountability for such Talents as God has committed to us.....	Matt. xx. 1-16.
XXXVI.	Near Jerusalem.....	The Laborers Hired for the Vineyard.....	1. Condemnation of the Jews; 2. Mere Profession, without actual Service, will bring upon us like Censure.....	Luke xix. 11-27.
XXXVII.	Near Jerusalem.....	The Nobleman and his Ten Servants.....	1. The Rejection of the Jews; 2. Our Rejection if we do not Receive Christ and His Messengers.....	Matt. xxi. 28-32.
XXXVIII.	Jerusalem, Temple.....	The Two Sons.....	1. None are too Poor or Lowly to be Welcome; 2. We must be clothed in the Wedding Garment, which is Freely Given to us.....	Matt. xxi. 33-46.
XXXIX.	Jerusalem, Temple.....	The Vineyard Let to Husbandmen.....	The Second Coming.....	Matt. xxii. 1-14.
XL.	Jerusalem, Temple.....	The King's Marriage Feast for His Son. The Wedding Garment.....	We must Watch for our Lord's Coming.....	Matt. xxiv. 32, 33;
XLI.	Jerusalem.....	The Fig Tree Leafing.....	We must Watch and Live as Expecting Him.....	Mark xiii. 28, 29.
XLII.	Jerusalem.....	The Man taking a Long Journey.....	We must constantly Prepared for His Coming.....	Mark xiii. 34-37.
XLIII.	Jerusalem.....	The Faithful and the Evil Servant.....	We must Improve our Talents to Secure His Blessing.....	Matt. xxiv. 42-51.
XLIV.	Jerusalem.....	The Wise and the Foolish Virgins.....	Christ, as Judge, shall Separate His Sincere Servants from the Mere Professors.....	Matt. xxv. 1-13.
XLV.	Jerusalem.....	The Talents.....	Only in Christ can we bring forth Fruit unto God.....	Matt. xxv. 14-30.
XLVI.	Jerusalem.....	The Sheep and the Goats.....		Matt. xxv. 31-46.
XLVII.	Jerusalem.....	The True Vine.....		John xv. 1-17.

THE MIRACLES OF OUR LORD,

WITH THOSE PERFORMED NOT BY HIM DIRECTLY, BUT TO ATTEST HIS DIVINITY.

ORDER.	YEAR OF OUR LORD.	WHERE WROUGHT.	THE MIRACLES, CLASSIFIED.	WHERE RECORDED.
MIRACLES OF RAISING THE DEAD.				
XII.	27	Nain.....	The Only Son of a Widow—as they were Bearing him to the Grave.	Luke vii. 11-16. [41, 42, 49-56.
XXVIII.	27	Capernaum.....	The Daughter of Jairus, the Ruler of the Synagogue.....	Mark v. 22-24, 35-43; Matt. ix. 18-26; Luke viii.
XXXV.	29	Bethany.....	Lazarus—when he had been Dead Four Days.....	John xi. 32-44. [9-11
XL.	29	Garden of Joseph.	His Own Body—the Third Day from Interment.....	Luke xxiv. 1-7; John xix. 42-xx. 14; Mark xvi.
MIRACLES OF EXORCISING DEVILS.				
IV.	27	Capernaum.....	The Man—of an Unclean Spirit.....	Mark i. 23-26; Luke iv. 33-37.
XIII.	27	Capernaum.....	The Demoniac who was Blind and Dumb.....	Matt. xii. 22, 23; Mark iii. 19-30; Luke xi. 14-23.
XV.	27	Gadara.....	The Two Men Possessed of Legion, exceeding fierce.....	Matt. viii. 28-34; compare Luke viii. 26-39; and
XX.	27	Capernaum.....	The Dumb Man Possessed of a Devil.....	Matt. ix. 32-35. [Mark v. 1-20.
XXIV.	28	Borders of Tyre and Sidon.....	The Daughter of the Syrophenician Woman.....	Mark vii. 24-20; Matt. xx. 22-28.
XXVII.	28	Plain of Galilee.....	The Lunatic Boy, the Disciples having failed.....	Matt. xvii. 14-21; compare Mark ix. 14-39; Luke
XXXI.	29	Capernaum.....	The Devil that was Dumb.....	Luke ix. 14-26. [xi. 37-43.
MIRACLES OF HEALING.				
II.	27	Cana.....	Nohlema's Son—of a Fever.....	John iv. 46-54.
VI.	27	Capernaum.....	Peter's Mother-in-law—of a Fever.....	Mark i. 29-31; Matt. viii. 14-17; Luke iv. 38, 39.
VII.	27	Near Chorazin.....	A Man full of Leprosy—of Palsy.....	Mark i. 40-45; Matt. viii. 2-4; Luke v. 12-16.
VIII.	27	Capernaum.....	The Man borne by four—of Palsy.....	Mark ii. 8-12; Matt. ix. 1-8; Luke v. 17-26.
IX.	27	Pool of Bethesda.....	The Impotent Man who had been afflicted thirty-eight years.....	John v. 1-16. [9-13.
X.	27	Capernaum.....	The Man with Withered Hand.....	Mark iii. 1-5; Luke vi. 6-10; compare Matt. xii.
XI.	27	Capernaum.....	The Centurion's Servant—of Palsy.....	Matt. viii. 5-13; Luke vii. 1-10.
XVII.	27	Capernaum.....	The Woman who had been twelve years afflicted with Issue of Blood..	Mark v. 25-34; Luke viii. 43-48; Matt. ix. 20-22.
XIX.	27	Capernaum.....	Sight Restored to Two Men.....	Matt. ix. 27-31.
XXV.	28	Decapolis.....	Hearing and Speech Restored to a Man.....	Mark vii. 32-37.
XXVII.	28	Bethsaida.....	Sight Restored to a Man.....	Mark viii. 22-26.
XXX.	29	Pool of Siloam.....	Sight Given to a Man who was Born Blind.....	John ix.
XXXII.	29	Galilee.....	A Woman who had been eighteen years afflicted.....	Luke xiii. 11-17.
XXXIII.	29	Near Jerusalem.....	A Man—of Dropsy.....	Luke xiv. 1-6.
XXXIV.	29	Near Jerusalem.....	Ten Men—of Leprosy.....	Luke xvii. 11-19.
XXXVI.	29	Jericho (entering).....	Sight Restored to a Beggar.....	Luke xviii. 35-43. } Compare Matt. xx. 29-34.
XXXVII.	29	Jericho (leaving).....	Sight Restored to Bartimeus.....	Mark x. 46-52.
XL.	29	Gethsemane.....	The Ear of Malchus, or Marcus, the High-priest's Servant.....	Luke xxii. 50, 51.
MIRACLES OF SUPPLY.				
I.	27	Cana.....	Water Converted into Wine.....	John ii. 1-11.
III.	27	Sea of Galilee.....	Peter's Net filled with Immense Draught of Fish.....	Luke v. 1-11. [compare John vi. 5-14.
XXI.	28	Decapolis.....	Five Thousand Men, besides Women and Children, Fed.....	Matt. xiv. 15-21; Mark vi. 35-44; Luke ix. 12-17;
XXVI.	28	Decapolis.....	Four Thousand Men, besides Women and Children, Fed.....	Matt. xv. 32-39; Mark viii. 1-10.
XXIX.	28	Sea of Galilee.....	A Fish Furnishes Tribute Money.....	Matt. xvii. 27.
XLII.	29	Sea of Galilee.....	A Great Haul of Fish.....	John xxi. 6-14.
MIRACLES OF JUDGMENT.				
XVI.	27	Gadara.....	The Swine Run down a Steep place into the Sea, and are drowned...	Matt. viii. 30-32.
XXXVIII.	28	Near Bethany.....	The Fig Tree Withered.....	Matt. xxi. 18-21; Mark xi. 12-14, 20-24.
MIRACLES OF DELIVERANCE.				
V.	27	Nazareth.....	He Delivers Himself from His Enemies.....	Luke iv. 30.
XIV.	27	Sea of Galilee.....	The Wind and Sea Ohey His Word.....	Mark iv. 37-41; Matt. viii. 23-27; Luke viii. 22-25.
XXII.	28	Sea of Galilee.....	Peter Saved, trying to Walk on the Sea, as Jesus was Walking.....	Matt. xiv. 28-31; Mark vi. 45-52.
XXIII.	28	Sea of Galilee.....	The Wind Ceases, and the Vessel is Instantly at the Land.....	John vi. 21; Mark vi. 51, 52.
XXXIX.	29	Gethsemane.....	Those Sent to Apprehend Him Fall Backward.....	John xviii. 4-6.
MIRACLES WROUGHT NOT DIRECTLY BY HIM, BUT TO ATTEST HIS DIVINITY.				
B.C. 4		.....	The Guidance of the Magi by a Star to Bethlehem.....	Matt. ii. 1-9.
A.D. 26		Bethabara.....	The Signs at His Baptism.....	Matt. iii. 16, 17; Mark i. 9-12; Luke iii. 21-23.
28		Mount Tabor.....	The Signs at His Transfiguration.....	Matt. xvii. 1-14; Luke ix. 28-37; Mark ix. 1-14
29		Jerusalem.....	The Answer to His Prayer.....	John xiii. 28-30.
29		Calvary.....	The Signs at His Death.....	Matt. xxviii. 45-53.
29		Garden of Joseph.	The Signs at His Resurrection.....	Matt. xxviii. 2; Mark xvi. 4.
29		Bethany.....	The Signs at His Ascension.....	Matt. xvi. 19; Luke xxiv. 50, 51; Acts i. 6-12.

NOTE.—The earnest student of the Holy Word cannot but be impressed with the beneficent character of our Lord's Miracles, entirely in accord with the Mission of Love of Him who "went about doing good." This Table necessarily includes but a few of the many wonder-works of Jesus—see Matt. iv. 23, 24; xv. 14; xv. 30; xix. 2; xxi. 14; John xxi. 30; xxi. 25; Luke vii. 21. The same remark will apply to the Tables of Parables, Prophecies, Prayers and Discourses.

WARNINGS AND PROMISES OF OUR LORD

IN CHRONOLOGICAL ORDER.

WHERE UTTERED.	THE WARNING OR PROMISE.	WHERE RECORDED.
Jerusalem—Temple.....	He foretells His Resurrection within Three Days after burial.....	John ii. 19-21.
Jerusalem.....	His Crucifixion, and its Glorious Object and Result—referring to the Mosaic Type.....	John iii. 14-16.
Sychar, in Samaria.....	the Substitution of the New for the Old Dispensation.....	John iv. 21-24.
Jerusalem—Temple.....	the General Resurrection of the Dead.....	John v. 25-29.
Cana.....	the Rejection of the Jews and Acceptance of Gentiles.....	Matt. viii. 11, 12; see Luke xiii. 23-30.
Nain.....	the Destruction of Capernaum, Chorazin and Bethsaida.....	Matt. xi. 20-24; see Luke x. 13-15.
Sea of Galilee.....	the Great Judgment.....	Matt. xiii. 30, 40-43, 49, 50.
Capernaum.....	the Persecutions that should Harass them, with Promise of Deliverance and of final Glory.....	Matt. x. 16-39.
Capernaum.....	His Flesh to be the Food of His People, with Promise of Resurrection and Eternal Life.....	John vi. 39, 40, 54-58.
Capernaum.....	one of the Twelve a Devil.....	John vi. 70, 71.
Reg. of Cæs. Philippi.....	His Sufferings, Rejection, Death and Resurrection.....	Matt. xvi. 21; Mark viii. 31; Luke ix. 22.
Reg. of Cæs. Philippi.....	His Coming in Glory to Reward every Man according to his Works.....	Matt. xvi. 27; Mark viii. 38; Luke ix. 26.
Jerusalem.....	the Establishment of His Church.....	Mark ix. 1; Luke ix. 27.
Jerusalem.....	His Ascension.....	John vii. 34.
Jerusalem.....	the Gift of the Holy Ghost.....	John vii. 37-39.
Capernaum.....	the Judgment of Capernaum, Chorazin and Bethsaida.....	Luke x. 13-15; see Matt. xi. 20-24.
Galilee.....	the Salvation of Gentiles and Rejection of many Jews.....	Luke xiii. 23-30; see Matt. viii. 11, 12.
Nair Scythopolis.....	The Destruction of Jerusalem.....	Luke xiii. 35.
Jerusalem.....	the Apostles to be Peculiarly Blessed at the Second Coming.....	Luke xiii. 22-36; see Matt. xxiv. 27-44.
Jerusalem.....	the Utter and Total Destruction of Jerusalem.....	Matt. xix. 28.
Jerusalem.....	the Manner of His Death, and its Great Object and Result.....	Luke xix. 41-44; see Matt. xxiii. 34-39.
Jerusalem—Temple.....	the Kingdom to be taken from the Jews and given to "a nation bringing forth fruits thereof.".....	John xii. 32, 33.
Mt. of Olives.....	the Destruction of the Temple.....	Matt. xxi. 43.
Mt. of Olives.....	the Coming of False Christs; Commotions and Wars among the Nations, and Active Persecution of the Church.....	Matt. xxiv. 1, 2; Mark xiii. 1, 2; Luke xxi. 5, 6.
Mt. of Olives.....	the Second Coming and its Signs.....	Matt. xxi. 44; see Matt. xiii. 5-23.
Mt. of Olives.....	the Judgment.....	Matt. xxiv. 27-44; Mark xiii. 24-37; Luke xxi. 25-36; see Luke xvii. 22-36.
Jerusalem.....	the Betrayer Pointed Out.....	Matt. xxv. 31-46.
Jer.—Upper Chamber.....	Peter's Denial (two warnings).....	John xiii. 18-29; Matt. xxvi. 21-25; Mark xiv. 18-21.
Jer.—Upper Chamber.....	the Holy Ghost (several prophecies).....	John xiii. 28 and Luke xxii. 34.
Jer.—Upper Chamber.....	His Ascension.....	John xiv. 16, 17, 26; xv. 26, 27; xvi. 7-14.
Jer.—Upper Chamber.....	their Forsaking Him.....	John xvi. 28.
Jerusalem.....	His Sitting on the Right Hand of Power, and Coming in the Clouds of Heaven.....	John xvi. 32.
On the way to Calvary.....	the Desolation of Jerusalem.....	Matt. xxvi. 64; Mark xiv. 62.
Calvary.....	"To-day shalt thou be with Me in Paradise.".....	Luke xxiii. 27-31.
Garden of Joseph.....	His Ascension.....	Luke xxiii. 43.
Sea of Galilee.....	Peter's Crucifixion.....	John xx. 17.
Jerusalem.....	the Sending of the Holy Spirit.....	John xxi. 18, 19.
Bethany.....	the Signs that should Follow the Gift of the Holy Spirit.....	Luke xxiv. 49; Acts i. 4-8.
		Mark xvi. 17, 18.

THE PRAYERS OF JESUS CHRIST

IN CHRONOLOGICAL ORDER.

WHERE OFFERED.	THE LESSON WE SHOULD LEARN.	WHERE RECORDED.
The Jordan.....	We must not attempt to "fulfil righteousness" without prayer—God answers promptly and unmistakably.....	Luke iii. 21, 22.
"A Solitary Place," Capernaum.....	The duty of early morning prayer—of secret prayer; also, that we should enter upon the discharge of other duties with prayer.....	Mark i. 35; see Isa. xxi. 9; Ps. v. 3; lxiii. 1.
Chorazin—Wilderness.....	To withdraw from the multitude and pray in secret.....	Luke v. 16; see Matt. vi. 5.
Capernaum—Mountain.....	Every work designed to advance God's glory should open with prayer; we should not limit the time.....	Luke vi. 12; see 1 Thess. v. 17; Col. iv. 2; Ps. lv. 17.
Nain.....	We must be as babes if we would receive Divine Light; we should be thankful for what "seems good in God's sight".....	Matt. xi. 25, 26; see Isa. xxviii. 9; Matt. xv. 56.
Sea of Gal., Jerusalem, Emmaus.....	The duty of giving thanks at our meals (three examples).....	Luke vi. 41; Matt. xxvi. 26, 27; Lu. xxiv. 30.
Dist. of Cæs. Philippi.....	The duty of closing the day's work with prayer—secret.....	Matt. iv. 23; John vi. 15; see Ps. lv. 17.
Mount Tabor.....	The duty of frequent secret prayer.....	Luke ix. 18.
Bethany.....	The duty of social prayer.....	Luke ix. 28, 29.
Gethsemane (probably).....	We should recognize God's power; God hears prayer at all times.....	John xi. 41, 42; see Ps. cxxiii. 1, 2.
Borders of Judea.....	We should learn of Jesus how to pray.....	Luke xi. 1-4; see Matt. vi. 7, 8.
Jerusalem—Temple.....	"Of such is the Kingdom of Heaven.".....	Matt. xix. 13; see 1 Pet. ii. 1, 2; Matt. xviii. 5; Ps. viii. 2.
Jer.—Upper Chamber.....	Not to pray for deliverance even from the severest sufferings, when such lie in the course of our duty; but seek God's glory in all things.....	John xii. 27, 28; see John xiii. 31, 32; Phil. i. 20, 21.
Jer.—Upper Chamber.....	We should remember first, in all our prayers, God's glory; we should so live that we may, at death, say with Jesus, "I have finished the work which thou gavest me to do;" it is our duty to pray for others.....	John xvii.
Gethsemane.....	The duty of intercessory prayer.....	Luke xxii. 32.
Calvary.....	The three-uttered Prayer of Jesus' Agony should teach us: 1st. A higher sense of His sufferings for us; 2d. That it is not wrong to be "exceeding sorrowful." 3d. While we pray to be delivered from evil, we should ever say from the heart, "Not as I will, but as thou wilt.".....	Matt. xxvi. 36-44; Mark xiv. 32-40; Luke xxii. 40-44; note carefully Luke xxii. 40, 43, 44, 46.
Calvary.....	That we must pray even for our bitterest enemies.....	Luke xxiii. 34; see Matt. v. 44.
Calvary.....	The Love that induced our Saviour to bear such sufferings for us as called for this prayer should teach us to love Him more and more each day.....	Matt. xxvii. 46; Mark xv. 34; see John
Bethany.....	May we be able to utter the same glorious prayer.....	Luke xxii. 46.
	May we share therein.....	Luke xxiv. 50, 51.

THE DISCOURSES OF JESUS CHRIST

IN CHRONOLOGICAL ORDER.

WHERE DELIVERED.	STYLE OF DISCOURSE.	TO WHOM PRIMARILY ADDRESSED.	THE LESSONS WE SHOULD LEARN.	WHERE RECORDED.
Jerusalem.....	Conversation.....	Nicodemus.....	We must be "born of water and of the Spirit" if we would enter the Kingdom of Heaven.....	John iii. 1-21.
Sychar, at Jacob's Well.....	Conversation.....	Samaritan Woman.....	"God is a Spirit, and they that worship Him, must worship Him in spirit and in truth.".....	John iv. 1-30, 39-42.
Sychar.....	Conversation.....	His Disciples.....	If we would be like Christ, our meat must be to do God's will, and accomplish the work He appoints... ..	John iv. 31-38. Luke iv. 16-30.
Nazareth—Synagogue.....	Sermon.....	The assembled Worshippers.....	1. Who are the blessed; 2. We must let our light shine before men, to God's glory; 3. Our righteousness must exceed that of the Scribes and Pharisees; 4. The Law Christianized; 5. How we must worship and serve God; 6. We must lay up treasures in heaven; 7. We must judge ourselves, not others; 8. Prayer will be answered; 9. The golden rule; 10. How we may know false from true prophets.....	
Mount of Olives.....	Sermon, containing the great doctrines of the Christian religion.	His Disciples.....	We must "search the Scriptures" and "come to Jesus" if we would have eternal life.....	Matt. v., vi., vii.
Bethesda.....	Conversation.....	The Jews seeking His life.....	Works of necessity not wrong on the Sabbath.....	John v.
Neighborhood of Jer.....	Conversation.....	The Pharisees.....	Similar to the Sermon on the Mount (in fact some have thought it the same).....	Matt. xii. 1-8.
At foot of Olivet.....	Sermon.....	The Disciples and the Multitude.....	We shall be judged according to the light we have.....	Luke vi. 17-49. Matt. xi. 20-24. Luke vii. 24-35.
Nain.....	Denunciation.....	Chorazin, Bethsaida and Capernaum.....		
Nain.....	Eulogy.....	The assembled People.....	"To that is not with me is against me;" "the tree is known by his fruit;" the supreme danger of blasphemy against the Holy Ghost.....	Matt. xii. 24-45; Mark iii. 22-30. Matt. x.
Capernaum.....	Conversation.....	The Pharisees, who accused Him of casting out Devils by Satanic Power.....	The nearness to Christ of those who do the will of God.....	
Capernaum.....	Charge.....	His Apostles.....	"Fear not them which kill the body," etc.; "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven".....	Matt. xii. 46-50; Mark iii. 31-35. John vi. 25-71.
Capernaum.....	Charge.....	His Apostles.....	We must eat the bread of life—receive Jesus.....	
Capernaum.....	Charge.....	His Apostles.....	"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man".....	Matt. xv. 1-20. Matt. xviii. 1-9; Mark ix. 23-50. John vii. 14-40.
Capernaum.....	Charge.....	His Apostles.....	The duty of humility, of not giving or taking offence, and of forgiveness.....	
Capernaum.....	Charge.....	His Apostles.....	Those who believe shall receive the Holy Ghost.....	John viii.
Capernaum.....	Charge.....	His Apostles.....	Why we are so prone to misunderstand the truth; Jesus said, "Verily, verily, I say unto you, Before Abraham was, I AM".....	John x. 1-39.
Capernaum.....	Charge.....	His Apostles.....	He is the Good Shepherd, the Door of the Fold—He lays down His life for His sheep—He is one with the Father.....	
Capernaum.....	Charge.....	His Apostles.....	Those who despise or disregard His ministers despise or disregard him.....	Luke x. 1-16. Luke xi. 1-13.
Capernaum.....	Charge.....	His Apostles.....	The efficacy of right prayer.....	
Capernaum.....	Charge.....	His Apostles.....	The condition of the backslider; the blessedness of those that hear God's will and keep it; we must take heed that the light in us be not darkness.....	Luke xi. 14-36.
Capernaum.....	Charge.....	His Apostles.....	The necessity for inward purity and of humility—the danger of standing in others' way.....	Luke xi. 37-52.
Capernaum.....	Charge.....	His Apostles.....	We must beware of hypocrisy and regard God, not man; Blasphemy against the Holy Ghost unpardonable; we must seek the kingdom of God, and he will provide for our earthly needs; we must be ever ready for our Lord's coming; we shall be judged according to the light we have.....	Luke xii.
Capernaum.....	Charge.....	His Apostles.....	The duty of forgiveness, of humility, and of prompt unselfish service.....	Luke xvii. 1-10.
Capernaum.....	Charge.....	His Apostles.....	The necessity for watchfulness and steadfastness in view of Christ's coming.....	Luke xvii. 22-37. John xii. 44-50. Matt. xxiii.
Capernaum.....	Charge.....	His Apostles.....	The signs of His second coming.....	Matt. xxiv.
Capernaum.....	Charge.....	His Apostles.....	Humility, love and faithful partaking of his feast.....	John xiii. 1-30; John xiii. 19-35.
Capernaum.....	Charge.....	His Apostles.....	The love of our divine Lord, which "passeth knowledge," and the benefit we receive from the Holy Spirit.....	John xiv. 1; xvi. 33. Matt. xxvi. 31-36. Luke xxiv. 13-32. Matt. xxviii. 16-20; Luke xxiv. 44-51.
Capernaum.....	Charge.....	His Apostles.....	The danger of over-confidence in self.....	
Capernaum.....	Charge.....	His Apostles.....	Jesus is the Christ, the Son of the living God.....	
Capernaum.....	Charge.....	His Apostles.....	Christ is with his ministers to the end of the world.....	

NOTE.—The above Table includes all of the recorded Sermons, and Less Formal Discourses and Addresses; the column headed "The Lesson we should Learn" is necessarily too limited to give more than the leading subject of each.
On the following page we give an interesting and, to the critical student especially, valuable Tabular View of the Sermon on the Mount.

OUR LORD'S DISPENSATION.

IF WE WOULD BE MEMBERS OF CHRIST, AND JOINT-HEIRS WITH HIM OF THE PROMISES,		TEXT.
WE MUST "PRAY ALWAYS".....	"And in the morning, rising up a great while before day, He went out and departed into a solitary place and prayed.".....	Luke xxi. 36.
	"He went out into a mountain to pray, and continued all night in prayer to God.".....	Mark i. 35.
	"When He had sent the multitude away, he went up into a mountain apart to pray, and when the evening was come, he was there alone".....	Luke vi. 12.
	"Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one".....	Matt. xiv. 23.
	"Father, forgive them, for they know not what they do".....	John xvii.
		Luke xxiii. 34.
WE MUST LOVE THE LORD OUR GOD WITH ALL OUR HEART, SOUL, MIND AND STRENGTH.....	See His example in the loving manner in which He always spoke of and addressed His Father.	Mark xii. 30.
WE MUST BE ZEALOUS IN DOING GOD'S WILL.....	When only twelve years old—"Wist ye not that I must be about my Father's business?".....	John xv. 4, 5, 8.
	"My meat is to do the will of Him that sent me, and to finish His work".....	Luke ii. 49.
	"I have kept my Father's commandments".....	John iv. 34.
	"I have glorified thee on the earth, I have finished the work which thou gavest me to do".....	John xv. 10.
		John xvii. 4.
WE MUST HONOR OUR PARENTS.....	"He went down with them, and came to Nazareth, and was subject unto them".....	Eph. vi. 1-3.
	See also account of His committing the care of His mother to John, when about to die.....	Luke ii. 51.
		John xix. 26, 27.
WE MUST LOVE THE CHURCH.....	"A new commandment give I unto you, That ye love one another; as I have loved you, that ye also love one another.".....	1 John iii. 16.
	"This is my commandment, That ye love one another, as I have loved you".....	John xiii. 34.
		John xv. 12.
WE MUST LOVE AND DO GOOD TO ALL MEN.....	"Jesus of Nazareth, . . . who went about doing good and healing all that were oppressed of the devil".....	Gal. vi. 10.
	"The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached to them".....	Acts x. 38.
		Matt. xi. 5.
WE MUST LOVE AND FORGIVE OUR ENEMIES.....	"Father, forgive them, for they know not what they do".....	Luke vi. 35.
		Luke xxiii. 34.
WE MUST PRACTICE THE CHRISTIAN GRACES.....	Humility—He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. . . . He humbled Himself".....	Matt. v. 3-12.
	Meekness—He "when He was reviled, reviled not again; when He suffered, He threatened not".....	Phil. ii. 7, 8.
	Self-denial—"Neither do I condemn thee: go and sin no more".....	1 Peter ii. 23.
	Compassion—"Though He was rich, yet for our sakes He became poor".....	John viii. 11.
	Firmness—See account of His temptation in the wilderness.....	2 Cor. viii. 9.
	Submission to and acquiescence in God's will—"The cup which my Father hath given me, shall I not drink it?".....	John xi. 35.
		Matt. iv. 1-11.
		John xviii. 11.
HAPPY AND BLESSED INDEED WILL WE BE IF WE "FOLLOW HIS STEPS".....	In this world—"All these things (temporal necessities) shall be added unto you".....	1 Tim. iv. 8.
	Eternally in heaven—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the good things which God hath prepared for them that love him".....	[23. Luke xii. 31; John xiv. 7, 10. 1 Cor. ii. 9; Rom. ii.

THE SERMON ON THE MOUNT.

A TABULAR ANALYSIS.

SECTION.	THE LESSONS INCUCLATED IN THE SEVERAL SECTIONS OR DIVISIONS.	PASSAGE.
I.	The Beatitudes. These were calculated to rectify the mistaken notions of the Jews respecting Messiah's kingdom. They have been designated "Christian paradoxes," because they place happiness in such dispositions of mind as men generally deem incompatible with it.....	Matt. v. 1-12.
II.	Here the great fact is laid down that Christians are to be the light of the world, and that their conduct and influence are to elevate and bless mankind.....	13-16.
III.	The permanency of the law is declared: like the great Lawgiver, it is holy in its character, it cannot change, and it demands purity in all.....	17-20.
IV.	Hence, spirituality of life, godly control of all man's powers, and self-rule, are essential to the Christian character.....	21-32.
V.	The ordering of speech, and the sanctity of oaths and of vows, are then expounded.....	33-37.
VI.	Revenge is forbidden, and a genial and tender spirit is enjoined.....	38-48.
VII.	Benevolence to the poor is recognised as a duty, and ostentation severely condemned.....	Matt. vi. 1-8.
VIII.	Directions given for prayer, and the form usually known as "The Lord's Prayer" set forth.....	9-15.
IX.	Purity and simplicity of heart enjoined, and the sin of hypocritical display duly censured.....	16-18.
X.	Heavenly treasures and the riches of earth contrasted as to their permanency and value.....	19-22.
XI.	The danger of a mistake on this subject, and hence the need of spiritual illumination.....	23-24.
XII.	Reasons assigned for trusting God, and encouragements to faith and obedient walking.....	25-34.
XIII.	Knowledge of self and charity towards others commended.....	Matt. vii. 1-5.
XIV.	Manifold and precious encouragements to prayer stated and urged on Christians.....	6-11.
XV.	A rule of duty laid down to guide in the intercourse of Christians with all men.....	12-14.
XVI.	How to discriminate about character. The fruit shows the tree, and so with the fruits of ministers.....	15-20.
XVII.	The sad insecurity of the mere formalist, and the uselessness of being only professors.....	21-23.
XVIII.	An illustration to show the wretched fate of the unwise who build on a sandy foundation, and the safety of those who are resting on the Rock of Salvation.....	24-29.

INCIDENTS AT THE TRIAL OF OUR LORD.

AFTER the observance of the Paschal feast and having instituted the sacrament of the *Lord's Supper*, to be observed in commemoration of the *Great Sacrifice* which was about to be offered, JESUS and His Disciples went together to the first scene of His suffering, at the base of the Mount of Olives (Matt. xxvi. 30; Mark xiv. 26; Luke xxiii. 39).

Crossing the brook Kedron, they entered the Garden of Gethsemane (the *oil-press*). A part of this garden still remains, and the few olive trees which continue to live in it seem to be old enough to have been growing in our Saviour's time. Here JESUS took PETER, JAMES and JOHN to be near Him during the awful scene of His Agony. Thereafter, the traitor and the officers of the temple appeared, and having arrested Him, His alarmed Disciples forsook Him and fled; but the zeal of PETER and the love of JOHN led them to follow at a distance (Matt. xxvi. 36-56; Mark xiv. 32-50; Luke xxii. 39-53; John xviii. 2-11).

TAKEN BEFORE ANNAS.

The Divine Prisoner was taken first to the house of ANNAS, the father-in-law of the High-priest, CAIAPHAS, probably to ascertain if it would be safe to risk a public trial. It is obvious that all parties among the rulers desired to go forward, and ANNAS sent HIM bound to CAIAPHAS, who had already publicly advised His death (John xviii. 13, 14, 24).

ARRAIGNED BEFORE CAIAPHAS.

The examination took place in the house of CAIAPHAS, and here the melancholy denial of PETER occurred. To understand the scene, it should be remembered that Oriental houses and palaces were erected with an open court-yard in the centre, and the apartments surrounding and opening into it. In the middle of this yard the servants and officers had made a fire, because of the cold of the spring night. PETER and JOHN had entered, and PETER rashly took his place among the soldiers. The Saviour had been led into one of the chambers, and thus both JESUS and JOHN could hear and see all that took place; thus it is obvious that JOHN's testimony, as recorded in His Gospel, is of the utmost value, as he was an eye witness. "The High-priest asked JESUS of His Disciples and of His Doctrine," evidently desiring to ascertain how far His influence had spread (John xii. 42), especially to learn if any members of the Sanhedrim had become His followers, and thus to prepare for dealing with them as well as with Him. On the first point, JESUS gave no information, and on the second He referred to the evidence of those who had been His hearers, whereupon an officer struck Him for contempt of the High-priest (John xviii. 19-24).

BEFORE THE SANHEDRIM.

At dawn of day (15th of Nisan, i.e., April 6th) the Council (*Sanhedrim*) met, and JESUS was arraigned before them (Luke xxii. 66). The first object was to convict Him as a *false prophet* and a *blasphemer*, and thus according to the Jewish law bring Him in as worthy of death. Two witnesses were required, but the evidence of all who testified was contradictory. They aimed at proving blasphemy against Him for speaking irreverently about the temple, when He referred to His own death and subsequent resurrection, but their testimony failed to establish their charge (Matt. xxii. 59-63; Mark xiv. 55-61). At length the High-priest reproached Him for His silence, and adjured Him by the LIVING GOD to say whether or not he was the CHRIST, the SON OF GOD. He then plainly said, I AM, and warned them of the time when they should see Him sitting in His Power, at the Right Hand of God and Coming in the Clouds of Heaven. He was forthwith condemned for blasphemy, whereupon the officers covered His face, spat on Him, and buffeted Him, mocking and asking Him to say who it was that had struck Him (Matt. xxvi. 63-68; Mark xiv. 61-65; Luke xxii. 67-71 and 63-65; comp. Isa. l. 6; III. 7). According to Jewish law, he would now have been led out of the city and stoned to death. But "the sceptre had departed from Judah," and the power of life and death did not now rest in Jewish hands. Their national life had ended, and the time must therefore have arrived when the Shiloh had come (Gen. xlix. 10). Hence, they unwittingly fulfilled the prophecy of JESUS respecting His Death. It was effected by the act of PILATE and the consent of HEROD, so that the ecclesiastical rulers of the Jews and the civil authority of Rome combined (comp. Ps. i.), and thus that form of death was inflicted which was the most painful, the most ignominious, and being the usual punishment of slaves and the most degraded criminals, attested the depth of that humiliation to which THE SON OF GOD descended for the salvation of man (Gal. iii. 10; vi. 14; Phil. ii. 8; Heb. xii. 2; Col. ii. 14).

THENCE TAKEN TO THE ROMAN PROCURATOR, PONTIUS PILATE.

JESUS was then led to the *Prætorium*, where the Roman Procurator PONTIUS PILATE had taken his seat early in the morning. The Jews could not enter a court that was inaugurated with heathen sacrifices without being polluted, and therefore unable to keep the feast, so PILATE came out to ascertain the charge against the prisoner. They accused Him at first as a malefactor, and next with the political offence of forbidding the people to pay tribute to Caesar, and with the desire also of making Himself a King; thus aggravating their guilt (of malevolence) by falsehood, as they knew that they had in vain sought to entrap Him into a political offence, and that He had even by a miracle provided for the payment of the Roman tax. JESUS replied to the interrogation of PILATE that His "Kingdom was not of this world." After further inquiry, PILATE attempted to dismiss Him, but the priests and the elders assailed Him with other charges (Matt. xxvii. 1, 2, 11, 14; Mark xv. 1-5; Luke xxiii. 1-5; John xviii. 28-38; comp. Isa. liii. 7).

BY PILATE SENT TO HEROD ANTIPAS.

At the mention of Galilee as the scene of His seditious teaching, PILATE resolved to send him to HEROD ANTIPAS, who had come to Jerusalem to the Passover—a practice by which he hoped to conciliate the Jews. HEROD was pleased by the conduct of PILATE, with whom he had been long at variance, but getting no information from JESUS, he sent Him back again to PILATE, and thus "the kings of the earth set themselves and the rulers take counsel together against THE LORD and against His ANOINTED" (Luke xxiii. 4-12; Ps. ii. 1, 2; comp. Acts iv. 25, 26).

AGAIN BEFORE PILATE—BARABAS PREFERRED TO JESUS.

Obligated to decide the case, PILATE tried an appeal from the rulers to the people. Knowing that the envy and malice of the priests had instigated the charge, he proposed to liberate HIM whom the populace had lately hailed with such enthusiasm. The cunning of the priests, however, defeated the scheme. They knew that the brigands who opposed the Roman power were favorites with the people, and that one of this class had forfeited his life and was lying under sentence of death. The priests therefore suggested the liberation of BARABAS, and as the people saw that no political change was likely to be effected by JESUS, they took up the cry, "Not this man, but BARABAS!" Again PILATE tried to bring them to reason, being affected by the interference of his wife. To his inquiry, "What will ye then that I shall do to Him, whom ye call *king of the Jews*?" the vehement outcry of the fickle mob was, "*Crucify Him*!" The loud cries of the populace prevailed over reason, conscience and justice, and PILATE yielded up JESUS to their will, washing his hands and protesting before the people that he "was innocent of the blood of this just person." They accepted the awful responsibility, exclaiming, "His blood be on us and on our children" (Matt. xxvii. 15-26; Mark xv. 6-15; Luke xxiii. 13-25; John xviii. 39-40).

THE PURPLE ROBE, THE REED SCEPTRE, THE CROWN OF THORNS.

JESUS was now handed over to the Roman soldiers. Their hatred and contempt of the seditious Jews led them to treat with great indignity a person whom they believed to have been a peasant aiming at political power. Scourging always preceded crucifixion, but in addition to this torture, they added the mockery of a royal insignia, crowning His head with thorns, giving Him a reed as a sceptre and assaulting Him with blows and violence (Matt. xxvii. 26-39; Mark xv. 15-19; John xix. 1-3).

PILATE'S LAST WEAK EFFORT TO RELEASE JESUS.

The scene seems to have incited PILATE to make yet another effort, and if unsuccessful, he would at least insult the Jews. Knowing Him to be innocent, he presented Him in the robes of mockery, but he was still assailed with the cry, "*Crucify Him*!" "Take you HIM and crucify Him, for I find no fault in Him," rejoined PILATE, well knowing that they dared not take him at his word. Leading JESUS back into the hall, he asked Him, "Whence art thou?" and urged the question with the intimation that he had power to crucify Him, or to set Him free. The Saviour assured him that he had no power, unless it were given him from above, and then assured PILATE of the guilt of his wicked betrayers. Alarmed, PILATE determines to release him, but again the weak and unprincipled man yields to fear, for the Jews knew what above all things he dreaded. They knew the character of his administration, and how much he feared an imperial examination into his tyrannical rule; and therefore, "If thou let this man go, thou art not Caesar's friend," was their triumphant appeal, and the fear of acquitting a usurper induced the selfish and unjust ruler to condemn to death the innocent and the just ONE. Yielding Him to their fury, he inquired, "*Shall I crucify your king?*" and the answer was an abjuring of the independence which had been a passion with the Jews: "We have no king but Caesar!" (Matt. xxvii. 26-30; Mark xv. 15-19; John xix. 1-16).

GOD'S PUNISHMENT OF THE PARTICIPATORS IN THE CRIME.

The Providence of GOD took the Jews at their word, and their last futile efforts for freedom ended in their dispersion over the world. The retribution which also fell on the chief actors in this greatest of crimes which was ever enacted in the world's history was no less signal. PILATE afterward met the actual fate which he had dreaded, for he was deposed and degraded, and in a far distant land of disgraceful exile closed his life by suicide. Herod deservedly met a similar fate, as he was divested of power and banished to the capacity and met the fate of a miser. After a miserable life he died in exile. CAIAPHAS was deposed. There was no delay in the doom of the miserable traitor, JUDAS. In remorse he carried back the thirty pieces of silver to the chief-priests, acknowledged his sin, encountered their mockery and disdain, and the wretched man, in hopeless despair, went out and hanged himself. The chief-priests, who had perpetrated such iniquity, were yet such religious formalists that they would not return the silver to the treasury, as it had been the price of blood, and so they purchased the *potters' field*, without the city, as a burial-place for strangers, and thus they fulfilled to the very letter the prophecy of Zechariah (xi. 12, etc.). It may have been the place where JUDAS committed suicide, and the double memorial of the scene and the price of blood was preserved in its name, *Aeldama*, the field of blood (Matt. xxvii. 2-10; Acts i. 18, 19), by which it was afterward known.

INCIDENTS AT THE CRUCIFIXION.

The incidents of the Great Sacrifice may be classified under the heads of *man, place and time*. Our contemplation of the awful scene may be made more affecting by viewing these in order, while our gratitude and love may be rendered more heartfelt and fervid. It was a Roman execution, conducted in the usual form, with certain variations arising from incidental circumstances.

THE PLACE—CALVARY.

The place was necessarily without the city (Acts vii. 58; Heb. xiii. 11-13; comp. Ex. xxix. 14; Lev. iv. 11, 12, 21; vi. 30; ix. 11; xvi. 27; Num. xix. 3); but the exact locality is unknown. It was near one of the gates, and beside a public road, but there is no mention of its being on a "hill" or "mount." The name of CALVARY, which occurs in Luke, is the Latin translation of the Greek name of CALVARY, by which all four Evangelists explain the Hebrew term *GOLGOTHA* (Matt. xxvii. 33, 34; Mark xv. 22, 23; Luke xxiii. 33; John xix. 17). As a mark of shame and ignominy, the criminal had to carry his cross to the place of execution, and CHRIST was thus led forth with two culprits, who were "justly in the same condemnation" (Luke xxiii. 26, 32, 41; comp. Isa. liii. 12). Everlasting honor was laid on SHAM, a man of Cyrene, whom the soldiers seized as he was entering the city, and on whom they laid the load under which JESUS had sunk. It was then that He told the women, who had followed Him, weeping, to mourn rather for the judgments which were coming on the land (Matt. xxvii. 31, 32; Mark xv. 20, 21; Luke xxiii. 26-32; John xix. 17).

THE CRUCIFIXION—THE PRAYER FOR HIS MURDERERS.

The condemned were stripped at the place of crucifixion and fastened to the cross, which was usually of the form known by the name of the "Roman Cross," but not nearly so high as is commonly represented. Usually, the feet of the sufferer were only about a foot or two above the ground, so that, instead of being raised aloft and looking downward, JESUS suffered in the midst of His persecutors. The body was either nailed or bound by cords to the cross, and sometimes both modes were adopted. Our LORD was nailed both by the hands and the feet as had been foretold (Ps. xli. 16; Zech. xii. 10; John xix. 25, 27; comp. Rev. i. 7), a method exquisitely painful, though tending perhaps to shorten the torture. As in our SAVIOUR'S case, when the cross was not already fixed and standing, the sufferer was fastened to the wood as it lay on the ground, and the shock must have been agonizing when the cross was dropped into its place in the ground. Usually some drug was given to deaden the sense of these tortures, but our LORD refused the mixture of wine and myrrh that was offered to Him. He bore the agony of death in meekness and silence, as had been predicted of Him by Isaiah, and thus between two malefactors He died, the Just for the unjust, being "numbered with the transgressors" (Matt. xxvii. 38; Mark xv. 27, 28; Luke xxiii. 33; John xix. 18). While suspended on the cross His first saying—an utterance never to be forgotten—was a prayer for His murderers: "Father, forgive them, for they know not what they do" (Luke xxiii. 34).

THE TIME—THE GUARD.

The time of our LORD'S crucifixion was the third hour (or 9 o'clock A. M.), the very time when the morning sacrifice was offered (Mark xv. 25); and His death was at the ninth hour, which was the time of the evening sacrifice; and the space of the intervening six hours was divided at noon by the commencement of the miraculous darkness. The cross was watched by a centurion and a guard of four Roman soldiers. The garments of the sufferers were their perquisites, and so the raiment of our LORD was divided among them, except the upper robe, which was without a seam; the soldiers cast lots for it, thus unconsciously fulfilling another prophecy: "They parted my raiment among them, and for my vesture they did cast lots" (Matt. xxvii. 35; Luke xxi. 34; John xix. 23; Ps. xxii. 18).

THE INSCRIPTION ON THE CROSS.

PILATE was enabled again to insult the Jews by the inscription which, according to custom, was placed over the culprit's head to indicate his crime. Hebrew, Greek and Latin were now understood and spoken by the people in Jerusalem, and therefore he wrote the label in these tongues. This fact in some measure explains the various readings of the Evangelists, who aimed only at giving the substance of the inscription, without noting the differences of expression in the three languages.

THIS IS JESUS THE KING OF THE JEWS (Matthew).

THIS IS THE KING OF THE JEWS (Mark).

THIS IS THE KING OF THE JEWS (Luke).

JESUS OF NAZARETH, THE KING OF THE JEWS (John).

The chief priests felt the insult, and desired a change in the inscription, but PILATE contemptuously refused, saying, "What I have written, I have written" (Matt. xxvii. 31-38; Mark xv. 20-28; Luke xxiii. 26-34, 38; John xix. 17-24).

THE GRACIOUS PROMISE TO THE PENITENT ROBBER.

For three hours (9-12 A. M.) JESUS hung on the cross, exposed to the insults of the rulers and of the fickle rabble, who had changed when they saw Him apparently helpless in the hands of His enemies. Some stood to enjoy the sight, others, passing in and out of the city gate wagging their heads, taunted Him with the very prophecy which was being fulfilled—the destruction of the temple of His body that it might be raised again in three days. The chief priests even professed that they would believe on Him if He would establish His Divine power by coming down from the cross; and one of the culprits beside Him joined in railing at Him, asking as a proof of His mission that they might be delivered from the cross. The

other, confessing the justice of their sentence, reproved his comrade, and uttered the memorable prayer, "LORD, remember me when thou comest into thy kingdom." For the second time JESUS spoke, and assured the dying penitent: "Verily, I say unto thee, To-day shalt thou be with me in paradise" (Matt. xxvii. 39-44; Mark xv. 29-32; Luke xxiii. 35-37, 39-43).

THE WOMEN AT THE CROSS.

THREE women, together with JOHN, had lingered at the cross, His mother, her sister and Mary of Magdala—the three Marys. In the hour of His agony He bade His mother to look on JOHN as her son, and JOHN to receive her as his mother; "and from that hour that disciple took her unto his own home" (John xix. 25).

THE MIRACULOUS DARKNESS.

It was now noon, yet a supernatural darkness covered all the land from the sixth to the ninth hour. The Jewish months were lunar, and the Passover was in the middle of the month when the moon was full; therefore this obscuration could not be an eclipse. Deeper far than this darkness was the gloom that rested on the SAVIOUR'S soul, as He bore the burden of Divine wrath for the sins of men. At the ninth hour, He exclaimed, "My God! my God! why hast thou forsaken me?" Catching at the word "Eli," His utterance was misunderstood by those around Him as an appeal to the prophet Elijah. At this moment the Sufferer's mortal frame endured its last agony of intense thirst, and He fulfilled another prophecy by the exclamation, "I thirst." One of the spectators filled a sponge with the acid wine and water that the Roman soldiers ordinarily drank, and raised it to His mouth on the end of a stalk of hyssop. JESUS refused it, while the others said, "Let us see if Elijah will come to help Him" (Matt. xxvii. 45-49; Mark xv. 33-36; Luke xxiii. 44, 45; John xix. 28, 29).

THE DEATH OF JESUS.

ALL that the LAMB OF GOD could do for man had been endured; and now the end of His agony and the completion of His great redemption work are announced by the utterance, "It is finished," and yielding His soul to God. He exclaims, "Father, into thy hands I commend my spirit;" and bowing His head on His breast, He expired (Matt. xxvii. 50; Mark xv. 37; Luke xxiii. 46; John xix. 30).

PORTENTS AT CHRIST'S DEATH—CONVERSION OF THE CENTURION.

The priest who entered the holy place with the blood of the evening sacrifice at the very hour of His death saw that the veil was rent from the top to the bottom, thus intimating that "a new and living way was consecrated for us to enter into the holiest of all, by the blood of JESUS, through the veil, that is to say, His flesh" (Heb. x. 19, foll.). The rocks around Jerusalem were rent by an earthquake, the graves were opened and many of the saints arose and were seen in the city after his resurrection. All these wonders and evidences did not suffice to subdue the hardened spirit of the Jews, but in the death of JESUS the Roman centurion saw enough to satisfy his mind that "this was the Son of God!"

HIS DEATH MADE CERTAIN—THE WATER AND THE BLOOD.

At sunset the Sabbath would begin. "That Sabbath-day was a high day," being the second day of the Feast of Unleavened Bread, when the first-fruits of the harvest were offered in the Temple, and whence the fifty days were reckoned to the Day of Pentecost. For that Sabbath this day was "the preparation." Now they would put away all defilements and all signs of mourning. They had just enacted a deed which would have profaned any day, but they could not endure its defilement by the consequences of their judicial murder. Their request that the sufferings of those on the cross might be ended was granted by PILATE, who consented that the soldiers might break their legs, and so hasten their death. The two malefactors were thus treated, but CHRIST was found to be dead already, hence His limbs were not broken. To be sure, however, that He was really dead, one of the soldiers pierced His side with a spear, and from the wound there flowed blood and water. Thus, in the death of Him, the true Paschal Lamb, two prophecies were fulfilled—"A bone of him shall not be broken," and, "They shall look on him whom they pierced" (John xix. 31-42; comp. Ex. xii. 46; Ps. xxiv. 20; Zech. xii. 10; Ps. xxii. 16, 17; Rev. i. 7). Thus is the death of CHRIST attested, and even PILATE procures additional testimony from the centurion (Mark xv. 44, 45), because of his surprise at the briefness of the Sufferer's agony. Knowing the relation of these facts to the subsequent resurrection, JOHN, who was a witness of the scene, gives in detail all the incidents as they passed before his eyes.

JESUS LAID IN THE TOMB.

JOSEPH of Arimathea, a rich man and a member of the Sanhedrim, and who was secretly a disciple of JESUS, applied to PILATE for the body, who, when he was satisfied that JESUS was really dead, complied with his request. The conduct of JOSEPH encouraged NICODEMUS, who brought myrrh and aloes to anoint the corpse. They took the body down from the cross, rolled it in linen with the spices, and, because the Sabbath was at hand, they laid it hastily in a newly-made sepulchre, which JOSEPH had prepared for himself, in an adjoining garden. To secure the body until the Sabbath was past, they rolled a great stone against the door and departed. Thus was the prophecy of Isaiah fulfilled (liii. 9), that He should "make his grave with the rich." The chief priests remembered with anxiety the prediction that JESUS had uttered respecting His resurrection, and therefore, to guard against any devices of His followers, they obtained from PILATE a guard of soldiers, who sealed the stone and watched at the tomb (Matt. xxvii. 62-66).

THE RESURRECTION AND ASCENSION.

THE FIRST LORD'S DAY.

17th of Nisan (April 8th).—As the Resurrection is the great fact, so the day of its occurrence is the great day of Christianity. Ever since it has been called by the name of the LORD'S DAY (Rev. vii. 10); and to this epoch of the new creation of all things, marked by the NEW LIFE OF CHRIST, all the permanent sanctity of the primeval Sabbath was transferred (John xx. 26; Acts xx. 7; 1 Cor. xvi. 2).

The Resurrection itself is related only by MATTHEW (xxviii. 2-4), who may have learned the facts from one or other of the Roman guard after they had got free from the danger in which they stood because of their falsehood and avowed unfaithfulness. All who heard it must have known that their story was absurd, and that, had they been asleep, they could not have known what had transpired. According to MARK, the Resurrection occurred *early* on the first day of the week, which commenced from the sunset of the evening before (Mark xvi. 9). It had already taken place when the first visit was paid to the sepulchre, "while it was yet dark," "as it began to dawn" (John xx. 1; Matt. xxviii. 1). Whatever portion of this day JESUS was in the tomb was, according to the Jewish custom, reckoned a day, and in the same manner the interval between His entombment and sunset on Friday was counted as a day, and thus He was *three days* in the earth (Matt. xii. 40; xvi. 21; xx. 19; xxvii. 63; Mark viii. 31; ix. 31; x. 34; Luke ix. 22; xxviii. 33; John ii. 19, etc.).

VISIT OF THE WOMEN TO THE SEPULCHRE.

The Jews resumed the business of ordinary life the moment that the Sabbath closed. The two MARYS were therefore able during the evening to procure the spices required to complete the hasty and partial embalming by NICOMENUS, and in the early dawn they approached the tomb, with certain other women, wondering how they would get the stone rolled away from the sepulchre. Reaching the tomb about sunrise, they found it open, and entering, they saw that the body of JESUS was not there (Matt. xxviii. 1; Mark xvi. 1-4; Luke xxiv. 1-3, 10; John xx. 1, 2). The ardent spirit of MARY MAGDALENE led her to run at once and tell PETER of the indignity which she concluded the enemies of JESUS had perpetrated in removing His body.

The other women now entered, and there they saw an angel sitting on the right side, who told them that JESUS had arisen, and would meet His disciples in Galilee.

FIRST APPEARANCE OF THE RISEN SAVIOUR.

To the Women on their Return from the Sepulchre.—On their way back JESUS appeared to them and addressed them. They fell down to worship Him, and received from Him the message that had already been delivered by the angel (Matt. xxviii. 9, 19). The Apostles were yet in darkness, and they received the intelligence "as idle tales" (Luke xxiv. 9, 11).

VISIT OF PETER AND JOHN TO THE SEPULCHRE.

When they heard from MARY her tidings, PETER and JOHN hastened to see for themselves, while the other women were in converse with the other Apostles. JOHN reached the tomb first, and, looking in, he saw the grave-clothes, but when PETER arrived he entered at once, and saw the linen clothes lying as they had been, left, and the napkin that had been around the head folded and lying by itself (John xx. 3-10; comp. Luke xxiv. 12), showing that the Apostles could not have stolen the body, as they would have carried off all these things in their haste.

SECOND APPEARANCE OF JESUS.

To Mary Magdalene at the Sepulchre.—MARY had followed PETER and JOHN to the sepulchre, and when she arrived they had departed. Looking into the tomb, she saw two angels sitting at the head and feet where the body of JESUS had lain. Turning away she saw JESUS, but, excited and weeping, she did not recognize Him in her great mental confusion. The word "MARY," from the lips of our LORD, recalled her to herself, and in her excitement she would have embraced Him, but the mysterious words, "Touch me not, for I am not yet ascended to my Father," restrained her, and at His desire she went to intimate to the disciples His approaching Ascension (John xx. 11-18; Mark xvi. 9-11).

THIRD APPEARANCE OF OUR LORD.

To Peter.—PAUL states that immediately after our LORD'S Resurrection "He was seen of CEBES," before he appeared to the other Apostles (1 Cor. xv. 5). LUKE also mentions this appearance very emphatically in connection with the journey to Emmaus (Luke xxiv. 34).

OUR LORD'S FOURTH APPEARANCE.

The Journey to Emmaus.—The mental state of the Disciples may be seen by Luke xxiv. 13-25. CEBES and his companion seem to have taken this journey merely for the sake of communion with each other respecting the bearing of the recent events on the *Messiahship* of JESUS. As they journey, an apparent stranger joins them, and, having asked them of the subject in which they seem so absorbed, quietly reviews the whole matter, expounding the Scriptures that related to the Messiah. Though their "heart burn," they fail to recognize Him until He makes Himself known in the "breaking of bread," and no sooner are their eyes opened than "He vanishes out of their sight."

OUR LORD'S FIFTH APPEARANCE.

The Apostles, all except THOMAS, were met together, when suddenly JESUS appeared in the midst of them. He called them to feel His body, and showed them His hands and His feet. He even ate food with them, and opened their minds to understand what was written of Him in the Law, the Prophets and the Psalms. He indicated the character of their Apostolic mission as witnesses of His ministry and of His Resurrection, and that they were to be preachers of repentance and remission of sins in His name to all nations. Enjoining them to wait at Jerusalem for the descent of the HOLY SPIRIT to qualify them for their work, He departed (Mark xvi. 14-18; Luke xxiv. 36-49; John xx. 19-23; 1 Cor. xv. 5, "then of the twelve").

CHRIST'S SIXTH APPEARANCE.

Second Appearance to the Assembled Disciples with Thomas.—That we find the disciples again assembled on the first day of the following week, and our LORD'S presence blessing their meeting, goes far to mark the LORD'S DAY as sacred. It was then that THOMAS, hitherto incredulous, was taught by the evidence of his senses that our LORD was risen indeed (John xx. 24-29).

THE SEVENTH APPEARANCE OF OUR SAVIOUR.

The Third Appearance of Jesus to the Apostles (seven of them) by the Lake of Galilee.—The meeting at the lake, which JOHN describes (xxi. 1-24), must have been previous to that which took place by appointment on the mountain in Galilee. Seven of the Apostles had returned to their avocations, and by a miraculous draught of fishes JESUS reveals Himself to them. It was now that He dealt so tenderly with PETER, and restored him after his fall.

THE EIGHTH APPEARANCE OF JESUS CHRIST.

To His Disciples in Galilee.—MATTHEW describes how the Disciples went to the place appointed on the mountain in Galilee (xxviii. 16, 17), and it is almost certain that it was to this assembly that PAUL refers when he says that JESUS was seen of "above five hundred brethren at once" (1 Cor. xv. 6). Here, in the region where His ministry had chiefly been spent, He closes it with the memorable commission (Matt. xxviii. 18-20) by which He sends forth His Apostles and disciples to be heralds of salvation to mankind.

CHRIST'S NINTH APPEARANCE.

To James.—After stating that JESUS was seen by such a great body of witnesses, PAUL immediately adds, "After that He was seen of JAMES," and this appears to have been a special interview, as JAMES was not among the Apostles at the Lake of Galilee.

HIS TENTH APPEARANCE, AND ASCENSION.

Our Lord's Last Interview with the Apostles, and His Ascension.—His tenth appearance. This last scene was specially reserved for the Apostles alone, who were to be His witnesses for His Resurrection and Ascension. PETER rests on the fact that when GOD raised JESUS from the dead, "He showed Him openly not to all the people, but unto witnesses chosen before of GOD, even to us who did eat and drink with Him after He rose from the dead" (Acts x. 40, 41).

Thus, during forty days, JESUS "showed Himself after His passion by many infallible proofs." As MOSES was forty days on the Mount, and ELIJAH the same time in Horeb, and as JESUS was forty days in the wilderness tempted of the devil, so it appears that a similar period was allotted to establish the fact of His Resurrection. At last, on the fortieth day, the Apostles were assembled with JESUS at Jerusalem (it would seem by special appointment, Acts i. 4; comp. v. 6), and He desired them not to depart thence till they received the promise of the FATHER, the baptism with the HOLY GHOST. Rebuking their desire to know when He would restore the kingdom to Israel, He promised them power for the work which they had to do in His Name in Jerusalem, in Judea and Samaria, and to the ends of the earth (Acts i. 4-8). And now He led them forth over the very ground He had traversed with them six weeks before, when He entered the city for His sufferings. The farther or eastern slope of the Mount of Olives, overlooking Bethany, was called by that name, and having reached that locality, He blessed them with uplifted hands, and being received as into a chariot by a cloud, He ascended from their sight into Heaven. Meanwhile, the Disciples scarcely recollected that this was what He had Himself foretold: "What and if ye shall see the SON OF MAN ascend up where He was before?" (John vi. 62). They stood gazing up after Him, lost in admiration, until they were aroused by the appearance of two angels standing by them and declaring that He would so come again in like manner as they had seen Him ascending into Heaven. Having worshipped their glorified LORD, they returned from the Mount of Olives to Jerusalem with great joy; and while awaiting the promised gift of the HOLY GHOST, they spent the time in the Temple praising and blessing GOD (Luke xxiv. 50-53; Acts i. 1-12).

The narrative may be appropriately closed by referring to the two points on which JOHN insists: first, that we have only a small part recorded of what our LORD said and did while on earth; and secondly, that what we have, has been written with a specific object—"that we might believe that JESUS is the CHRIST, the SON of GOD, and that, believing, we might have LIFE THROUGH HIS NAME" (John xx. 30, 31; xxi. 25).

THE SUFFERINGS AND DEATH OF CHRIST.

THE BELIEVER'S PARDON AND SALVATION: THEIR OBJECT AND RESULT.

NOTE.—Only so much of each passage is cited as bears directly on the Gracious and Glorious Doctrine of Pardon and Salvation in and through CHRIST.

TEXT.	THE TESTIMONY.	TEXT.	THE TESTIMONY.
Isa liii. 4..... 5.....	SURELY he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.	John xiv. 6....	I am the way, and the truth, and the life: no man cometh unto the Father but by me.
6.....		John xv. 13....	Greater love hath no man than this, that a man lay down his life for his friends.
Dan. ix. 24.... 26.....	To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. After three score and two weeks shall Messiah be cut off, but not for himself.	John xvii. 2.... 3....	As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
Zech. xiii. 1....	There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.	Acts iv. 11.... 12....	This is the stone that was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.
Matt. i. 21.....	Thou shalt call his name JESUS: for he shall save his people from their sins.	Acts v. 30..... 31....	The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.
Matt. xx. 28.... See Mark x. 45.	The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.	Acts x. 36..... 43.....	God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.) Through his name whosoever believeth in him shall receive remission of sins.
Matt. xxvi. 28. See Mark xiv. 24.	This is my blood of the new testament, which is shed for many for the remission of sins.	Acts xiii. 23. 38.... 39....	Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus: through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.
Luke i. 68..... 69..... 76..... 77.....	Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up a horn of salvation for us in the house of his servant David. Thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins.	Acts xv. 11....	We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.
Luke ii. 11....	Unto you is born this day in the city of David a Saviour, which is Christ the Lord.	Acts xvi. 31....	Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.
Luke xxii. 19. 20.	He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.	Acts xx. 28....	Feed the church of God, which he hath purchased with his own blood.
John i. 29..... John iii. 14.... 15.... 16....	Behold the Lamb of God, which taketh away the sin of the world. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.	Rom. iii. 24.... 25....	Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.
John v. 40..... John vi. 27.... 32.... 33.... 35.... 37.... 39.... 51.... 53.... 54.... 55.... 56.... 57.... 58....	And ye will not come to me, that ye might have life. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But that cometh to me I will in no wise cast out. Of all which he hath given me I should lose nothing, but should raise it up again at the last day. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. He that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead; but he that eateth of this bread shall live for ever.	Rom. iv. 25.... Rom. v. 6..... 7..... 8..... 9..... 10..... 11..... 15..... 16..... 17..... 18..... 19..... 21.....	Who was delivered for our offences, and was raised again for our justification. When we were yet without strength, in due time Christ died for the ungodly. Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. But not as the offence, so also is the free gift: for if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus, Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.
John x. 7, 9.... 10.... 11.... 14.... 15.... 17.... 27.... 28....	I am the door of the sheep. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.	Rom. vi. 3.... 4..... 5..... 9..... 10..... 22..... 23.....	Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once. Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.
John xii. 24.... 31.... 32.... 33....	Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.	Rom. viii. 3.... 32.... 34.... 39....	God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who is he that condemneth? It is Christ that died. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

THE SUFFERINGS AND DEATH OF CHRIST.

THE BELIEVER'S PARDON AND SALVATION: THEIR OBJECT AND RESULT.

(CONCLUDED FROM PRECEDING PAGE.)

TEXT.	THE TESTIMONY.	TEXT.	THE TESTIMONY.
Rom. x. 9.....	If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.	Heb. vii. 22...	By so much was Jesus made a surety of a better testament.
Rom. xiv. 9...	To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.	25...	Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself.
1 Cor. i. 30....	Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.	28...	For the law maketh men high-priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.
1 Cor. iii. 11...	Other foundation can no man lay than that is laid, which is Jesus Christ.	Heb. ix. 12....	Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Christ was once offered to bear the sins of many.
1 Cor. v. 7....	Even Christ our passover is sacrificed for us.	13....	We are sanctified through the offering of the body of Jesus Christ once for all. This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; by one offering he hath perfected for ever them that are sanctified. Their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.
1 Cor. vi. 11...	But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus. Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.	17....	To Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.
1 Cor. xv. 3....	Christ died for our sins according to the scriptures.	18....	The bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.
2 Cor. v. 14....	The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.	12....	Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.
19....	God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.	1 Peter ii. 24..	Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.
21....	Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.	1 Peter iii. 18	Christ hath suffered for us in the flesh.
Gal. iii. 13....	When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. To redeem them that were under the law, that we might receive the adoption of sons. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.	1 Peter iv. 1....	The blood of Jesus Christ his Son cleanseth us from all sin.
Gal. iv. 4.....	Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.	1 John i. 7....	He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
5.....	Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. Christ is the head of the church; and he is the saviour of the body. Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.	1 John ii. 2....	Ye know that the Son of God was manifested, that he might destroy the works of the devil. Hereby perceive we the love of God, because he laid down his life for us.
Eph. i. 7.....	In whom we have redemption through his blood, even the forgiveness of sins. Having made peace through the blood of his cross, by him to reconcile all things unto himself; Christ in you, the hope of glory.	1 John iii. 5, 8	God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. We have seen and do testify that the Father sent the Son to be the Saviour of the world.
Eph. ii. 13....	You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.	1 John v. 11..	This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you, that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. We know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.
Eph. v. 2.....	Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. Christ is the head of the church; and he is the saviour of the body. Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.	12....	Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father.
25, 26....	In whom we have redemption through his blood, even the forgiveness of sins. Having made peace through the blood of his cross, by him to reconcile all things unto himself; Christ in you, the hope of glory.	Rev. v. 9.....	Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.
27.....	You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.	10.....	These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God.
Col. i. 14....	In whom we have redemption through his blood, even the forgiveness of sins. Having made peace through the blood of his cross, by him to reconcile all things unto himself; Christ in you, the hope of glory.	18.....	
20.....	You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.	20....	
27.....	You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.		
Col. ii. 13....	You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.		
14.....	You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.		
15.....	You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.		
1 Thess. v. 9...	God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.		
1 Tim. i. 1, 15.	Lord Jesus Christ, which is our hope; this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.		
1 Tim. ii. 6....	Who gave himself a ransom for all, to be testified in due time.		
2 Tim. i. 1, 2...	Salvation through faith which is in Christ Jesus.		
Titus ii. 13, 14	The great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.		
Heb. i. 3.....	When he had by himself purged our sins.		
Heb. ii. 3, 9...	How shall we escape, if we neglect so great salvation? We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. To make the captain of their salvation perfect through sufferings. As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. In that he himself hath suffered being tempted, he is able to succour them that are tempted.		
10.....	Being made perfect, he became the author of eternal salvation unto all them that obey him.		
14....			
15....			
18....			
Heb. v. 9.....			

THE HOLY GHOST.

HIS NAMES AND TITLES, HIS PERSONALITY AND DIVINITY, AND HIS CO-OPERATION IN THE WORK OF REDEMPTION.

NAMES AND TITLES APPLIED TO THE HOLY GHOST.

THE NAMES AND TITLES.	PASSAGES WHERE THEY OCCUR.	THE NAMES AND TITLES.	PASSAGES WHERE THEY OCCUR.
HOLY GHOST	Matt. i. 18, 20; xii. 31; xxviii. 19; Mark xii. 36; xlii. 11; Luke i. 15, 35, 41, 67; ii. 25, 26; iii. 22; iv. 1; John vii. 39; xiv. 26; xx. 22; Acts i. 2, 8; ii. 4, 33; iv. 8, 31; v. 3; in all, this Name occurs in the New Testament nearly one hundred times.	MY SPIRIT (<i>God speaking</i>).....	Gen. vi. 3; Isa. xlii. 1; xlv. 3; Ezek. xxxix. 29; Joel ii. 28 (quoted Acts ii. 17); Matt. xii. 18; Num. xi. 29; Neh. ix. 30; Job xxvi. 13; Ps. civ. 30; cxxxix. 7; Isa. xlviii. 16; Zech. vii. 12; 1 Cor. ii. 10; 1 John iv. 13.
HOLY SPIRIT	Ps. ii. 11; Isa. lxiii. 10, 11; Luke xi. 13; Eph. i. 13; 1 Thess. iv. 8.	THY SPIRIT (<i>addressing God</i>).....	Rom. viii. 15.
HOLY SPIRIT OF GOD	Eph. iv. 30.	HIS SPIRIT (<i>speaking of God</i>).....	Isa. iv. 4.
THE SPIRIT	Isa. xxxii. 15; Ezek. ii. 2; iii. 12; Matt. iv. 1; Mark i. 10 (see Luke iii. 22); John i. 32, 33; Luke ii. 27 (see 25, 26); Luke iv. 14; John iii. 34; vii. 39; Acts ii. 4; viii. 29; x. 19, and so in nearly a hundred passages.	THE SPIRIT OF ADOPTION	Isa. xi. 2.
THE SPIRIT OF GOD	Gen. i. 2; xii. 38; Ex. xxxi. 3; Job xxvii. 3; xxxiii. 4; Ezek. xi. 24; Matt. iii. 16; xii. 28; Rom. vii. 9, 14, and so in a large number of passages in Old and New Testaments.	THE SPIRIT OF BURNING	2 Cor. iv. 13.
THE SPIRIT OF THE LORD	Isa. xi. 2; lxxix. 19; lxxiii. 14; 2 Cor. iii. 17; Acts v. 9.	THE SPIRIT OF COUNSEL	Isa. xl. 2.
THE SPIRIT OF THE LORD GOD	Isa. lxi. 1 (Christ's text, Luke iv. 18).	THE SPIRIT OF FAITH	Isa. xl. 2.
THE SPIRIT OF THE FATHER	Matt. x. 20.	THE SPIRIT OF THE FEAR OF THE LORD	Isa. xl. 2.
THE SPIRIT OF JESUS CHRIST	Phil. i. 19.	THE SPIRIT OF GLORY	1 Peter iv. 14.
THE SPIRIT OF CHRIST	Rom. vii. 9; 1 Pet. i. 11.	THE SPIRIT OF GRACE	Heb. x. 29; Zech. xii. 10.
THE SPIRIT OF THE SON	Gal. iv. 6.	THE SPIRIT OF HOLINESS	Rom. i. 4.
THE ETERNAL SPIRIT	Heb. ix. 14.	THE SPIRIT OF JUDGMENT	Isa. iv. 4; xxviii. 6.
THE FREE SPIRIT	Ps. ii. 12.	THE SPIRIT OF KNOWLEDGE	Isa. xi. 2.
THE GOOD SPIRIT	Neh. ix. 20.	THE SPIRIT OF LIFE	Rom. viii. 2; Rev. x. 11.
THE SEVEN SPIRITS OF GOD	Rev. i. 4.	THE SPIRIT OF LOVE	1 Tim. i. 7.
THE VOICE OF THE ALMIGHTY	Ezek. i. 24.	THE SPIRIT OF MIGHT	Isa. xl. 2.
THE VOICE OF THE LORD	Isa. vi. 8; Gen. iii. 8; Deut. iv. 30; viii. 18.	THE SPIRIT OF PROMISE	Eph. i. 13.
		THE SPIRIT OF PROPHECY	Rev. xix. 10.
		THE SPIRIT OF REVELATION	Eph. i. 17.
		THE SPIRIT OF SUPPLICATION	Zech. xii. 10.
		THE SPIRIT OF TRUTH	John xiv. 17; xv. 26; xvi. 13; 1 John iv. 6.
		THE SPIRIT OF UNDERSTANDING	Isa. xl. 2.
		THE SPIRIT OF WISDOM	Eph. i. 17; Exod. xxviii. 3; Deut. xxiv. 9; Isa. xl. 2.
		THE BREATH OF THE ALMIGHTY	Job xxxiii. 4.
		THE COMFORTER	John xiv. 16, 26; xv. 26; xvi. 7.
		THE POWER OF THE HIGHEST	Luke i. 35.
		AN UNCTION FROM THE HOLY ONE	1 John ii. 20; compare John xiv. 26; xvi. 13, 14.
		TRUTH	1 John v. 6.

THE PERSONALITY AND DIVINITY OF THE HOLY GHOST.

THE EVIDENCES.	PASSAGES IN WHICH THEY OCCUR.	THE EVIDENCES.	PASSAGES IN WHICH THEY OCCUR.
He is called GOD	Acts v. 3, 4; 1 Cor. iii. 16 (with 1 Cor. vi. 19).	WORKS OF DIVINE POWER, ETC.	John xvi. 8.
He is called THE LORD or JEHOVAH	Acts xxviii. 25 (compare Isa. vi. 8, 9); Heb. iii. 7-9 (compare Ex. xvii. 7); Heb. x. 15, 16 (comp Jer. xxxi. 31-34).	Convinces Man of Sin.....	Eph. ii. 18.
BLASPHEMY AGAINST HIM THE ONE UNPARDONABLE SIN.....	Matt. xii. 31, 32.	Admits him to the Father.....	1 Cor. ii. 10.
ESSENTIAL PERFECTIONS OF GOD ARE ASCRIBED TO HIM:		Enlightens His Mind.....	John iii. 5, 6.
Eternal Existence	Heb. ix. 14.	Sanctifies his Nature.....	1 Cor. vi. 11.
Omniscience	1 Cor. ii. 10-12.	Endows him with Christian Graces.....	Gal. v. 22, 23.
Omnipresence	1 Cor. iii. 16; Ps. cxxxix. 7; 1 Cor. vi. 19.	Seals him to Eternal Life.....	Eph. iv. 30; i. 13, 14.
Omnipotence	1 Cor. xii. 4-11.	Reveals Future Events.....	Luke ii. 26.
WORKS OF DIVINE POWER ARE ATTRIBUTED TO HIM:		Inspires the Prophets.....	2 Peter i. 21; Acts i. 16; xxviii. 25; Eph. i. 17.
Begets the Son of God.....	Luke i. 27-35; Matt. i. 18-25.	HE IS DISTINCTLY NAMED AS A PERSON IN THE GODHEAD:	
Anoints Jesus for His Work.....	Luke iv. 18, 21.	In the Baptismal Formula.....	Matt. xxviii. 19.
Communicates Supernatural Gifts.....	1 Cor. xii. 1-11.	In the Apostolic Benediction	2 Cor. xiii. 14.
		One of the Witnesses in Heaven.....	1 John v. 7.

CO-OPERATION OF THE HOLY GHOST IN THE WORK OF REDEMPTION.

HIS MINISTRATIONS.	PASSAGES WHERE THEY ARE ANNOUNCED.	HIS MINISTRATIONS.	PASSAGES WHERE THEY ARE ANNOUNCED.
INSTRUCTS MAN:		SANCTIFIES MAN	2 Thess. ii. 13; 1 Pet. i. 2, 22; 1 Cor. xii. 13; vi. 11; Rom. viii. 2, 5, 9, 13; xv. 16.
By Inspiration of the Bible.....	2 Pet. i. 21; 2 Tim. iii. 16; Acts i. 16; xxviii. 25; 1 Cor. ii. 12, 13; Eph. vi. 17; Heb. iii. 7; 1 Pet. i. 11, 12.		
By Direct Teaching.....	John xiv. 26; xvi. 13, 14; 1 Cor. ii. 9-14; Eph. i. 17; 1 John ii. 20, 27; Luke i. 67, 70; ii. 26, 27.	HOW WE MAY OBTAIN THE HOLY SPIRIT:	
REGENERATES MAN	John iii. 5, 6 (with Matt. xxviii. 19; John vi. 63); Rom. viii. 4, 13; Titus iii. 5; Job xxxiii. 4.	In Answer to Prayer.....	Luke xi. 13; James i. 5-7.
MAKES MAN THE CHILD OF GOD	Rom. viii. 14-17; Gal. iv. 6, 7.	By Faith.....	Eph. i. 13; Gal. iii. 2, 3, 14; John vii. 38, 39.
GIVES THE POWER OF PRAYER	Rom. vii. 26, 27; Eph. vi. 18; ii. 18.	By Repentance and Obedience.....	Acts ii. 38; Titus iii. 5; 1 Pet. iii. 21.
PRAYS WITH AND FOR MAN	1 Cor. xii. 3, 9; 1 John iv. 2; Jude 20.	IF WE KEEP OUR LORD'S COMMANDMENTS, THE HOLY GHOST WILL ABIDE WITH US FOR EVER	John xiv. 15-17.
GIVES AND INCREASES FAITH	Gal. v. 5; 2 Cor. iv. 13; 1 Cor. ii. 14.	IF WE ARE CHRISTIANS WE ARE HIS TEMPLE	1 Cor. iii. 16; vi. 19.
ENABLES MAN TO BRING FORTH GOOD FRUIT TO GOD'S GLORY	Gal. v. 22, 23; 1 Pet. i. 22; 2 Tim. i. 7; Eph. v. 9.	WE MUST LIVE AS BECOMES HIS HOLY PRESENCE	1 Cor. iii. 17; vi. 19, 20.
		AND MUST NOT GRIEVE HIM	Eph. iv. 30.

THE BOOKS OF THE NEW TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

WHEN WRITTEN. A. D.	THE BOOKS OF THE FOUR EVANGELISTS, CALLED THE GOSPELS.	WHEN WRITTEN. A. D.
	<p>THE English word GOSPEL signifies "good tidings," and is applied to the Books that are the vehicles of the best of all <i>good tidings</i> to mankind. The Greek name (<i>Εὐαγγέλιον</i>) of these Books had the same signification; from this latter comes the title, <i>Evangelists</i>, by which the writers of these <i>good tidings</i> are designated. These four precious Books present a concise record of the Nativity, Life, Words, Works, Death, Resurrection and Ascension of the SON OF MAN, JESUS, GOD MANIFEST IN THE FLESH; they unfold the character and claims and the gracious mission of CHRIST.</p>	63-64 Rome.
33 and 61 Jerusalem.	<p>THE GOSPEL ACCORDING TO ST. MATTHEW.—There has been much discussion as to the language in which this Book was written and its date. Some have maintained that it was written in Hebrew, or rather Syro-Chaldaic; others, that its original was in Greek; and others, again, that it was written by the same inspired author in both languages. The last is probably the fact, and the Hebrew copy was written about A. D. 35, the Greek A. D. 61. St. MATTHEW relates <i>what he saw and heard</i> with the most natural and unassuming simplicity, in a plain and perspicuous style. "For simplicity of narrative and an artless relation of facts (without any applause, censure or digressive remarks, on the part of the historian, upon the characters introduced in it; without any intermixture of his own opinion upon any subject whatsoever), and for a multiplicity of internal marks of credibility, this Gospel certainly has no parallel among human productions." St. MATTHEW wrote primarily for the Jewish Christians, and hence his Gospel abounds, more than either of the other three, in allusions to Jewish customs, and hence, too, he dwells most on those of our Lord's words and acts that had direct reference to the Jews, and points out carefully numerous instances of the fulfilment of prophecies—a line of argument especially calculated to influence the devout Israelite. It is worthy of note, that the outlines of the whole Spiritual system are in this Gospel correctly laid down. St. PAUL has amplified and illustrated, but neither he nor any other Apostle or inspired writer has brought to light one truth, the prototype of which is not found in the words and acts of EMMANUEL, as related by St. MATTHEW. [For a sketch of St. MATTHEW's life, see page 54 of these Aids.]</p>	
61 Alexandria	<p>THE GOSPEL ACCORDING TO ST. MARK.—St. MARK is supposed to have been "JOHN," whose surname was Mark" (Acts xiii. 12), called by St. PETER, in his First Epistle (v. 13), "Marcus, my son," from which it is concluded that he had been converted under St. PETER's preaching. Some have thought that he was the young man mentioned Mark xiv. 51, 52. He was a companion of St. PAUL and St. BARNABAS during their earlier missionary labors, but left them at Perga, in Pamphylia; some time later he became co-laborer with the latter. After this he went to Rome (2 Tim. iv. 11), and thence into Asia, where he again met St. PETER. He wrote his Gospel, it is supposed, under that Apostle's supervision; this supposition is based upon the fact that he is spoken of by PAPIAS, a Christian writer of the Second Century, as St. PETER's "disciple and interpreter," and upon the additional fact that, while he omits many things honorable to that Apostle, he mentions at length all his shortcomings. In fact, JUSTIN MARTYR calls it "<i>the Gospel of St. Peter</i>." (See also 2 Peter i. 15, 16.) The date of the Gospel has been fixed by general consent a little later than that of St. MATTHEW—about A. D. 61. That it was written directly for Gentile and not Jewish converts is evident from the facts that quotations from the Prophets and allusions to Hebraic customs are usually avoided, and, when they occur, explanatory clauses are added. St. MARK is supposed to have died at Alexandria.</p>	
	<p>THE GOSPEL ACCORDING TO ST. LUKE.—This Gospel was written by St. LUKE, "the beloved physician," about A. D. 63-64, while he was with St. PAUL in Rome. St. LUKE, according to the testimony of some of the Fathers, was a native of Antioch. He would appear, from his intimate acquaintance with the Greek language, as well as from his Greek name, <i>Λουκάς</i>, to have been of Gentile extraction. But from the Hebrew terms occurring in his writings, and from his accurate knowledge of the Jewish religion, ceremonies and customs, it is highly probable that he was a Jewish proselyte; and, having afterward embraced the Gospel, he became a faithful and zealous companion of St. PAUL in many of his labors and travels (Acts xvi. 10; xx. 5, etc.). We learn from Acts xxviii. 15 and Philen. 24 that he was with the Apostle at the time of his first captivity at Rome; and from 2 Tim. iv. 11 that, during his second imprisonment, St. LUKE alone remained by his side. TERTULLIAN and CHRYSOSTOM call St. PAUL St. LUKE's master and teacher, and EUSEBIUS says he was for the most part a companion of that Apostle. Though, like St. MARK, he was not an Apostle, nor is he once mentioned in the Gospels, yet this does not diminish the credit due to his narrative, because he himself has told us the sources of information to which the HOLY SPIRIT directed him. While passing over various particulars mentioned by St. MATTHEW and St. MARK, he records many things not mentioned by them. His classical style, in both this Book and the Acts, shows him to have been a scholar, while his Gospel is certainly more of a regular narrative than either of the others, as he evidently preserved the chronological order of the main facts.</p>	
	<p>THE GOSPEL ACCORDING TO ST. JOHN.—Written at Ephesus, after St. JOHN's release from the Isle of Patmos, about A. D. 97, this Gospel completed "the Canon of Scripture." St. JOHN, the "disciple whom JESUS loved," from his call till our Lord's Ascension, was never voluntarily absent from His Master's side, leaning upon His breast, standing at His cross (when all the rest were scattered) and running to the sepulchre, his love was earnest and devoted. "GOD, who distributes His graces and gifts severally as He pleases, seems to have given St. JOHN a peculiar insight into the mysteries of Divine love." He takes a particular pleasure in enlarging upon it, and treats of it in a plain and unartificial style, but yet with such a lofty eloquence as is above the rules of human art, and can only be ascribed to the influence of that HOLY SPIRIT who gave him utterance. Some learned writers have thought that he wrote the Gospel as an answer to certain vile heresies that had grown up and were disturbing the Apostolic Church; it was certainly written for a more catholic purpose, which he distinctly states: "THESE ARE WRITTEN THAT YE MIGHT BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; AND THAT BELIEVING, YE MIGHT HAVE LIFE THROUGH HIS NAME." St. JOHN has recorded those of our LORD'S discourses, parables, miracles and prayers which the most clearly showed forth His character as GOD MANIFEST IN THE FLESH, and displayed His wondrous love to man, evidenced by His acts and words as well as by His Vicarious Sufferings and Death. [For a sketch of St. JOHN's life, see page 54 of these Aids.]</p>	97 Ephesus.
	<p>Thus, we have the life of our LORD in four narratives, which differ sufficiently in their details to show their independence of each other, and yet are so fully in accord on points of importance as to demonstrate that the same SPIRIT guided and influenced the mind and directed the work of their several writers (John xiv. 26).</p>	
	THE ACTS OF THE APOSTLES.	
64 Rome.	<p>This Book is a connecting link between the <i>Gospels</i> and <i>Epistles</i>—a useful postscript to the former and a valuable preface or introduction to the latter, especially to those of St. PAUL. The commencement acknowledges it to be a sequel to <i>the Gospel according to St. LUKE</i>; and this, with the fact that the same style prevails, proves it to have come from the pen of the same writer. It was probably published about the year 64, at Rome, his arrival at which city, with St. PAUL, the writer mentions near the close of the Book. Though its name would imply that it was a history of the work of all the Apostles, yet the greater part of it is an account of St. PAUL'S missionary travels, showing how the Gospel privileges were offered to and accepted by the Gentiles. It covers upward of thirty years, commencing with the Ascension of our LORD and closing with the second year of St. PAUL in Rome. The Book of the Acts is one of the most important, as well as interesting, portions of the Sacred History, materially assisting us in understanding both the Gospel narratives and the Apostolic Letters. While it is unexceptionable as a literary composition, its language is so plain and unassuming</p>	
	<p>that it is grand in its very simplicity; besides, it is so unmistakably honest and impartial, that as a mere history it commands the respect of the reader. Some of the descriptive passages are exceedingly graphic, presenting so vivid a picture of the several events that the reader can almost imagine himself an eye-witness; e. g., the sublime account of the effusion of the Holy Ghost on the Day of Pentecost, of the miraculous gift of tongues, of the effect on the multitude, the sneering charge of drunkenness, and St. PETER'S convincing sermon that pricked many to the heart and caused the anxious question, "What shall we do?" (see Acts ii.). The glowing description of St. STEPHEN'S preaching and words, his arraignment, eloquent defence and glorious death (Acts vi. 8-vii. 60); the impressive narrative of the conspiracy to kill St. PAUL, its discovery by his nephew, who makes the plot known to the chief captain, and this officer thwarts the plotters by sending the Apostle secretly under heavy escort to Caesar; and though less exalted, not less strikingly true to life, is the account of the riotous mob raised by DEMETRIUS (Acts xix. 32), and again of the Jewish rabble (Acts xxi. 34),</p>	

THE BOOKS OF THE NEW TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

(CONTINUED FROM PRECEDING PAGE.)

WHEN WRITTEN. A. D.	THE EPISTLES OF ST. PAUL, THE APOSTLE.	WHEN WRITTEN. A. D.
	<p>THE APOSTOLIC EPISTLES, of which ST. PAUL wrote fourteen, are a Divinely-inspired commentary and an authoritative authentic exposition of the truths and doctrines of our holy religion, as uttered by our LORD and recorded in the Gospels. They contain the complete development of those "many things" which JESUS told His Disciples they were "not able to hear" during His life, and which were to be taught them by the HOLY GHOST.</p> <p>The <i>Pauline Epistles</i> are strongly controversial: they first discuss and settle the questions in controversy, and refute such erroneous ideas or doctrines as had sprung up in the Church addressed, then apply the truths deduced and proven to practical edification and holiness. In studying these letters three facts must be borne in mind: his quotations from the Old Testament are taken from the Septuagint version, then in general use; in some instances he unites passages from different prophets, without indicating the separating points; and in other places he gives the sense of a passage without regard to the precise language.</p>	
58 Corinth.	<p>THE EPISTLE TO THE ROMANS.—It is not known by whom the Gospel had been carried to Rome, though it is thought by some of the Pentecostal converts (Acts ii. 10). ST. PAUL had not yet been at Rome, but had heard of the state of the Church there from Aquila and Priscilla, who had been banished by the edict of Claudius. It was written at Corinth and addressed to the Church at Rome, which was composed of both Jews and Gentile converts. Its object was to confirm them in the faith; to guard them against the errors of Judaizing Christians; to show that Faith in JESUS CHRIST could alone obtain for them salvation. It is very valuable on account of its arguments as to the necessity, excellence and universality of the Gospel Dispensation. It is a writing which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, and, above all, for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition, and as far exceeds the most celebrated productions of the learned Greeks and Romans as the shining of the sun exceeds the twinkling of the stars.</p>	
57 Ephesus.	<p>THE FIRST EPISTLE TO THE CORINTHIANS was written at Ephesus, in the year 57, to the Church at Corinth, a city of Greece, situate on the isthmus of that name. Its object is to notice and reprove various abuses and disorders which had crept into the Church, and to exhort the members to union, simplicity and purity of life. It contains directions about the marriage state; advice with reference to partaking of meats offered in heathen sacrifices; cautions against irregularities in the administration of the Lord's Supper; a powerful defence of the doctrine of the Resurrection; a fine exposition of and argument for Christian love; and various other matters of importance.</p>	
58 Philippi.	<p>THE SECOND EPISTLE TO THE CORINTHIANS was written a year after the first, at Philippi, in Macedonia, and subsequently sent to the Corinthians by St. Titus and his associates. The first letter to the Church at Corinth having had the good effect of producing regret and reformation amongst those whom it rebuked, this was written to confirm them in their good resolutions, and to give them advice on various points suitable to their situation and circumstances, more particularly with reference to attempts that were making by false teachers to pervert their faith and to lessen St. PAUL's credit by denying his Apostolic mission.</p>	
52 Antioch.	<p>THE EPISTLE TO THE GALATIANS is supposed to have been written, about A. D. 52, to the Church in that part of Asia Minor called Galatia. ST. PAUL himself had planted the Church in these parts; subsequently certain Judaizing mischief-makers had intruded themselves among the converts, and disparaging the Apostolic commission of ST. PAUL, had led some of them astray from the Gospel. In this letter the Apostle exposes the Judaizing heretics, shows that he is "not a whit behind the chiefest Apostle," and powerfully vindicates Gospel truth.</p>	
61 Rome.	<p>THE EPISTLE TO THE EPHESIANS.—Ephesus was a city of Ionia and the capital of Proconular Asia; it was also famous for a temple of Diana, which was esteemed one of the seven wonders of the world. Its inhabitants were noted for their superstitious arts, luxury and lasciviousness. ST. PAUL preached the Gospel for a short time at Ephesus, about A. D. 53; and in the following year returned and remained there more than two years. He wrote this Epistle about A. D. 61, during the early part of his imprisonment at Rome. Its scope is to establish the Ephesians in the faith, and to this end to give them more exalted views of the eternal love of GOD, and of the excellency and dignity of CHRIST; to show them that they were saved by grace, and that the Gentiles,</p>	
	<p>however wretched they had formerly been, now had equal privileges with the Jews; to encourage them by declaring with what steadfastness He suffered for the truth, and with what earnestness He prayed for their establishment and perseverance in it; and, finally, in consequence of their profession, to engage them to the practice of those duties which became them as Christians. (See Rev. ii. 1-7.)</p>	
	<p>THE EPISTLE TO THE PHILIPPIANS was written at Rome, toward the close of ST. PAUL's first incarceration, A. D. 62. The Church at Philippi appears to have been one of the most pure and generous of that age. Its members showed the tenderest regard for ST. PAUL. Twice while he was at Thessalonica, and once when at Corinth, they had generously sent him contributions for his support, which he accepted, to prevent the Gospel being burdensome to more recent converts. They had also cheerfully borne many sufferings for their adherence to the Saviour. Their conduct had been uniformly so exemplary that he had only to rejoice over them. Accordingly, in this Epistle, he pours forth his heart in expressions of devout thankfulness and hearty commendations, not unmingled, however, with exhortations and counsels.</p>	62 Rome.
	<p>THE EPISTLE TO THE COLOSSIANS was written A. D. 62, to the Christians at Colosse, in Asia Minor, in reply to an inquiry which they had sent after his health and welfare. It is doubtful whether ST. PAUL ever was at Colosse, as it is, also, by whom the Church there was founded. The contents of this Epistle are of a general nature, exhorting to Christian faith and practice.</p>	62 Rome.
	<p>THE FIRST EPISTLE TO THE THESSALONIANS was probably written A. D. 52, to the Church at Thessalonica, the capital of Macedonia, and is supposed to have been the first written of all the Epistles. Its contents are of a general nature; but toward the end he dissuades against excessive grief for the loss of deceased friends, and recommends preparation for death and judgment.</p>	52 Corinth.
	<p>THE SECOND EPISTLE TO THE THESSALONIANS was written in the same year as the former, principally to correct some wrong notions which its perusal had excited with respect to the near approach of the day of judgment.</p>	
	<p>THE FIRST EPISTLE TO TIMOTHY.—There has been much dispute as to when this Epistle was written; internal as well as external evidence leads us to adopt the later date assigned, A. D. 64, during a missionary tour subsequent to ST. PAUL's first imprisonment at Rome. ST. TIMOTHY was a native of Lystra; his father was a Gentile, and his mother, EVMOKE, a devout Jewess; by the latter, assisted by her mother, LOIS, TIMOTHY had been well reared in the Hebrew faith, and he was one of the first of ST. PAUL's converts to Christianity. ST. PAUL ordained him to the ministry, and subsequently made him Bishop of Ephesus. This Epistle is a pastoral charge, instructing TIMOTHY in the duties of his office.</p>	64 Laodicea.
	<p>THE SECOND EPISTLE TO TIMOTHY was written while ST. PAUL was a prisoner at Rome, and probably during his second captivity, just before his martyrdom.</p>	65 Rome.
	<p>THE EPISTLE TO TITUS.—ST. TITUS was by birth a Greek, and one of ST. PAUL's earlier converts to the faith; after accompanying ST. PAUL for a time, the Apostle had placed him in charge of the churches in Crete. This Epistle is a pastoral charge instructing him in the duties entrusted to him.</p>	64 Nicompolis.
	<p>THE EPISTLE TO PHILEMON, written during ST. PAUL's first imprisonment, and forwarded with that to the Colossians, by the hands of ONESIMUS. This Epistle is a beautiful specimen of Christian courtesy.</p>	63 Rome.
	<p>THE EPISTLE TO THE HEBREWS.—As the HOLY SPIRIT did not direct the author of this Epistle to insert his own name, or to specify the persons to whom it was addressed, the determination of these questions cannot be essential to its right use, nor is it surprising that there should have been much difference of opinion upon them. Whilst, however, many both in former and in later times have thought otherwise, it has been determined by the best authorities that it was written by ST. PAUL to the Jewish converts to Christianity. There are ample internal and external evidences of the correctness of this conclusion. Its object is to show the connection between the Mosaic and Christian Dispensations. The objections to the Gospel are answered with great force, and the arguments, being addressed to Jews, are principally taken from the Old Testament. The style is elegant, and often sublime.</p>	63 Rome.

THE BOOKS OF THE NEW TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

(CONCLUDED FROM PRECEDING PAGE.)

WHEN WRITTEN. A. D.	THE CATHOLIC OR GENERAL EPISTLES.	WHEN WRITTEN. A. D.
61 Jerusalem.	<p>THE EPISTLE OF ST. JAMES, the two of St. PETER, the three (two of which are not "general") of St. JOHN, and the one of St. JUDE, have been called the Catholic or General Epistles, because they are addressed to the Church at large, and not to the converts of any one city or district.</p> <p>THE GENERAL EPISTLE OF ST. JAMES was written about A. D. 61, by the son of ALPHÆUS or CLOPHAS, St. JAMES, who is called in the Gospels JAMES THE LESS, to distinguish him from JAMES the son of ZEBEDEE. He is supposed to have been the cousin of Christ, his mother being the sister of the Virgin Mary. He was Bishop of the Church in Jerusalem, and presided at the Councils of the Apostles; in consequence of his integrity and holy zeal he was surnamed JAMES THE JUST. He was put to death in a tumult of unbelieving Jews, A. D. 62. The object of the Epistle was to animate the Jewish Christians to support patiently their sufferings for the Gospel, and to correct a <i>misinterpretation</i> of St. PAUL's doctrine of justification by faith without the works of the <i>ceremonial law</i>, which some bad men had perverted to mean without the works of the <i>moral law</i>, and thus opened the door to all sorts of profligacy. Hence, the Apostle shows the true nature of a living active faith, which "without works is dead."</p>	65 Babylon.
63 Babylon.	<p>THE FIRST EPISTLE GENERAL OF ST. PETER.—Of this interesting Epistle Dr. Clarke has well said, "No Christian can read it without deriving from it both light and life." St. PETER's style is peculiarly vigorous and impressive; as one of the early Fathers, ERASMUS, said, "It is sparing in words, but full of sense" ("verbis pauca, sententiis differta"). This Epistle is addressed to the Christians scattered "throughout Pontus, Galatia, Cappadocia, Asia and Bithynia," and was designed to comfort them in the terrible persecutions that had thus dispersed them, and he does this by the noblest considerations which the Gospel suggests.</p>	63 Jerusalem.
63 Jerusalem.	<p>THE SECOND AND THIRD EPISTLES OF ST. JOHN.—These are improperly classed with the General Epistles, as they are addressed to individuals; the Second to "the elect lady and her children" (or more correctly, probably, "the lady ELECTA and her children"), the Third to "GAITS" (or CAIUS).</p>	69 Jerusalem.
65 Syria.	<p>THE GENERAL EPISTLE OF ST. JUDE.—The author of this Epistle was called also LEBZEUS or THADDEUS (Matt. x. 3; Luke vi. 15). He was the brother of St. JAMES (the Less), and the Apostle's main object seems to have been to expose and denounce this false doctrine, and to assert, and that emphatically, the Divine and Human Nature of Jesus Christ. Like the Apostle's character, this Epistle is full and overflowing with LOVE.</p>	
55 or 96 Isle of Patmos. Published 97	<p>THE APOCALYPSE, COMMONLY CALLED THE REVELATION OF ST. JOHN THE DIVINE.</p> <p>This Book is styled the <i>Apocalypse</i> (Ἀποκάλυψις) or <i>Revelation</i> (i. e., the revealing or unveiling of that which had been hidden) of St. JOHN the <i>Divine</i> (Θεολόγος, "Theologian"), as consisting of matters chiefly prophetic, which were revealed to St. JOHN by OUR LORD JESUS CHRIST. This took place when he was in the Isle of Patmos, in the Ægean Sea, whither he was banished, as is generally supposed, by the Emperor Domitian, A. D. 94 or 95. It was published soon after his release from exile, about A. D. 97.</p> <p>It has been remarked by a learned and able writer that no book of the New Testament has been so strongly attested or commented upon so early as this, nor does any other equal it in the dignity and sublimity of its composition. It may be divided into three parts: Chapter i. contains JOHN's vision of CHRIST in glory; ii., iii., the seven letters addressed by our LORD to the seven Churches of Asia Minor. The remainder of the Book, after presenting us (ch. iv.) with a description of the LAMB ON THE THRONE, and bringing to our notice the Book of GOD's decrees as to future events, is occupied in showing the contents of that Book, the subject of which is the state of the Church, from the close of the Sacred Volume till the consummation of all things; and thus it forms a suitable sequel to the prophecies of DANIEL.</p> <p>The Epistles the Seven Churches supply the most important instruction to the Universal Church in every age, and may be profitably read by every Christian. As general hints for the profitable reading of this invaluable Book, which, as ages roll on, affords to each succeeding generation a brighter evidence of the Divine origin of our holy religion, and of the gracious intentions of GOD to man, the following remarks from Bishop LOWRY, the celebrated commentator, are extremely valuable: "An ordinary reader may receive great edification from those noble hymns offered up to GOD and CHRIST, and may likewise discover many useful truths, such as the adoration of the one SUPREME GOD in opposition to all creature-worship; the relying upon the merits of CHRIST only for pardon, sanctification and salvation; and that we ought to wait patiently for CHRIST's appearing and His Kingdom, and, in an earnest expectation of it, to continue steadfast in the profession of</p>	<p>the true faith and practice of sincere holiness, notwithstanding all the sufferings which may attend a good conscience. All may learn those marks and characters of Antichrist which it most nearly concerns us to take notice of, viz., pride, ambition and affectation of worldly pomp and grandeur; a cruel and persecuting spirit, seeking to reduce others rather by force and compulsion than by reason and argument; the love of ease and softness and a careless and luxurious life; and that whosoever are guilty of these things are so departed from the true spirit of Christianity; and surely he that takes warning from the plain and frequent admonitions of this Book to avoid these sins has not wholly lost his labors in reading it; and, withal, has entitled himself to the blessings pronounced upon those who keep its sayings."</p> <p>To those who would trifle with the prophetic parts of this Book because of their mystery, the following considerations may not be without value: "No prophecies in the Revelation can be more clouded with obscurity than that a child should be born of a pure virgin—that a mortal should not see corruption—that a person despised and numbered among malefactors should be established for ever on the throne of DAVID. Yet still the pious Jew preserved his faith entire amidst all these wonderful and, in appearance, contradictory intimations. He looked into the holy books in which they were contained with reverence, and, with an eye of patient expectation, waited for the consolation of Israel." We in the same manner look up to these prophecies of the Apocalypse for the full consummation of the great scheme of the Gospel, when Christianity shall finally prevail over all the corruptions of the world, and be universally established in its utmost purity."</p> <p>The conclusion of this Book is deeply solemn, characteristic of the Gospel, as distinct from the Law (ch. xxii. 21 with Mal. iv. 6 and John i. 17) and expressive of the design of the whole Bible, which is to point out CHRIST as the Alpha and Omega, the beginning and the end, the first and the last, and to invite mankind to take of the water of life freely offered through Him—that life of which the indwelling of His Spirit in our heart is the pledge—for without holiness no man shall see the Lord.</p>
<p>THE HOLY BIBLE.</p> <p>GREAT GOD, with wonder and with praise On all Thy works I look; But still Thy wisdom, power and grace Shine brightest in Thy Book. O, may these Heavenly Pages be My ever chief delight; And still new beauties may I see, And still increasing light</p>		
<p>Divine Instructor! Gracious Lord! Be Thou for ever near. Teach me to love Thy Sacred Word, And view my Saviour here.</p> <p>BLESSED LORD, who hast caused all Holy Scripture to be written for our learning, grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that, by patience and comfort of Thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our SAVIOUR JESUS CHRIST. Amen.</p>		

TABULAR MEMOIR OF ST. PAUL.

YEAR OF OUR LORD.	RECORDED EVENTS IN CHRONOLOGICAL ORDER.	WHERE RECORDED.
1-5 Tarsus.	Born at Tarsus, the capital of Cilicia.....	Acts xxii. 3.
Jerusalem.	Learns the trade of tentmaking.....	Acts xviii. 3.
31 and 32	White still a "young man" he participates vigorously in the persecution of Christians.....	Acts vii. 58; viii. 1, 3.
33	Yet breathing out threatenings and slaughter, he seeks and obtains a commission from the high-priest to go into Damascus on his cruel errand of persecution.....	[5] xxvi. 9-12.
Near Damascus.	Near Damascus, a vivid miraculous light shines from heaven and blinds him, and SAUL and his company fall to the earth.....	Acts ix. 1, 2; xxii. 4.
	JESUS appears to him and converses with him, directing him to go into the city to learn what he shall do.....	Acts ix. 3, 4, 8; xxii. 6.
		Acts ix. 4-6; xxii. 10.
		xxvii. 14-18; 1 Cor. xv. 8
		Acts ix. 7-9; xxii. 11.
		Acts ix. 10-18; xxii. 12-16.
		[i. 17.
		Acts ix. 20-22; Gal.
		Acts ix. 23-25; 2 Cor.
		xi. 33.
		Acts ix. 26-28.
		Acts ix. 29, 30.
		Acts xi. 25, 26.
		Acts xi. 29, 30.
		Acts xii. 25.
		Acts xiii. 1-5.
		Acts xiii. 6-12.
		Acts xiii. 13.
		Acts xiii. 14-48.
		Acts xiii. 51-xiv. 1.
		Acts xiv. 2-10.
		Acts xiv. 11-13.
		Acts xiv. 19, 20.
		Acts xiv. 21-28.
		Acts xi. 1-21.
		Acts xv. 22-35.
		Acts xv. 36-40.
		Acts xvi. 1-3.
		Acts xvi. 4-7.
		Acts xvi. 8-15.
		Acts xvi. 16-24.
		Acts xvi. 25-34.
		Acts xvi. 35-xxii. 4.
		Acts xvi. 5-12.
		Acts xvi. 13-34.
		Acts xviii. 1-17.
		Acts xviii. 18-22.
		Acts xviii. 23.
		Acts xix. 1-20.
		Acts xix. 21-xx. 5.
		Acts xx. 6-38.
		Acts xxi. 1-26.
		Acts xxi. 27-xxii. 29.
		Acts xxii. 30-xxiii. 11.
		Acts xxiii. 12-35.
		Acts xxiv.
		Acts xxv., xxvi.
		Acts xxvii.
		Acts xxviii. 1-10.
		Acts xxviii. 11-16.
		Acts xxviii. 17-31.

Here ends St. Paul's history as recorded in the ACTS OF THE APOSTLES. There are no certain particulars of the remainder of his life. It does not appear that he was tried during this imprisonment. It is probable that, on his release in 65, he made another Missionary Tour through Greece and Asia Minor, and possibly through Spain; some have thought he also visited Britain, but though not impossible, the evidence is very unsatisfactory. Soon after this he was again carried to Rome as a prisoner, and was not treated with kindness and consideration, as during the first imprisonment, but as a felon (2 Tim. ii. 9). He was beheaded A. D. 67 or 68, during the persecutions of NERO, when between sixty-three and sixty-seven years of age. There has been much discussion as to the chronology of St. Paul's life; without entering into the question, we have taken the dates as they appear in the standard editions of the Bible; it is possible (and we think probable) that two years should be subtracted from each date given.

THE APOSTLES OF OUR LORD.

WHEN OUR LORD entered upon His ministry He was followed by great multitudes of people from Galilee and from Decapolis, and from Judaea, and from beyond Jordan. He now proceeded to provide for His Church the teachers who were to edify His people, and He commenced to proclaim His doctrines by the celebrated *Sermon on the Mount*. The TWELVE APOSTLES whom He selected were needed to bear witness to His own deeds and words (Matt. iv. 17-25; x. 2-4; Mark iii. 1, 13-19; Luke vi. 12-49). He ordained them "that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses and to cast out devils." After His Ascension it became a chief part of their mission to bear witness to the fact of His Resurrection, a *fundamental* truth in the System of the Gospel. For this duty it was essential that their personal intercourse with Him should be constant; and hence, St. PETER speaks of them as "witnesses chosen before of GOD . . . who did eat and drink with Him after He rose from the dead" (Acts i. 21, 22; comp. x. 41). The marks of the Apostolic office were these: Personal intercourse with CHRIST, appointment by Himself, the gift of the HOLY SPIRIT breathed on them by CHRIST, and more plentifully bestowed on the day of Pentecost, thus enabling them to work miracles apart to speak in foreign tongues; to which was added the power to confer that gift on others. The union of these qualifications rendered it impossible for the Apostles to have successors in office, and thus they were distinguished from every other class of ministers, whether Deacons, Evangelists, Pastors or Bishops.

The time is not certainly determined when our LORD separated the Apostles from His disciples and followers to their distinctive office. They were from the lower ranks of life, and it appears that some of them at least had been with Him before they were called as Apostles, but after their appointment they remained continuously in His service. They were all on an equality, so far as official rank was concerned, during and after the ministry of CHRIST on earth. St. PETER, indeed, from his emotional and energetic character, was usually prominent among them, and enjoyed the distinguished honor of founding the Jewish and Gentile Churches (Acts ii. 14, 42; xi. 11; comp. Rev. xxi. 14; Eph. ii. 20); but we never find in Scripture the slightest trace of primacy or official superiority assigned to him. It is true that he and JAMES and JOHN, the sons of ZEBEDEE, are admitted to the inner privacy of our LORD'S acts and experiences on several occasions (Matt. xvii. 1-9; xxvi. 37; Mark v. 37), but this is no evidence of superiority and distinction.

Early in our LORD'S ministry they were sent out, two and two, to preach repentance and perform miracles in His name (Matt. x.; Luke ix.). They were warned by their Master of the solemn character of their office. They were with Him in His journeyings, while teaching and attending the Jewish feasts. They saw His wonderful works, heard His discourses and conversations with the people (Matt. xix. 15; Luke x. 25). They recognized Him as their Master and the CHRIST of GOD (Matt. xvi. 16; Luke ix. 20), but while they ascribed supernatural power to Him, they made slow progress in comprehending the true import of His spiritual teaching, being blinded by their national prejudices (Matt. xv. 16; xvi. 22; xvii. 20, 21; Luke ix. 44; xxiv. 25; John xvi. 12). They were obliged to seek explanations of His simplest parables, and even when our LORD was led to death they had learned but little of the true nature of His Kingdom (Luke xxiv. 21; John xvi. 12), although He had been so long instructing them. They forsook Him in alarm, and even left His burial to one who was not of their number.

The fact of His Resurrection seems to have awakened their minds to a clearer conception of His mission, yet even after His exposition and intercourse some of them seem to have returned to their original calling, and it required a new direction from our LORD to recall them to their great work, and reunite them in Jerusalem (Acts i. 4).

On the Feast of Pentecost, ten days after our LORD'S Ascension, the HOLY SPIRIT descended on the infant Church (Acts ii.), and thenceforward the Apostles became different men, and with great power and boldness they gave forth their witness to the Life, Death, Resurrection and Ascension of their GLORIFIED MASTER and LORD, as He had predicted they should do (Luke xxiv. 48; Acts i. 8, 22; ii. 32; iii. 15; v. 32; xiii. 31).

The Mother Church in Jerusalem sprang up under their hands, and their superior dignity and authority were recognized by the rulers and the people (Acts v. 12-16). Even when St. STEPHEN suffered, the trial does not seem to have reached the Apostles, and when they did leave Jerusalem for Samaria they delayed not, but entered on their work in that city, and now the first period of the Apostles' agency ends. The centre of labor was Jerusalem and the central figure St. PETER. Antioch soon became the centre of a second period, and now the central figure is St. PAUL, who was not one of the *original Twelve*, but was miraculously called and prepared by our LORD, who regularly qualified and commissioned him for the work. Here a Church of Jews and Gentiles was soon gathered (Acts xi. 19-30; xiii. 1-5) by the united labors of St. PAUL and other Apostles. Intimate intercourse existed between the Churches at Antioch and Jerusalem. From this time a third period opens, in which the original Twelve Apostles disappear, and the prominent figure in the subsequent history is St. PAUL, the great Apostle of the Gentiles. When the narrative leaves him at Rome, all the Gentile Churches from Jerusalem round about to Illyricum owe to him their foundation and look to him for spiritual direction and Apostolic care. The others disappear from the page of inspired history, and when they were removed by death, the *Apostolic office* ceased as a matter of course, for its continuance was from the very conditions of its existence (comp. 1 Cor. ix. 1) absolutely impossible. The Bishops and Pastors of the ancient Churches co-existed with, and did not in any sense succeed, the Apostles in the things which were peculiar to their office; and thus it is evident that it can only be chronologically, and not officially, that in the Church there can be any persons who are Successors of the Apostles.

PETER.—His original name was SIMON. He was the son of JONAS, and was brought up to his father's occupation as a fisherman on the Sea of Galilee. He and his brother ANDREW were partners of JOHN and JAMES, the sons of ZEBEDEE. Various allusions in the sacred narrative seem to indicate that their social position

was easy, and that they had a fair measure of education. PETER lived first at Bethsaida and afterward at Capernaum, in a house which he or his mother-in-law owned; and it must have been a large one, as he received in it not only our LORD, but multitudes who were attracted by the miracles and the preaching of JESUS (Matt. xix. 27, etc.). The passage in Acts iv. 13, where PETER and JOHN are called "unlearned and ignorant men" does not necessarily mean that they were illiterate, but rather that they were "laymen," i.e., men of ordinary education when contrasted with those who were educated in the *schools of the Rabbis*. That he was an affectionate husband and married in early life are facts inferred from Scripture. CLEMENT of Alexandria, and others, tell us that his wife's name was PERPETUA, that she had children and that she suffered martyrdom. The impression prevailed that PETER was advanced in life at the time of his death, but there is no evidence to prove that he was much older than our LORD. He was probably only between thirty and forty when called, along with ANDREW, at the Lake of Galilee. Thereafter JAMES and JOHN were appointed, and ere long PETER and his eleven fellow-disciples were set apart as our LORD'S immediate attendants (Matt. x. 2, 4; Mark iii. 13-19; Luke vi. 13). From this time forward PETER held a prominent place among the Apostles. His energy and boldness urged him forward, but he held no distinct office above his brethren, and he certainly never claimed any power which did not equally belong to his associates. It would appear that his consciousness of ability and devotion to his Master seemed to develop a tendency to rashness that verged on presumption. He even incurred a severe rebuke from our LORD (Matt. xvi. 23) because of his dictatorial manner, and yet it is obvious that, bold as he no doubt was, he frequently manifested his greatest weakness immediately after some decided display of resolute devotion, as may be seen by his anxiety to find out who among the Apostles would prove a traitor, loudly asseverating his own purpose of steadfastness, and then forthwith in a moment of weakness miserably denying his LORD (Matt. xxvi. 33-35; Mark xix. 29-31; Luke xxii. 33, 34; John xiii. 36, 38).

He was restored again after his fall by our LORD at the Lake of Galilee, and the prediction of his death showed him that he would indeed be permitted to follow his glorified Master. After the Ascension he and his colleagues were to govern and extend the Church that their Master had founded, and the narrative of the Acts of the Apostles presents him as a leader, although neither exercising nor claiming any authority or superiority over his brethren. Before ANANIAS and SAPHIRA the boldness of PETER and JOHN was observable, and they utterly refused to be time-servers. Miracles of healing and of judgment, as in the case of ANANIAS and SAPHIRA, were wrought by PETER, and from Jerusalem he and JOHN were sent to Samaria. There he was confronted with SIMON MAGUS, and about three years later he came into contact with PAUL (Acts ix. 26 and Gal. i. 18, 19). The baptism of CORNELIUS was the crowning and consummation of the ministry of PETER, as it was the first-fruits and the earnest of the great Gentile harvest. Shortly afterward he was imprisoned by HEROD AGRIPPA (Acts xii.), and his miraculous deliverance closes the second great period of his ministry.

From this time there is no continuous history of him. He left Jerusalem, but the scene of his labor is not recorded. Six years later he returned, when the Apostles and elders assembled to settle the question about circumcision. It was at Antioch where the painful collision between him and PAUL occurred, when an essential point in Christian discipline and living was determined. That PETER preached in the provinces mentioned in his first Epistle is mere conjecture, but there is reason to believe that he did reside for a time at Babylon. If he ever visited Rome, it must have been toward the close of his life. There is no allusion in the Epistle to the Romans to his having been in the Roman capital, and the traditions and evidence bearing on the controversy are confused and contradictory. CLEMENT, IGNATIUS, DIONYSIUS, IRENEUS, CAIUS, ORIGEN, TERTULLIAN and others testify to the fact that he was at Rome, and that he and PAUL suffered martyrdom there about the same time, and yet the evidence on the other side is so exceedingly weighty that it may be considered an unsettled question. He may have been in Rome, and even suffered martyrdom there, but it is morally certain that he was never Bishop of the Church, and that he never claimed a primacy there or elsewhere over his brethren.

ANDREW was one among the first-called of the Apostles. He was brother to PETER, but whether older or younger is uncertain. He was of Bethsaida, and had been a disciple of JOHN THE BAPTIST. With another of JOHN'S disciples he brought his brother PETER, and they attached themselves to JESUS. In the catalogue of the Apostles his name appears second in Matthew and Luke, but in Mark and Acts he is enrolled after PETER, JAMES and JOHN as the fourth, and in company with PHILIP. He appears to have enjoyed great intimacy with our LORD, and to have been assiduous in his duties (John xii. 22; vi. 8). There are few details given of him in Scripture, and many of the traditions are quite uncertain. EUSEBIUS makes him preach in Scythia, JEROME and THEOPHOTE in Achaia (Greece), and NICETIUS in Asia Minor and Thrace. He is said to have been crucified at Patrae, in Achaia, on a cross "decussate," hence called after his name.

JAMES and JOHN, the sons of ZEBEDEE.—In the spring or summer of the year 27, ZEBEDEE, a fisherman, was on the Sea of Galilee with his two sons engaged at their occupation. Near them was another boat with SIMON and ANDREW, all of them being partners. Being unsuccessful, they landed and began to wash their nets. The new Teacher (JESUS) appeared on the beach, and at His call they left all and became His disciples. The leading incidents in the career of JAMES may be briefly stated. In the following year he was confirmed as an Apostle, and witnessed the miraculous healing of JAIRUS' daughter. In the spring of 28 he was present at the Transfiguration. Very early in the year 29 he urged our LORD to call fire down from heaven to consume a Samaritan village, and about three months later he and his brother made their ambitious request through their mother SALOME. On the night before the crucifixion he was with our LORD in Gethsemane. He witnessed the Ascension, and shortly before the Passover, in the year 44, he was put to death (Acts xii. 1) by HEROD AGRIPPA.

THE APOSTLES OF OUR LORD.

(CONCLUDED FROM PRECEDING PAGE.)

JOHN is generally believed to have been younger than his brother **JAMES**. His life may be divided into three periods: 1. Before his call to the discipleship he no doubt lived with his parents in or near Bethsaida, and little is known of him. When the voice of **JOHN THE BAPTIST** was heard in the wilderness of Judea and multitudes flocked to hear him, the sons of **ZEBEDEE** were among the number. 2. But a greater than **JOHN** arose, and these brethren attached themselves to Him. **PETER, JAMES** and **JOHN** came within the innermost circle of our **LORD'S** friends. He enjoyed the memorable distinction of being the disciple whom **JESUS** loved. He witnessed the Transfiguration, and was with Him during His agony. He was the first of the disciples to recognize our **LORD** after His Resurrection, and his zeal was unwearied in the company of **PETER** in the expansion of the Church. Fifteen years after **PAUL'S** first visit to Jerusalem he was there, at the settlement of the great question which had agitated the Church, and his position and influence were those of one who was known to be a chief "pillar" in the Church (Gal. ii. 9). 3. The traditions of a later age connect him with Ephesus after his departure from Jerusalem. It is held that the seven Asiatic Churches were his special charge, and that he had much to do in saving them from soul-destroying error. Persecution drove him to the island of Patmos, where he labored in the mines, and where he received the Revelations which close the New Testament. **POLYCARP, IGNATIUS** and **PAPAS** were his disciples; and at a great age, and after seeing the Church extended from Palestine westward to Italy and Gaul, he died, and so the last of the Apostles of our **LORD** passed away.

PHILIP was of Bethsaida, the city of **ANDREW** and **PETER** (John i. 44), and probably was among the followers of **JOHN THE BAPTIST**. It is probable that from **ANDREW** he learned that the **CHRIST** had appeared. In the Gospels his name usually occurs at the head of the second group of four, as **PETER'S** name is at that of the first (Matt. x. 3; Mark iii. 13; Luke vi. 14). The first three Gospels tell us few facts about him, but **JOHN** records a few important utterances. After the Ascension and the day of Pentecost all is uncertain about his history.

BARTHOLOMEW, one of the twelve, was probably born at Cana of Galilee. He is said to have preached the Gospel in India, but if he went eastward, it is likely that his labors were not extended beyond Arabia-Felix. There is a tradition which connects him with Armenia, and reports him to have been there fayed alive and then crucified with his head downward.

THOMAS—Nearly all that we know of him is derived from the Gospel of **JOHN**, where he is represented as a man slow to believe, seeing the dark side of any question, subject to despondency, but filled with attachment to our **LORD**. The earlier traditions represent him as preaching in Parthia or Persia, and the Church in Malabar in India is reputed to have been founded by him, but this is evidently an error, as a Nestorian **THOMAS** who labored in India was no doubt the missionary of that province.

MATTHEW, the Publican, was the writer of the Gospel that is called by his name. He had been a farmer of the taxes, or a public officer, engaged, no doubt, by a Roman knight or some man of high standing. **EUSEBIUS** says that after our **LORD'S** Ascension **MATTHEW** preached for fifteen years in Judea, and then went to foreign nations. **SOCRATES SCHOLASTICUS** says he labored in Ethiopia. **AMBROSE** sends him to Persia, **ISIDORE** to the Macedonians, while others hold that he preached among the Medes and Persians, but nothing is really known of his later history.

JAMES, the son of **ALPHEUS**, and his younger brother **JUDE**, appear to have been called to the Apostolate in the year 27. It is likely that **JAMES** had taken part in the effort to restrain the **SAVIOR**, as mentioned in Mark iii. 21; John vii. 7. We hear no more of him until after the Crucifixion and the Resurrection, and again he is lost sight of for ten years. When **PAUL** came to Jerusalem we find **JAMES** on a level with **PETER** deciding the course to be adopted toward **PAUL**. Tradition places him over the Church in Jerusalem, and **HECERAPUS** says that before **Vespasian** began the siege of the city he was thrown down from the temple by the Scribes and Pharisees; he was then stoned, and his brains were dashed out by a fuller's club.

LEBBEUS was a name of the Apostle **JUDAS** or **JUDE**, the brother of **JAMES**, of whose later history nothing is known. Tradition connects him with the Church at Edessa.

SIMON, the Canaanite (**ZELOTES**, Luke vi. 15; Acts i. 13), was one of the twelve, but nothing is known of his later life. He is reported to have labored in Egypt, Cyrene and Mauritania, and to have been crucified in Judea in the reign of **DOMITIAN**.

JUDAS ISCARIOT is called the son of **SIMON** in John vi. 71 and xiii. 2, 26, but in the other Gospels he receives no other name but **ISCARIOT**, the meaning of which is conjectural. We can scarcely hope to explain fully the reasons why such a man was called to the Apostolate, but the choice was not made without a foreseeing of the issue (John vi. 64). As soon as the Twelve had to accompany our **LORD** in a body, it became necessary that provision should be made for their wants; and their form of life (Luke viii. 3) brought the temptation before which he fell. The Galilean or Judean peasant was entrusted with larger sums than he had ever owned, and covetousness, unfaithfulness, the lust of the world, overpowered him. He became infuriated when he perceived that his Master had read his heart, and in the madness of his rage he sold "the innocent ONE for thirty pieces of silver." What he did after the betrayal is not recorded, further than that the sight of his enormity so filled him with remorse that life became intolerable, and he died a hopeless suicide. It would appear that the rope by which he sought to hang himself gave way, and so, falling headlong, his abdomen was lacerated, and thus he died, as it were, a double death, and so went to his own lot.

MIRACLES WROUGHT BY THE HOLY GHOST

AND BY THE APOSTLES AND OTHER DISCIPLES, Etc.

YEAR OF OUR LORD.	BY WHOM WROUGHT.	CHARACTERISTICS OF THE MIRACLES.	WHERE WROUGHT.	THE RECORD.
(b. c. 6)	Angel GABRIEL	ZACHARIAS is punished for unbelief by being deprived of Speech for a season.....	Jerusalem—Temple..	Luke i. 11-23, 57-79.
27	An Angel.....	Curative Properties are imparted to the Pool of Bethesda.....	Jerusalem.....	John v. 2-4.
28	The Apostles.....	Devils are cast out and many Sick Persons cured.....	Throughout Galilee..	Mark vi. 7, 13.
29	One not a Disciple.....	Devils are cast out.....	Place not recorded....	Mark ix. 38-40.
28	The Seventy Disciples.....	Devils are subject to them through the Name of JESUS	Galilee.....	Luke x. 17.
29	The HOLY GHOST.....	The Power of Speaking Languages they had not learned bestowed on the Apostles and Disciples of the Ascended JESUS	Jer.—upper room.....	Acts ii. 1-42.
29 & 30	The Apostles.....	Their Commission is attested by many Signs and Wonders.....	Jer.—Gate Beautiful..	Acts ii. 43; v. 12-16; Mark xvi. 20.
29	ST. PETER (with ST. JOHN).....	A Man lame from his birth is enabled to "walk and leap".....	Jer.—Gate Beautiful..	Acts iii. 1-iv. 16.
30	ST. PETER	ANANIAS and SAPPHIRA are struck dead for lying to the HOLY GHOST.....	Jerusalem.....	Acts v. 1-11.
30	The Angel of the Lord.....	Some of the Apostles, having been cast into prison, are delivered, without the doors being opened or the guard disturbed.....	Jerusalem.....	Acts v. 17-24.
31	ST. STEPHEN , the Deacon.....	Being "full of Faith and Power," does Wonders and Miracles among the people.....	Judea.....	Acts vi. 8.
32	ST. PHILIP , the Deacon.....	Unclean Spirits are cast out, and many cases of Palsy, Lameness, etc., are cured.....	A city of Samaria.....	Acts viii. 6-13.
32	SPIRIT OF THE LORD	ST. PHILIP , having Baptized the Eunuch, is "caught away" and taken to Azotus.....	Near Gaza.....	Acts viii. 39, 40.
33	The Glorified JESUS	A Series of Miracles connected with the Conversion of SAUL of Tarsus.....	Near Damascus.....	Acts ix. 3-18.
37	ST. PETER	EKEAS , who had been Bedfast with Palsy for eight years, is "made whole".....	Lydda.....	Acts ix. 32-35.
37	ST. PETER	DORCAS (or TABITHA) is raised from the dead.....	Joppa.....	Acts ix. 36-42.
44	The Angel of the Lord.....	ST. PETER , being in chains and in prison, is delivered.....	Jerusalem.....	Acts xii. 4-17.
44	The Angel of the Lord.....	HEROD AGRIPPA I. dies, because he fails to rebuke impious flattery.....	Cæsarea.....	Acts xii. 21-23.
45	ST. PAUL , the Apostle.....	ELYMAS , the Sorcerer, trying to prevent the Conversion of SERGUS PAULUS , is stricken with temporary total blindness.....	Paphos.....	Acts xiii. 6-12.
46	ST. PAUL	A Man who had been such a Cripple from Birth that he "never had walked" is enabled to "walk and leap".....	Lystra.....	Acts xiv. 8-11.
53	ST. PAUL	Casts out a Spirit of Divination.....	Philippi.....	Acts xvi. 18.
53	By an earthquake.....	ST. PAUL and SILAS having been cast into prison, their feet fast in stocks, the prison doors are opened, the stocks loosed.....	Philippi.....	Acts xvi. 23-34.
57	ST. PAUL	Special Miracles are wrought without his seeing the objects.....	Ephesus.....	Acts xix. 11, 12.
60	ST. PAUL	EUTYCHUS , killed by a fall from a window, is restored to life.....	Troas.....	Acts xx. 9-12.
62	ST. PAUL	A Deadly Viper proves harmless.....	Island of Melita.....	Acts xxviii. 3-6.
62	ST. PAUL	The father of PUBLIUS , and many other Sick Persons, cured.....	Island of Melita.....	Acts xxviii. 7-9.

THE
PARABLES OF OUR LORD
AND
SAVIOUR JESUS CHRIST

UNFOLDED.

"All these Things spake Jesus unto the Multitude in Parables; and without a Parable spake He not unto Them."—Matthew xlii-34.

INTRODUCTION.

THE parables of Jesus are the most attractive parts of the New Testament, to nearly all Bible readers and students, although they are often confusing because they present both a dark and a bright side of humanity.

There is a natural delight in this manner of teaching, because it appeals to the understanding, the feelings, and the imagination, exciting the whole soul, with all its faculties, into pleasurable activity. Things learned with delight are the longest remembered.

The disciples were offended at their frequent use as a means of instruction, and perhaps justly so, for they gave various views of "the kingdom of God" without explanation, which, as even a well-finished picture does, needed full and clear light to bring out the truth that is in the work, or in the lesson. Such clear light we have in the text of the gospels and epistles, but they who heard the parables never profited by those writings.

Some have said that the truth was hidden in parables as a means of puzzling His disciples, and compelling them to

search for instruction, and also for concealing the mysteries of the "kingdom" from the multitude. Esdras tells us that he was commanded by God to publish one part of the word revealed to him, and to conceal another part. This was probably so done because there are moral conditions necessary for understanding the truth. Some of his hearers desired spiritual instruction, and looked to him for help; others were indifferent, and many rejected the teachings. To all the warning words, "Take heed how ye hear," were significant.

The parables were framed to teach spiritual and heavenly truth, which might awaken the soul to a consciousness of its divine origin, improve the intellect, and purify the reason. To this end, therefore, they are never sullied by jesting or raillery at the follies or the crimes of mankind.

Fables differ, in using animals and animal instincts, jests, raillery, sarcasm, and bitter mockery at the calamities which overtake men on account of their follies and crimes. While the parable never transgresses the laws of nature, the fable

THE PARABLES OF OUR LORD.

always does, in attributing speech and reason to animals, trees, and stones.

The myth differs from both, in presenting itself as the truth, while the parable and fable never pretend to do more than convey the precious essence.

Proverbs are usually obscure or enigmatical, and depend on remote allusions for their meaning and force, but sometimes they are concentrated parables—a whole lesson in a sentence; as in this one, "If the blind lead the blind, both shall fall into the ditch."

The allegory is another form of fable or parable, or, rather, a different form of teaching, for it contains its explanation in itself, but it transfers the properties, qualities, and relations from the human to the lower order of things, as in the case of this one: "I am the true vine, and ye are the branches."

The faithful in the Church believe that God has established a spiritual "Kingdom of Heaven," through the atoning work of Jesus the Christ, and that the benefits of the kingdom have been freely offered to all. That kingdom is represented in the parables, which present it in different aspects: first, concerning the entrance to the kingdom; second, on the privileges and the duties of the kingdom; third, showing the relation of the kingdom to the world; and fourth, those which refer to the future world of spirits.

No rule can be made for interpreting the parables that does not allow good sense, reason, and spiritual insight to have full play. Too much must not be expected from any one parable. It is more likely that one single truth is the object of the lesson, than that we are to look for meanings in every phrase and every word, as some have supposed. The Gnostics built up a scheme of religious speculation on the supposed meaning of words, and even letters, and so made a cloud-land of their faith, where they could invent, color, and change their teachings as their fancy suggested. The parables to them were mere speculations about the creation, the origin of evil, the fall of angels, and other kindred topics, which they had imagined were more important than spiritual truth.

Other more recent writers endeavor to show that the parables are a part of the history of the Kingdom of God, and its progressive development to the end of time, thus combining spiritual with political and ethical things, unwisely.

The use of parables was common among the Jews before the teaching of Jesus, for He appealed to some as well known. The book called the "Shepherd of Hermas" has several, especially in the third chapter.

There are no parables in the apocryphal gospels, and a few only in other apocryphal writings of the New Testament age.

The parables have been grouped in this collection into four divisions, in which those which are like each other in purpose as lessons are placed together.

The four divisions are: 1. ENTRANCE INTO THE KINGDOM OF GOD—The Prodigal Son, The Lost Sheep, The Lost Piece of Money, and the Pharisee and Publican; 2. DUTIES AND PRIVILEGES OF THE KINGDOM OF GOD—The Royal Marriage Feast, The Great Feast, The Friend at Midnight, The Rich

Fool, The Barren Fig Tree, The Importunate Widow, The Two Sons, and The Good Samaritan; 3. RELATIONS OF THE KINGDOM OF GOD TO THE WORLD—The Mustard-Seed, The Sower, The Seed Growing Secretly, The Tares, The Leaven, The Pearl of Great Price, The Hid Treasure, The Merchantman, The Net, The Unmerciful Servant, The Unfaithful Steward, The Laborers in the Vineyard, The Two Debtors, and the Wicked Husbandmen; 4. RELATIONS OF THE KINGDOM OF GOD TO THE FUTURE WORLD—The Ten Virgins, The Rich Man and Lazarus, Unprofitable Servants, The Tale of The Unjust Judge, and The Pounds.

In these divisions of these gems of teaching we see how fully the great Teacher dealt with the various problems of life, concerning what he needs to fit him for a life of faith, what society everywhere wants, and what will most contribute to genuine progress toward perfection in humanity. To follow His teaching is to make each succeeding generation better than it would be by merely imitating the faith and practice of former ages.

There seems to be an outline of belief in a future life, and teaching that the test of the personal life of each soul here will be reached when it passes into the future state of existence. How much the parables which are assigned to this subject add to what has been said in other places, in the Bible and elsewhere, must be left for each reader to determine from an acquaintance with the stores of thought and imagination laid up for us in the precious relics of ancient books.

The parables contain the secret mysteries of the heavenly kingdom, which are the guides for planting and increasing faith, and are the most precious of all in the library of choice readings for the Christian in a leisure hour.

THE PRODIGAL SON.

LUKE xv. 11-32.

This is the pearl or crown of all parables. Many interpretations of its supposed meaning have been offered. One is that it refers to the Jews as the elder son, and to the Gentiles as the younger son, who wandered away into apostasy, and the return provided in the new dispensation of the Church.

Supposing that the publicans and sinners were Jews who had fallen into evil ways, the argument is framed for receiving again into communion those who had been cut off from the Church.

Others say that the publicans and sinners must have been heathen, in spite of the declaration of Jesus that one of the chief publicans, Zacchæus, was a son of Abraham, and that Matthew, the apostle, had been a publican.

The simple truth in the parable seems to be that Jesus came to call and receive sinners within the covenant, and wherever there are penitent and proud sinners there the parable is finding its fulfilment. In this view the younger son

is really the Gentile world, and the self-righteous elder son is the Jewish synagogue.

The sin of pride is the sin of sins—and the name of Satan in Arabic is Eblis, pride. This sin possessed the younger son when he felt that he could become independent and sufficient in himself, and so asked for his share of his father's property. In spiritual language this means man's desire to become independent of God, to become a god to himself (Gen. iii. 5), and to lay out his life at his own will and pleasure. This is in great contrast to the prayer, "Give us this day our daily bread," which acknowledges a constant dependence on God.

The father granted his son's request, because he would not keep him at home against his will, whose heart was set on roaming. This is quoted as an argument in favor of the doctrine of free-will. The only true freedom is a freedom in God, all else being bondage to sin. Serving God is serving one master, but to depart from Him is to become subject to the natural passions, which are many masters.

After deciding to go away from home, a little while is spent in reflecting before actually setting out. This is the spiritual history of one who says that there is no God, and that he will set up an opinion for himself. His conduct is compared to that of men who forsake the fountain of living waters for broken cisterns that hold no water (Jer. ii. 13). In the long (six months) dry season of Palestine, a good cistern is very valuable, but a broken one is an infinite contrast to a fountain of sweet waters.

The wanderer feels free at last. Free to think and act, but without sufficient knowledge or wisdom to avoid errors and shun vices, and the inevitable result was disaster. The famine in the land where the young man had wasted his portion found him unprovided for evil days, and therefore increased his misery.

The spiritual famine among those who deny the existence of God means a want of truth, sincerity and love—the true nourishment of the soul. The love and care of parents and relatives, domestic affections, and the friendship of neighbors were absent, leaving the soul hungry—famishing.

One other fact is noticed, and which is as true now as it was then: when the young prodigal had spent his last piece of money, not one of all those who had joined him in wasting his substance would lift a finger to help him in his need. Such boon companions in riotous living are the first to take themselves off when the prodigal's money is spent.

He "joined himself to a citizen of that country" probably means that he tried to frame a new system of faith and belief in his apostate condition. To one who has been brought up "in the fear of the Lord," the change to unbelief after maturity is literally wasting spiritual inheritance and substance, and the attempt to reconcile one's self to the new surroundings is difficult indeed. The temptation to "arise and go to my father" was irresistible, when he remembered how happy and contented he was when under the care of his spiritual father and possessed of the riches of faith and belief.

But the resolution to return was not taken until he had tried to reconcile himself to the ways of the world by entering into its service. This may mean that he entered into

business, became familiar with the crafty ways in which worldly men succeed, the subtle snares that they lay for the unwary, the deceptions, frauds, and mean, petty crimes that they practice who are bent on accumulating money, right or wrong, and that these are the husks that swine feed upon. To fill the belly, or the bank, with such husks is not to increase the riches of the soul. The man or the woman who grinds dollars out of poor, hard-worked, starving humanity, does not grow in spiritual riches, of truth, honor, brotherly love, or charity. Bah! they don't pay! Such a person is indeed a citizen of that "far-off land," far away from the heavenly Father's home of love, grace, purity, and joy. A citizen of that country of apostasy is compelled to associate with those who delight—or at least pretend to delight—in speaking disrespectfully of all that once was held precious and lovely in the Church. God and the angels, love and mercy, and all spiritual things are constantly held up to scorn, ridicule, and contempt. Such revilings are the merest husks from which the kernel of life, truth, and love has been stripped; and the more the soul strives to gather of such stuff, the more miserable it is, for the bondage becomes intolerable; it increases every moment, as Habakkuk says (ii. 5), he "enlargeth his desire as hell, and as death, and can not be satisfied."

Such a fall, so low in guilt and misery, is an extreme case, but is possible to any soul after the first downward step.

This parable might very well have a new title, for it is really a SOUL'S TRAGEDY.

In the darkest hour of his troubles "he came to himself." His first thought was of his father, the fountain of spiritual truth and life, and the pleasant home-life, where the atmosphere is faith and love. The return was then easy, when it had been decided upon, and the reception was cordial, hearty, and, except the envy of the brother, in every way satisfactory and consoling.

THE LOST SHEEP.

MATT. xviii, 12-14; LUKE xv, 3-7.

THE popular character of the teachings of Jesus, at the time in which this parable was spoken, drew the outcasts of the people to hear His comforting words. He received them graciously, taught them freely, and lived in familiar social relations with them which offended the Scribes and Pharisees. The Old Testament form of righteousness was an outward separation from sinners, as from the infected with disease, and the Scribes and Pharisees had no remedies for sinners, nor hope nor wish for their redemption, nor had they knowledge of any antidotes against the supposed danger from infection. When asked why He received sinners, He answered that He acted as they would in seeking a lost sheep.

He came not to call the righteous, but sinners to repentance,—to find lost sheep. It was the owner himself who seeks the lost sheep. Only one—one in a hundred—but that one was lost. A lost sheep is the most helpless of animals, and vainly wastes its strength in useless bleating and aimless wandering, until, exhausted, it falls in death.

The shepherd's care is the only hope for the lost sheep. His effort must be made at once, for every moment increases

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the danger, and he leaves the flock to go after the one lost.

The spiritual rulers of the Jews were called shepherds by the prophets. One of the psalmists calls the Lord his Shepherd, and another says the Lord is the Shepherd of Israel.

It is said by some that the incarnation of the Son of God was a putting on the shepherd's garment of flesh, and His life from the baptism of John was a search for the strayed sheep of Israel. And the text of the gospels sets forth the toilsome way, with its thorns of scorn, hate, and betrayal.

The shepherd is said to search until he found the lost sheep, when he carefully helped it out of difficulty, and, if needed, carried it back to the fold.

The dangers which the shepherds face from wild beasts in the wilderness in our day in Palestine are great. They are seldom armed with more than a stick, and, although lions are rarely met, bears, hyenas, and wolves are common in some parts, and are always hungry and ferocious when they approach the flocks. David told King Saul that he had killed both a lion and a bear in defence of his flock.

When the shepherd returned to his home with the recovered sheep, he called his friends together, and they rejoiced over his success. The lesson is that heaven and earth are one in "the kingdom," and that there will be joy in heaven over one repentant sinner, more than over ninety and nine just persons which need no repentance. This repentant sinner then enters into the inner sanctuary of faith, and is the cause of more joy among the redeemed than those who remain at the legal door refusing to go in.

The early Christians portrayed the Lord as the Good Shepherd in paintings, sculptures, mosaics, on gems, glass cups, seals, and many other articles of personal or public use, and great numbers of those relics have been preserved to our day. In some of those ancient pictures Jesus is represented as the Orpheus of the Christians holding a harp and surrounded by animals that are charmed with His music.

THE LOST PIECE OF MONEY.

LUKE XV. 8-10.

THE Church is the organ by which the Holy Spirit does its works of mercy. In this parable the Church is personified as a woman; the piece of money is the soul, stamped with the image of the Great King (Gen. i. 27), as the silver, gold, or copper was with that of the emperor or other ruler. The candle is the word of God, held forth by the Church, and by whose light sinners are found, and each one is precious in the Lord's eyes as the silver money is to the merchant.

The woman sweeps the house when searching for the lost piece, and raises the dust—of selfish ease, and calls out such remarks as those in Acts, where it is said the Apostles were charged with having turned the world upside down, as the Church is always doing, while searching for sinners.

The woman confesses that she lost the piece of silver, as if she had contributed to the loss through negligence, and called her female friends and neighbors together (see Ruth

iv. 14, 17; Prov. iv. 3); and it is supposed by some commentators that they were the angels.

In the Epistle to the Corinthians the term angels is applied to certain redeemed members of the Church.

In the book of Job it is said that "sons of God" shouted for joy and sang together at the creation, and in the parable of the Lost Sheep that there is joy in heaven over a repentant sinner; so in this parable there is rejoicing, but it is here on the earth. Some suppose that the joy here referred to is in a group of the invisible angels who are sent into the earth to minister to the heirs of salvation, and who belong to a higher race.

There are several thoughts which group around this lesson. The lighted candle is peculiar to this parable, and indicates that the Church needs help—the help of the truth, which the light signifies—for the search. The candle is the word. The image of the golden candlestick and its mystic explanation are familiar with students of the Old Testament, among the furniture of the tabernacle and the temple, and candles and candlesticks are used also in the Revelation of John.

The Spirit is the maker of the word, and its light the truth, and is therefore the true searcher, the Church or the woman being only means to the end. "Christ is the Light of the World," and therefore He it is who searches for and finds the lost pieces from the spiritual treasury.

Sweeping the dust away that may have covered the piece of silver was necessary as a part of the process of finding it. Whether covered with dust or hidden by tarnishing, the searcher must still sweep.

It was silver that was lost, and intrinsically precious; valuable, even when lost, and although more useful when restored, yet no more worth than before.

Those who are inclined to mysticism see in the lighted candle a symbol of the divine incarnation; the glory which the Saviour had within shining through the fleshly covering which only partially concealed it. The light of the candle and the divine glory still illuminate the world.

THE PHARISEE AND PUBLICAN.

LUKE XVIII. 9-14.

PERSONAL responsibility in asking for God's favors is illustrated in the parable of the Prodigal Son. There the son asks forgiveness. In this parable there is an estimate of the different views which men have of prayer to God.

Two men seek to draw nigh to God in prayer, in the temple, where was seen the great altar, with its daily sacrifices of blood, in token of sin; near it the great laver, for cleansing hands, faces, and feet, and supplying water for various purposes; and in the holy place the altar of incense, symbol of prayer, ever rising toward heaven; and the golden candlestick, with its seven typical lamps, emblems of the seven planets, the seven spirits of wisdom, goodness, and piety; and the table of shew-bread, where the tribes of Israel were each represented by a loaf of bread, which was renewed each week; and in the holy of holies, behind the veil, the ark of the covenant, with the two tables of the law; and

each and all of these things, with many others in and about the holy house, indicated that Jehovah was believed to be a prayer-hearing God.

The Pharisee may have represented the Jewish people, and the publican the Gentiles. The Jew gloried in his own merits, and extolled himself, but through pride and self-righteousness failed, in not gaining divine favor. The Gentile meekly acknowledged his vileness, repented of his sins, and obtained mercy and grace.

It is supposed that the lesson was intended for certain followers of Jesus who had a latent Pharisee in their hearts, and were content with cleaning the outside of the bowl, being indifferent or ignorant of the uncleanness within, and who would not be likely to say, "Deliver me from mine adversary," because they do not feel conscious that they have an adversary, and it can also be applied to others who have found their sins an intolerable burthen, and look to God for delivery.

The act of the Pharisee, in separating himself from others, because he felt himself to be better, less sinful, a more strict observer of fast-days, and tithing-paying, and other outward religious acts, was an exhibition of an ugly, foul, proud, and scornful soul, which was cold and dead to all the world of humanity beside itself.

The publican, through his humbling himself, was exalted, while the Pharisee, through his self-exaltation, was humbled. Pride is at the root of every sin, and even when doing good, if pride is mingled with the motives, there is a lessening of the good, in proportion to the extent of the pride.

DUTIES AND PRIVILEGES OF THE KINGDOM OF GOD.

THE WEDDING GARMENT; OR, THE MARRIAGE OF THE KING'S SON.

MATT. xxii. 1-14.

THE King in this parable is Christ himself, and the feast referred to is an allusion to the joys prepared for those who are invited to their reward. The enmity of the Pharisees had reached its highest pitch, and they had resolved to put Jesus out of the way. The guests that are invited refuse absolutely to come, misuse the messengers, their acts amounting to open defiance of the king's authority, which was simply rebellion.

The king punishes them by destroying the murderers and burning their city. Some suppose that the enmity to the king had been growing in secret for a long time, and on this marriage found a pretext or opportunity for breaking out. Sinners of every degree were invited to fellowship in the blessings of the Gospel, and their entrance to the marriage feast was without scrutiny, for by grace alone were they called, both good and bad. But when they are inside the king will make a strict examination, and will not excuse

any whose garments are in any sense improper or unfit. That is, members of the Church must live without reproach.

The guest was self-righteous, or a hypocrite, and in need of a garment that should cover, rather than expose, his poverty of spiritual things.

THE TWO SONS.

MATT. xxi. 28-32.

IN this discourse the two sons stand for two classes in the Jewish people. The one who said he would not work, and repented, and did go into the vineyard to work, was the representative of the publicans and harlots; and the other son who promised so readily to work, and did not go, was the representative of the priests, elders, Pharisees, and all the respectable and religious in society. The human nature of our day is precisely like that of the time in which this parable was spoken, and we have only to look around us for its application as they did who heard it at the first. Many are conscious of a willingness to do right, but who also are like the second son in neglect or refusal to act, and feeling satisfied in having a pious feeling, religious sympathy, and in having cherished sentiments of the most kindly import, without one effort at putting them into practice.

Others are unfeeling and wantonly rude as well as disobedient in their repudiation of God's authority, and take pride in affecting a deeper and more resolute ungodliness than they really feel. In our day such persons pretend to be viciously wicked and active in opposition to all that is called Christian, but whose hearts or consciences are still alive, hate hypocrisy, love to do right, and may at any moment resolve to come to the truth, the light, and the way.

THE WICKED HUSBANDMEN.

MATT. xxi. 33-45; MARK xii. 1-12; LUKE xx. 9-19.

THIS parable exhibits a picture of the inexhaustible patience and long-suffering of the Father toward His children the Jews, of the Son toward his Church, and of God toward the sinner.

In Isaiah the vineyard is the symbol of the Jewish Church, and the Lord is said in Exodus to have planted it. The wall around the vineyard, of stone or of thorns, is the separation by birth, race, or religion of the Jew from the Gentile—of the worshippers of God from those who fall down before idols.

This garden of the Lord was cultivated by the deliverance from Egypt, the law from Sinai, the wandering in the wilderness, the passage over Jordan, the settlement in Canaan, the teaching of the prophets, the captivity in Babylon, the restoration under Ezra, the long rest under the Greeks, and the final harrowing by the Romans. The annalists say that Jehovah refused at one time to speak any more face to face with the Jews, and after that declined to give responses when consulted by Urim and Thummim, leaving them under the guidance of the law alone.

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When it was the fruit season, servants were sent to learn the results of the harvest. In spiritual language this is said to mean those occasions in which souls are tried and required to show good fruits of virtue and righteousness.

The servants sent were the prophets, and they were killed. Luke says that when the son of the owner of the vineyard was sent, the wicked keepers of the vineyard killed him, knowing him to be the heir of his father, their employer.

Jewish tradition is filled with instances of ill-usage of spiritual teachers—servants of the Lord of the Vineyard—and many of them are alluded to in the Epistle to the Hebrews: "And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain by the sword; . . . of whom the world was not worthy."

Sending the Son is the last and crowning act of divine mercy, and if it fail, the last resource of heavenly love will have been exhausted, and the transgressors will have filled up the measure of their guilt.

In this view the entire succession of generations of Israelites, from the first to the last, are considered as one body, one vineyard, and in that sense only could those then living be called to account for what had been done ages before to the prophets.

The punishment consisted in losing the favor of the Lord, and seeing their birthright transferred to the Gentiles.

The priests and Pharisees are said to have been angry when they saw that the parable was intended for them. But the Great Teacher, having shown that the charge laid on them was a duty, proceeded in another to set forth the same obligation as a privilege.

THE FRIEND AT MIDNIGHT.

LUKE xi. 5-8.

The lesson herein is addressed to every one who may be called to serve and assist or relieve a wanderer from the way of life when he wishes to return to the true path, for it teaches the method of gaining a supply of spiritual food needed in such cases. The application is made to the Divine Friend in behalf of the penitent who has returned, and who also engages in secret prayer. The gift is obtained by persistence, for "the kingdom of God suffereth violence, and the violent taketh it by force," and things long desired are more sweet when obtained. Faith, patience, and humility are called into exercise by these denials, for it is shown by them who will pray always and not faint, who will not be discouraged by the first lack of success.

THE UNJUST JUDGE; OR, THE IMPORTUNATE WIDOW.

LUKE xviii. 1-8.

The lesson enforced in this parable is the duty of continued prayer, in which God likens Himself to an unjust judge, and brings forward an instance of a wronged woman, a widow, pleading in vain for redress. She suffers injustice

and appeals in vain to the dispenser of justice for a while, but succeeds through importunity. An unrighteous petition gains no hearing in any case.

Although long delayed the day of deliverance will surely come to all who are unjustly oppressed.

Those who look for the second coming of the Son of God find in this lesson much consolation, whether that event is expected at the end of each soul's earthly life, or at the end of the world's period. Delays are trials, wearisome, and seem like denials, but the Divine Father, who appears as the unjust judge, knows when and how to avenge his children's wrongs.

The judge is described in strong terms as a bold, bad man, who is boastful of his impiety, but who has more regard for his own ease than for either God or man. The prophet Isaiah said that God creates evil, and in the book of Job we learn that evil is used by Jehovah as a means of discipline. The appearance of the Father in this parable in such a character as the unjust judge is therefore no surprise.

The closing sentence is rich in suggestions for thought. At His coming shall He find such faith in the world as the widow had? His work then will be of heart-searching and of judgment. His search will discover the faithful to themselves and to each other, for they are known to Him now, and then will it be shown that prayer is the test of faith. Prayer is the medicine that expels spiritual sickness, says Chrysostom the Golden.

THE GOOD SAMARITAN.

LUKE x. 30-37.

The lawyer who questioned Jesus understood the letter of the law, but not its spirit—its spiritual application was to him unknown. He had no true conception of the meaning of the word neighbor. He probably felt obligation toward those who were designated as having claims on him—or, in other words, his poor, his relatives, his friends, his associates, and rejected every prompting to assist the miscellaneous herd of poor, the unknown crowd of beggars, the rags and tatters of humanity who were strangers and had no one to vouch for them as worthy and needy of bounty. This lawyer has representatives among us now. It is very difficult for a really deserving poor man or woman to find help, while a hypocrite who will fawn upon the dispensers of "charity" will be bountifully supplied.

The traveler—a Samaritan and not a Jew—found a Jew, whom he had been taught from infancy to despise and avoid, wounded and helpless in the highway, and without question as to whether he belonged to his church, or to any congregation, or had any society claims, he did all that was required, and more beside. This was to an entire stranger, stripped of every valuable thing which might have given a clue to his former rank or condition, and whose only appeal was present need.

In this case the priest did not recognize him as a member of his flock; the Levite failed to see a familiar face, having never met him among the frequenters at his shrine, because both flock and shrine had too narrow quarters. The Samari-

tan worshiped in a broader temple, as wide as the earth itself—all men were his brothers and entitled to his assistance when in need.

Some have recognized in the traveler personified human nature, or Adam, the head of the race, who has forsaken Jerusalem, the heavenly city, the city of the vision of peace, and is going down to Jericho, the profane city, the city under a curse. Once in the way, out of the presence of his God, he falls a prey to a robber, who strips him of his original righteousness and leaves him wounded, slandered, reviled, and supposed to be dead because crushed under the false and deceptive cruelties of defamation.

The special lesson is to exhibit the great gulf that exists between knowing and doing. Knowing and keeping the law is not enough, but having faith and doing what that requires is the true way of spiritual life.

THE BARREN FIG-TREE.

MATT. xxi. 18; MARK xi. 12; LUKE xiii. 6-9.

ALL of the parables, excepting this one, are founded on acts, or supposed acts, or relations between men, which are in themselves rational, or the product of sensible persons. In this case the surprise consists in the act of Jesus in punishing a natural object which could not possibly bear the stain of guilt. If the entire parable is symbolical it is certainly rational.

The fig-tree was said to have been rich in foliage, but destitute of fruit, and so a symbol of the Jewish people, so profuse in outward shows of piety, but destitute of its reality. The fruitless tree which failed for three seasons, under the patriarchs, the prophets, and the priests, or of the natural law, the written law, and of grace, to realize the aim of its being, was destroyed, and by this we understand that the Theocratic people, for the same reason, was worthy of destruction.

THE SEED GROWING SECRETLY.

MARK iv. 26-29.

MARK alone records this parable, the lesson in which is the secret, invisible energy of the divine word, having a life of its own, with the power of unfolding itself according to the laws of its being, and it may be left, when once planted, to flourish by its inherent energy.

There is some difficulty in determining who was meant by the man casting the seed into the ground, whether Jesus or His disciples. It is clear that Christ was intended as the one who put in the sickle and gathered the saints at the harvest, which was when faith had done its proper work.

The parable is supposed to apply to the origin and progress of the Church, rather than of any one person. The Lord at His first coming in the flesh by sowing the word of the kingdom planted the Church and withdrew. It has been without His visible assistance ever since, and is expected to be so until it has borne and brought to maturity all its appointed fruit. When the harvest of the world is ripe, when the number of His elect is made up, He will appear the second time.

THE LABORERS IN THE VINEYARD.

MATTHEW xx. 1-16.

SECOND to that of the Unfaithful Steward, this parable is full of difficulties in the way of clear interpretation. Chrysostom queried fifteen centuries ago over the various problems in this parable, as many have since and are doing now. He asked, "How can one who is himself a member of the kingdom of God be held by that lowest of all passions, envy, and an evil eye, grudging in his heart the favors shown to other members of that kingdom?" If it be denied that the grumblers are truly members of the kingdom, how is it that they are paid the wages?

Neander says the idea is, that all who faithfully obey their call, who are truly converted, and labor diligently after their conversion, whether it occur at an earlier or a later period, and their new life is long or short, are made partakers of the same blessedness in the kingdom of God. The question is not what they were before their conversion, but what they become after it. No one is entitled to receive more than his fellow receives; there being no human merit in the case, all that is given is of God's free grace and mercy in redemption. And it applies also to the relations of nations, including the Jews and Gentiles.

Many fanciful interpretations have been proposed, of which this is a specimen: If it is supposed that the hours of the day in which the laborers were hired are the successive ages in the world's history, then it is said that the different laborers hired were Adam, Noah, Abraham, Moses and the Apostles; Jesus standing for the Lord of the Vineyard. In each case they were bidden to labor in the vineyard—to teach righteousness. Those called in the earlier ages had the harder task; the later were Christian teachers. Others say the summonses were given to Moses and Aaron, David and the kings, Maccabean princes and priests, and to Christ and the apostles.

Another idea is that the different hours are the different periods in men's lives at which they enter on the Lord's work.

The true spiritual meaning probably is that the reward is whatever each soul makes of it, as Thomas Aquinas says. There is one vision of God, but many degrees in the capacities of souls for enjoying it; one divine ray of light, which gladdens the healthy eye, but inflames and torments the diseased.

The Mystics taught that God exerted only one power, which operated for reward in good souls, and for punishment in evil.

The sentence, "Many are called, but few chosen," refers to the special qualities that some souls have for spiritual joy.

THE WISE AND THE FOOLISH BUILDERS.

MATT. vii. 24-27.

HEARING and doing, or practical efforts in support of the faith, is the lesson of this parable, which was spoken to instruct and encourage hearers to become doers of the word.

The wise man, who built his house on a rock, was one who took the faith into his heart, and built his spiritual edifice there, where it was secure against all attacks of doubts and criticisms, and resisted the storms of calumny and defamation.

The foolish builder is one who built on sand, and, spiritually, was the insincere man, whose self-righteousness was in opposition to the righteousness of the Lord; whose good works satisfied him that he had a claim on the Redeemer; whose profession of religion with its outward forms stands with him instead of the spirit and power of the faith.

Christ is the rock, the precious, immutable, sure foundation of all hopes of the kingdom of God. Those who build on that rock have some knowledge of the character, person, offices, and work of Christ, as set forth by the Church, and reject all things that are inconsistent with such a faith and belief.

THE TWO DEBTORS.

LUKE vii. 41-43.

DIVINE faculties were believed to slumber undeveloped in the soul until roused to action by teaching, example, or visions. It was further supposed that when that faculty was developed its possessor was able to see not only invisible things, but the character of any whom they met.

When the Pharisee noticed that Jesus permitted a lewd woman to perfume His head and feet with spiced oil, although the act itself was common, yet, because he believed her touch was contagious, he felt that Jesus was polluted by it; and probably thought that if Jesus could permit such defilement, or if He was ignorant of the character of the woman, He was doubly unfit to be called a prophet of God, because He could not see evil, or if He did, He did not rebuke it in this case. This argued in his mind a ceremonial lack of holiness.

The Persian poet Saadi wrote a beautiful legend which is well worth reading in connection with this parable:

"Jesus, it is said, while on earth, was entertained one day in the cell of a dervish of great reputation for sanctity. In the same city lived a youth sunk in vice and sin, whose heart was so black as to horrify Satan himself. Hearing of the presence of the great prophet, the young man appeared at the door of the cell, and lamented deeply the wickedness and folly of his past life, and shed many tears, imploring pardon and grace. The dervish was very indignant at his approach so near God's holy prophet, and bid him depart, for there was no forgiveness for such a wretch as he. He also apologized to Jesus for his intrusion, and offered a prayer in these words: 'O God, grant me that I may stand far from this sinful man in the judgment day.' Then said Jesus, 'Your prayers are granted. The young man sought mercy and grace, and has found them; for his sins are forgiven; his place shall be in Paradise on the great day. And for you, unforgiving and unmerciful dervish as you are, your place shall be in hades, far from him, as you wished it.'"

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THE WISE AND FOOLISH VIRGINS.

MATTHEW xxv. 1-13.

CONSTANT preparation for the uncertain time of the second advent of Christ was the subject of this parable. The ever pressing necessity of being ready was clearly urged, but the time of that coming was purposely left undetermined in this, as it is in all other references to that question.

Virtue, under the form of prudence, is also a part of the lesson. Christian prudence differs from that ever-vigilant presence of mind which springs from one constant and predominant aim in life.

It is possible that the Great Teacher intended to warn His disciples against trusting in the vicarious services and merits of others.

The spiritual lesson is plain. The Bridegroom is Christ, the bride is the Church, the house is the earth. The wise young women have prepared for the expected visitation, but the foolish have neglected their duty. That is, some who are converted and join the Church never do anything more to advance in spiritual growth.

RELATIONS OF THE KINGDOM OF GOD TO THE WORLD.

The Kingdom of Heaven is likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

THE parables in the thirteenth chapter of Matthew have been considered as a connected series, indicating, progressively, the several stages of advancement through which the mystical Kingdom of God on earth was to proceed, from its beginning to its end, or consummation, for it can never end. Each parable belongs or relates to a certain period in that growth, during which a certain state of things exists, and each succeeding stage includes all that have gone before, the grand concluding scene re-enacting the entire series. In this view the Sower belongs to the time of calling the apostles, when the seed of the word of eternal life was first sown; the Tares to the next season, when dissensions, heresies, and false doctrine began to creep in; the Mustard-Seed to the time of Constantine, when the church had grown strong and extensive, and could afford shelter and aid to others; the Leaven to the time of its diffusion throughout the world; the Hid Treasure to the age when the church was still persecuted; the Pearl to the time in the future when Satan will be bound and the Kingdom of God be esteemed above all other things; and the Draw-net to the judgment, when the separation of contending elements will take place.

THE SOWER.

MATT. xiii. 3-8, 18-23; MARK iv. 4-8, 14-21; LUKE viii. 5-8, 11-15.

THIS is the first of the many parables of the Great Teacher, and it introduced a new manner of teaching to His hearers.

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This and the one of the Wicked Husbandmen are the only ones common to the synoptic gospels, Matthew, Mark, and Luke.

The seed, being the truth conveyed in spoken words, fell on ears that were more or less educated, trained, and fitted for understanding what was said. The different degrees of ignorance, indifference, scorn, jealousy, hatred, and active opposition were likened to the various accidents incident to the business of sowing grain in a field.

The explanation which the Lord gave is clear. A hearer can only profit by what is heard in proportion to former education and training, and in the degree of willingness to receive instruction. How much such a preparation may depend on heredity, how much we may be indebted to our parents or other ancestors and teachers, is well worth considering.

The Scripture teaching seems to be that no soul can be good until the word has been received, and that there are many degrees of difference between good and bad souls both before and after they have received the truth.

Vast tracts of the earth's surface are useless for sowing anything, much less for growing food, and many small gardens are so precious for use in raising choice flowers, etc., beside the many places occupied by dwellings and other things required in our busy world, that grain-producing is impossible in such soil. Many men are mental deserts, icy-cold regions, while others are so occupied as to make it nearly impossible to get their attention to divine things.

The typical hearer would be one who was mature, educated, trained to think, anxious to know the truth, received it from an intelligent source, gladly meditated over it, patiently proved its fitness for this world, and then imparted the glad tidings to others.

THE TARES.

MATT. xiii : 24-30.

THE tares are the children of the wicked one, that is, doubts, errors, and heresies; and their fruit is centuries of violence and crime, intensified by having been done under a pretense of serving God; countries desolated by the follies, vices, and passions of their people; diseases that can not be eradicated, and that make us tremble for the future of mankind; sin and sorrow more bitter, more cruel, more appalling than any physical disease, because they are the products of spiritual disease.

The church teaches that Christ came to inaugurate a new order of things, which must prevail until all evil disappears from the world. Progress is difficult in the church where there are so many adverse elements, and is often apparently much farther advanced in the world outside of the church, in all the material requisites of civilization, and so far as a scientific basis for morals prepares the way, in spiritual matters also occupying a position higher and purer than the corrupt church.

The Master proposes to delay until the harvest, when He will separate the wheat from the tares, for He does not counsel hasty action in the church.

The true believer is satisfied with the reflection that although

"The mills of God grind slowly,
But they grind exceeding fine,"

and simply looks forward to the second coming of Christ, and His purifying work in the final consummation, when evil will no longer be permitted to mar the lives of the good—the justified.

The tares may look as well as the wheat. The most dangerous enemies of good order and of virtue are often the most smooth-tongued and comely, finely-formed, plausible hypocrites and frauds in society.

The fruit of a person's life is according to the seed sown. No one in whose early years the seeds of tares were sown in greater proportion than of wheat, can expect a harvest purely of grain. The tares, fables, fancies, false doctrines, and all other forms of unwisdom, produce fruit as well as the truth, innocence, devotion to duty, and right.

THE MUSTARD-SEED.

MATT. xiii. 31, 32; MARK iv. 30-32; LUKE xiii. 18, 19.

In this parable we are reminded how small and slight may be the beginnings, the gradual progress toward the marvelous increase of the church, and the final spiritual dominion throughout the earth.

Jesus is Himself the mustard-seed and the man that sowed it, for the germ of the church was in Him, and unfolded itself from Him; and its pure principles are one with Him, as the tree is with the seed from which it grew.

Jesus as the Sower of the seed is the Great Teacher and example and the field, or as Luke says, His garden was the world.

The smallness of the seed is shown in the spoken word, which may fall on indifferent ears and be remembered only in part; and even when an impression had been made on some one, a fisherman, for instance, the beginning was still small.

The image of the mustard "tree," with birds resting on its branches, suggests the many drones and hangers-on in the church, and hypocrites with all sorts of vicious and wicked frauds, who seek the cloak of religion as a cover for their evil intentions. The growth of the tree exhibits the increase of truth among the students of God's word. That truth is the wealth of the kingdom of God, and they are blessed who are so fortunate as to become heirs of its precious treasures, and in any way be able to contribute to the increase or growth of truth in humanity.

THE LEAVEN.

MATT. xiii. 33; LUKE xiii. 20, 21.

As the parable of the Mustard-Seed signified the wonderful spread of the kingdom of God, openly, so this exhibits the hidden influences with which the church works its way in society and into the hearts of men. That is to say, Gospel

truth in its influence on the hearts of men is like the working of leaven which in a little time affects the whole measure of meal.

Leaven is a fit emblem of the spread of gospel truth because it so aptly represents the good and evil which are ever blending in human life. The natural action of leaven is toward corruption, but the secondary action is for good, producing the best bread.

It was symbolic of moral corruption and therefore held to be offensive to God, and therefore it was condemned in the exodus (Ex. xii. 19), and was not permitted in the bread of the wanderers. But as the Passover represented deliverance from Egypt, the Feast of First Fruits was a memorial of the entrance into Canaan. After passing over Jordan the symbol of evil in leaven became the symbol of good.

In the most common use made of leaven we find it means falsehood, cunning, fraud, corruption, naughtiness, and sin, and yet Gregory Nazianzen says: "Lay aside the evil leaven which has grown old and maketh sour, and be transmuted into the new leaven, which is Christ Jesus." This good view of leaven indicates or prophesies the diffusion of the Gospel throughout the world—the three measures of meal perhaps meaning the Pharisees, Sadducees, Scribes, and the publicans and sinners and the Gentiles.

The working of leaven is like spiritual truth, from inside outwards. The world is not yet entirely leavened, and there is much work still for believers to do.

THE HID TREASURE.

MATTHEW xiii. 44.

This parable refers to the personal appropriation of the benefits of the kingdom of God, which every soul needs, and when possessed becomes a hidden treasure. The Gospel not being looked for by some, is yet sometimes met with by them, and becomes a matter of great joy, fitly termed a treasure, which is very naturally hidden in a country where there are no banks of deposits, and society is in an insecure condition.

It is the custom among rich men in the East to bury a part of their treasures while using another in business, as security against the rapacity of the government, thieves, and invading armies. Such deposits in the earth are frequently found by workmen. In one case at Sidon, in a garden, three stone jars were found filled with gold coins of Alexander the Great and of Philip, his father. Finding such a hid treasure one becomes suddenly rich. The inquiring sinner who finds the truth that is in the Gospel becomes suddenly spiritually rich, heir to and partaker of the wealth of the kingdom of God.

The value of this spiritual treasure becomes apparent only to those who make the discovery for themselves of the real nature of divine grace. Discoveries of treasure are made by those who search, and very seldom by accident.

Some say the field in which the treasure is hid is the Scriptures.

Selling all to buy the field containing hid treasure may mean that a soul must part with everything that has obscured

God's claim to the homage of his heart, for the field is to be obtained "without money and without price."

THE PEARL OF GREAT PRICE.

MATTHEW xiii. 45, 46.

THE kingdom of God is likened to a pearl of great price, which is eagerly sought by a wealthy man who is willing to pay any sum for it. The pearl is the truth, and when once the search for truth has been begun the effort gains in force, absorbs the thoughts and time of the soul, and permits no rest so long as there is a higher truth in prospect that may be attained. This is said in the parable to be selling all and buying the pearl of great price. This is a world in which exchange is absolutely necessary. No good thing can be had for nothing. Equal and exact exchange of value is nature's law, which law is as unerring as the law of gravity in the scales where a pound of gold only balances a pound of feathers. The soul is ready and really does exchange all that it has for the hope of future joy, believing that the hope is well founded and complete as a perfect pearl.

The merchant who seeks the pearl is Christ, and the pearl is the Church. In this view Christ gave Himself—all that He had to give—that the church might be established. Another says that the pearl is the kingdom of God, which was secured to us by one who was richer than all others, yet became poor for the sake of enriching humanity. Having gathered the riches of human life into a well-rounded and complete form, which is beautifully emblemized in the pearl of great value, he provided the machinery of the church as the most efficient means of imparting spiritual riches to poor souls.

THE DRAW-NET.

MATTHEW xiii. 47-50.

THE parable of the Tares recognizes the present mingling of good and bad souls in the church, good and bad plants in the garden, good and bad seed in the field, and this takes up the legend and refers to a future separation of good and bad elements in the spiritual world.

We are witnesses of such discrimination in the economy of nature constantly going on, in which fit material is chosen and unfit is rejected, and may easily be persuaded by analogy that a similar process purifies the spiritual world. This lesson, therefore, looks forward to the final consummation of the church, when it shall be coextensive with the world—that is, include every soul that has ever lived.

The problem of the presence of good and evil in the world, and also in the church of redeemed souls, has puzzled and grieved many of the best people in all ages. Many have asked, Why should the infinitely Just and Good apparently make laws and break them, in His dealings with men? Why should the infinitely Good and Wise seem to cast contempt on virtue and piety, and reward vice and rebellion? The only rational answer is that the Infinite has power to restrain

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or chastise wrong and avenge innocence, and this power is always used at the proper time.

That this is and has been the idea in the minds of all writers in the church, we learn from accounts of Satan in Eden, Ham in the ark, Golden Calf at Sinai, Judas among the Twelve, and now a spiritual Babylon within Israel's camp. When these opposing elements are to be harmonized has not been determined, for a large part of the church has maintained the belief that rewards and punishments are to be expected in the future life.

Chrysostom said this is a terrible parable, and Gregory the Great said that it is one to tremble at, but can not be expounded.

THE UNPROFITABLE SERVANTS.

LUKE xvii. 7-10.

THIS parable presents the Jew in his servile condition under the Law—the old or Mosaic dispensation. The disciples asked for increase of faith. The Lord will grant the request, but at the same time will magnify the value of the gift they ask. He shows them that all works done without the living principle of obedience which they enjoy under the new dispensation are merely servile, and merit only a servile reward, for God can take no pleasure in them, since He owes no thanks to them, because such are unprofitable servants after all they may do. The lesson teaches humility. Truly, there is no royal road to earthly ease and worldly distinction as followers of the Lord, for they must contend with their own corrupt hearts, trusting in Him for help and victory, for by a living faith in the Master they will be enabled to do all things.

Spiritually this lesson means that we must renounce our own righteousness and trust in that of the Great Example. All that we have or hope to become depends on grace—the grace of the Lord.

THE UNJUST STEWARD.

LUKE xvi. 1-9.

CHRISTIAN prudence is the lesson taught in this parable, that is to say, the faithful will always use the world and the world's goods against the world and for God, as exemplified in the conduct of the unjust steward, which was commendable.

Not to be honored for robbing his master, but commended for cleverness and shrewdness in providing for himself in the future, by making friends among his master's debtors. The sharp practice of business men is admired by men who are willing to profit by the wits of such as use craft and are unscrupulous.

The relation of the steward to his master shows the relation of man to God. The faithful are expected and required to be conspicuous among their fellow-men for intelligent and reverential acknowledgment of this lesson. Unfaithfulness in any form stands as its own witness against us, for all things are naked and open to the eyes of Him with whom

we have to do. He needs no witness, but unfaithfulness ever makes many witnesses who delight in exposing it.

All stewardship looks forward to the day of settlement. It is the right of the master to require a report, and with God the reckoning is sure. We respect the laws of the material world, so far as they are known, and we are becoming more and more acquainted with them from year to year, and laws of the moral or spiritual world are probably founded on the same immovable principles, and will be obeyed as surely and as soon as we are made to know them as well as we know the laws of the material world.

The use of the conduct of bad men in the parables is somewhat perplexing, but even the upright may learn some lessons from selfish and dishonest men, without compromising themselves.

By showing their faithfulness in the things of this world, men prove their fitness to be intrusted with a higher stewardship, over heavenly riches, the true riches of faith.

Fidelity in the stewardship of the Lord is in choosing to serve God instead of mammon. In truly serving God mammon is made our servant.

THE UNMERCIFUL SERVANT.

MATT. xviii. 21-35.

PETER inquired, Who is the greatest in the kingdom of God? and this lesson was the answer, teaching the law of forgiveness as a means of gaining souls. The Jewish law required forgiveness three times over for the same offence, but commanded punishment for a fourth, and Peter felt that he was proposing a very generous rule in more than doubling the number of times that one should forgive an erring one. The Master taught that forgiveness should be unlimited—seventy times seven meaning to an oriental an endless succession.

Some Christian writers maintain that certain offenses ought not to be forgiven, for in most good men's estimation there is a limit beyond which it is contrary to good morals to go. But even in most aggravated cases, when it is known that forgiveness can be ascribed only to a merciful spirit, men do applaud the man who dares to forgive even the greatest of injuries. In contrast to this the unforgiving spirit is quite sure to exhibit unreasonableness and meanness, as this unforgiving debtor did, and within a few moments after he had received the highest tokens of favor for himself. He betrayed no sense of shame, no feeling for his master's losses, but only a dread of personal slavery and suffering. He seemed incapable of serious humility, honest thoughtfulness in facing the facts, or of a love of truth. He is very ready to promise if he can by it escape present disagreeable consequences.

But the King (who is God in fact), who had before dealt with the unmerciful servant as a creditor with a debtor, after hearing of his conduct with his fellow-servants, then dealt with him as a judge with a criminal, and delivered him to the tormentors.

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This raises a question. Do sins that have been forgiven return on the sinner by reason of after offences? The forgiven soul, living near Christ, is free; "the soul that sinneth, it shall die." The soul that sins knowingly, and not one that does a wrong ignorantly, is guilty. A soul may sin "ignorantly" against some priestly law and still remain innocent before Jehovah.

The unmerciful servant was delivered to the tormentors until he should pay his entire debt. This is said to mean that judgment in the spiritual world which is looked for at the end of the world. In the meantime those who are faithful in the kingdom of God forgive others their trespasses as they hope to be forgiven.

THE GREAT FEAST.

LUKE xiv. 15-24.

God's provision for man's spiritual nourishment and gratification is called a great feast. The abundance and variety of supplies for the feast are calculated to satisfy the spiritually quickened who hunger and thirst after righteousness, and who long for peace and joy after trial and suffering.

The natural man is so indifferent to heavenly or spiritual things, his desire is so wanting or so very faint, that the feast must be prepared in an attractive manner. Even then, those who were invited, who knew what good things might be expected, and who are supposed to have been the Scribes and Pharisees, did not come, and publicans and sinners were compelled to attend instead.

The servants who were sent out to invite the guests were the apostles and evangelists, or, if we accept another interpretation, He was the Lord himself, who is the only true apostle and evangelist, whose mission was to do the Father's will on earth.

Those who were invited and excused themselves represent such as believe themselves in no need of divine things, rich enough in all that the priest is supposed to deal, occupied so much with their own affairs that there is no time for attending to anything more, and so well supplied with good things of their own that the feast has no attractions. Such souls may be spiritually poor without knowing their condition. The poorest, in fact, were those who felt it beneath their dignity to spend their time over such useless matters as the priests have to offer. The gospels do not record a single instance of one of the so-called spiritual leaders of the Jews who had attached himself in any way to Jesus. They all repudiated the Christ and His spiritual kingdom.

The anger of the master at those who despised his feast is the anger of God whose love is despised. They were all in the city—that is, in the Jewish people. The second class of invited guests were also among the Jews—the poor, the maimed, the lame, the blind—or, in other words, the spiritually sick and needy.

The phrase, "compel them to come in," has been quoted as an excuse for calling in the civil power in aid of the church against such as opposed certain doctrines in all ages since the early church gained any power or influence

in public affairs. Many wars have been waged over a trifling difference of opinion on one point or another, and probably will be in the future; for so long as the church can control in civil affairs, it will make a servant of the civil power. The only safety is in keeping religious and secular matters entirely distinct.

The spiritually poor, who are conscious of their poverty and unworthiness, must be forcibly reminded that the invitation is intended for them. The pious monk Anselm says that God compels poor souls to come in through calamities, and Luther said they were driven in by their awakened conscience.

Those who have no desire for or knowledge of spiritual things readily find excuses for absenting themselves from the "table of the Lord." The food is not attractive to them, and so the parable is true to human nature, which loves the world and its pleasant things, but has to acquire a liking for divine things.

Some are kept away by pride, or business, or pleasure, and are courteous enough to offer an excuse, but others refuse in plain terms—will not come to the supper because they have as good or a better at home.

Then the master in anger invited the poor, the maimed, the lame, and the blind to be guests at the supper. That is those who are spiritually ailing, while those who think they are spiritually rich, virtuous, meritorious, exclude themselves.

If the city in the parable represented the theocracy, or the Jewish people, then the highways and hedges stand for the Gentiles, or Pagans. In this sense the parable is prophetic, for it showed how God had prepared a supper for a larger number of guests than could be found among the Jews, and sufficient for the world—for both Jew and Gentile.

The command to gather from the highways and hedges other guests for the feast is supposed to refer to the preaching of the Gospel to the Gentiles, more distinctly announced in the command to preach the gospel to every creature.

The revelation of the Father's will in the solemn annunciation, "that none of these men which were bidden shall taste of My supper," seems to have been applied thoroughly to the Jews, for exceeding few have ever accepted the Gospel from that day to this. Jesus has never been welcome in the synagogue.

THE RICH MAN AND LAZARUS.

LUKE xvi. 19-31.

In the writings of Justin Martyr, of Ambrosius, of Irenæus, and Tertullian, among the ancients, as well as in those of many moderns, this is not accepted as a parable, but such is its popular title still.

The lesson enforced is the fearful consequences of unbelief, of a heart set on this world, and refusing to accept the invisible or spiritual world on faith, and the consequences, discovered when too late to avoid them.

The sin of the rich man is unbelief; hard-hearted contempt and neglect of the poor, and luxurious squandering on self

are the forms of his transgressions noticed. Those who reject the idea of an invisible spiritual world of righteousness, truth, and joy, must of necessity delight in things which can be seen, handled and possessed. This was also the offence of the Pharisee, love of the world, hard-heartedness toward others, and prodigality toward himself. The possession of riches was not included as a part of the offence. The rich man was not punished for being rich, nor Lazarus rewarded for being poor. When the rich forget that they are God's almoners, stewards for the poor, and indulge in pride and idleness, they are in danger of future misery.

If this parable refers to the spiritual riches which the Pharisees, or Jews, were supposed to appropriate to themselves, and the poverty which Lazarus, as the type of the Gentile nations, endured, we may find it exemplified and illustrated by the world as it now is. The rich man as the church claims to have the choicest spiritual riches, and assumes that non-believers are outcast and poor as Lazarus was, but assuming that time has brought its proper retribution, we find on looking about us that the great work of civilization has been done outside of and in spite of the church, and they possess the true riches of the world which in any way benefit mankind, while the church is literally "in hell," or hades, as it is in the new version, under the criticism of the scholars and thinkers of the age. The parallel could be carried further, but, of course, what the actual experience is in the unknown world of spirits can not be conjectured by us with any certainty. If we accept the statements of this parable as direct teaching from the Great Teacher, who must have known all about the subject, then this is the most awful of all the passages in the Bible.

The church itself recognizes that the feeling of the masses is that of simple indifference, and that unlimited skepticism, the positive license of a conscious godlessness, and a resolute self-trust and self-will are their only rule of life, as we learn from the writings of the Bishop of Bedford and Canon Barry, both of England. And John Bright says that the working classes care as little for the dogmas as the upper classes do for the practice of Christianity.

The leading thought of the parable is this: He that could not be awakened to repentance by Moses and the prophets could not be by the reappearance of the dead. The subordinate idea is the contrast between the rich man and Lazarus; those who seek their highest good in the pleasures of the world, and are thereby excluded from the kingdom of God, forming the principal figure. The kingdom found the hearts of rich men far less accessible than those of the poor like Lazarus; for the very reason that their feelings and dispositions were precisely those of the rich man of the parable.

THE STRAIT GATE.

LUKE xiii. 24-30.

Who would not now gladly ask for instruction from the Great Teacher if it were possible? This parable is an answer to one who inquired as if in doubt about the ultimate success of the kingdom, and was not in earnest himself.

The answer was not direct, but general. Each parable teaches a special truth, and no one repeats the lesson in another. In one the present time is the field for work; in this the future is referred to, as a warning, as something to be prepared for. The door is open now, but there will come a time when it will be shut—by the hand of death.

If the lesson and warning were directed to the Jews, the door was shut to them at the destruction of Jerusalem, first under Titus, A.D. 70, and finally under Hadrian, A.D. 136, when the people were expelled from the promised land.

The Great Teacher urged His hearers to strive—not to rest and expect others to do the work—but to make personal and never-ceasing effort to improve every opportunity. The homely adage, "self-made man," applies to this lesson. Very few men, if any, succeed in life who are not self-made.

THE GOOD SHEPHERD.

JOHN x. 11-16.

CHRIST criticised the Pharisees with severity, and justly, as false guides to the people, a late instance having called attention to them, in the case of the action of the priests and leaders toward a poor blind man. Christ declares Himself the divinely called leader of the people, and the blind man the type of all who felt oppressed and were repelled by the selfish rulers and teachers. He is the door both for the sheep and the shepherds, and He addressed the shepherds specially in this parable.

All who seek to gather followers and form parties in the theocratic community, and to turn men to themselves instead of to the Messiah, were thieves and robbers, and such persons never gain entrance to the hearts really seeking salvation. They prey on simple and credulous souls. The true teacher who leads his flock to the true fold will be saved, both the flock and himself.

Hirelings can not be trusted when there is real danger. The two classes of Pharisees are described as thieves or hirelings. One sacrificed the welfare of the people to their selfish ends and aims; and the other with better intentions, but with too little true love, and therefore lacking in courage to risk their all for the good of souls. They fled before the Evil One, the wolf.

The flock is larger than the Jewish people, and includes the Gentiles—all mankind. But the Jews have neglected to enter the fold, and George Herbert, the sweet singer of the church, has told of their loss in this verse:

"Poor nation, whose sweet sap and juice
Our cyens have purloined, and left you drie;
Whose streams we got by the Apostle's sluice,
And use in baptisme, while ye pine and die;
Who by not keeping once, became a debter;
And now by keeping lose the letter."

CHRIST THE DOOR.

JOHN x. 1-10.

HERE as in other parables we find spiritual truth represented by a similitude from nature. In the parable of the Sower Christ is the husbandman, the divine word is the seed,

and the various degrees of susceptibility for the word in men's souls are likened to the variously productive soils in which the seed is planted, and in this the relation of souls to Christ is compared with that of sheep to the shepherd; and the self-seeking teacher, who offers himself, on his own authority and for a bad purpose, as a guide of men, is likened to a thief who does not enter the sheepfold by the door, but climbs over the wall.

This parable differs from those in the other gospels in being less historical in style. It merely alludes to what usually happens, while they refer to what might have or did actually happen once only, and then when human affairs are taken to illustrate spiritual truths.

Faith in Jesus as the only door of entry into the divine sheepfold is the lesson; and such faith is the supreme sacrifice for sin. All outward ordinances together will not suffice if this is wanting. This faith is for sinners, not for those who need no repentance. Any soul may come and be saved from the curse of the law, and when within the fold, under the care of the Shepherd, be free to come and go anywhere in the pasture land—that is to find spiritual food, to profit by doubts, criticism, inquiry, any and every aid to discovery of the truth. This method is now the rule in the church, and is bringing all sects and divisions into closer union. Thought, study, inquiry, scrutiny, for the fullest possible information on every point is the only safe way in this age of scientific investigation.

Christ is the shepherd and He is the door of the fold, for no one can enter but through His spiritual guidance and help into the kingdom of God.

THE TALENTS.

MATTHEW XXV. 14-30.

DIVERSITY of gifts followed by equal rewards is the lesson of this parable. The reward depends on the motives, not on the amount of one's labors, except so far as this might be affected by the disposition of the heart, and perhaps also to rebuke ambition and jealousy among the disciples themselves. The servant who makes no use of the capital entrusted to him is condemned. Faithfulness and zeal, not the measure of gifts, are made prominent, and the disciple is encouraged to put all diligence into our outward service, if we would give our account at the last with joy and not with sorrow.

An Oriental poet has told a story which illustrates this parable, as here:

"There went a man from home: and to his neighbors twain
He gave, to keep for him, two sacks of golden grain.
Deep in his cellar one the precious charge concealed;
And forth the other went and sowed it in his field.
The man returns at last—asks of the first his sack:
'Here, take it; 'tis the same; thou hast it safely back.'
Unharm'd it shows without; but when he would explore
His sack's recesses, grain there finds he now no more;

One-half of all therein proves rotten and decayed,
Upon the other half have worm and mildew preyed.
The putrid heap to him in ire he doth return;
Then of the other asks: 'Where is my sack of corn?'
Who answered: 'Come with me, behold how it has sped,'
And took and showed him fields with waving harvests spread.
Then cheerfully the man laughed out and cried: 'This one
Had insight, to make up for the other that had none;
The letter *he* observed, but thou the precept's sense;
And thus to thee and me shall profit grow from hence;
In harvest thou shalt fill two sacks of grain for me,
The residue of right remains in full for thee.'"

THE POUNDS.

LUKE XIX. 11-27.

CHRIST made use of many parables during His ministry, while His disciples expected Him to establish a visible kingdom, to give them clearer ideas of the process by which a spiritual kingdom was to be founded and developed.

Three points were brought forward in this: the opposition to be met at Jerusalem; His departure (to the unseen world), and later return in triumph; and, finally, their duty to labor actively in the interval, and not to await in indolence victory by other means.

He showed how they must win their places in the kingdom of God by faithfully using the means intrusted to them. The use of money loaned on interest is the framework of the lesson.

Jellaleddin, the great religious poet of the East, wrote a poem in which life is described as a sum of money, to be laid out at interest for God:

"O thou that are arrived in being's land,
On His affairs was sent, at His command,
Thee thy Lord gave thy faithfulness to prove,
The sum of life, a capital in hand.
Hast thou forgotten thine entrusted pound?
Dazed with the market's hubbub dost thou stand?

"Instead of dreaming, up and purchase good:
Buy precious stones, exchange not gold for sand,
Thou at the hour of thy return wilt see
Thy monarch set, with open book in hand.
What thou from Him receivest He will bring
To strict account, and reckoning demand:
And a large blessing, or a curse from Him,
Thy faithfulness or sloth will then command."

The enemies of Jesus and of all righteousness will be judged in the great day. The destruction of Jerusalem has begun the fulfilment of this prophetic parable. That frightful day of doom to the Jewish people was a second coming of Christ in His wrath to them; but it will be fully ended only when Antichrist, and all who have served under his banner, shall have received his final doom.



CATARACT OF THE JORDAN. [MATR. iii. 13.] —We have already seen the Jordan at the place where Christ was baptized. We are standing now before the source of one of the streams which lends its waters to form the Jordan. We are at Casarea Philippi, where one of the branches of the Jordan flows out from under the Hermon Mountain. The water here is clear and comes rushing and struggling

out, flowing under fig and olive and black walnut trees. Outside of its sacred association, the Jordan is one of the most interesting sights, naturally, in the world. It falls in the course of a flow of not much over 100 miles, as much as 4,000 feet. At its source the purest water in the world, at its home in the sea the bitterest and most disagreeable. It begins with the ice of Hermon and ends with the heat of the desert.

THE GOSPEL ACCORDING TO SAINT MATTHEW.

Nothing is of more importance, nothing more deserves a plain and fully-attested account, than the birth, life, death, and resurrection of our Redeemer, on which the eternal honour of God and the salvation of men so marvellously depend, and in which the scope and principal predictions of the Old Testament are so manifestly fulfilled. In the four Gospels now before us these things are plainly related, fully attested, and the accounts all deeply marked, not only with the utmost candour of the writers, but with the infallible direction and infinite authority of the Holy Ghost. Matthew and Luke trace our Saviour's history from his conception in the womb to his glorious ascension. Mark and John begin their accounts with his public appearances at his baptism and as a minister of the circumcision. Matthew and Mark (who often shorten, but sometimes adds to Matthew's accounts) chiefly insist on his acts; Luke, and especially John, on the divine discourses which he delivered. But, in all, the miracles which he wrought, the instructions which he inculcated, the conduct which he uniformly pursued, and the manner in which he endured his sufferings, plainly demonstrate him the Son of God and Saviour of the world. Matthew, Mark, and Luke seem to have written their histories of Christ about thirty years after his death, without having previously seen one another's narrative.

[The inspired title is not 'Gospel,' but 'The book of the generation of Jesus Christ.' The word 'Gospel,' however, beautifully expresses the import of the sacred narrative. 'Gospel' is derived from the Saxon *god*, good, and *spel*, a history or message; and is a translation of the Greek *Εὐαγγέλιον*, from *eu*, good, and *αγγελία*, a message.

Matthew, also called Levi (Lu. 5. 27), was a native of Galilee. He was a 'publican,'—in modern language, a collector of rates or taxes; or, perhaps (see ch. 9. 9), he might receive the more dignified title of 'custom-house officer.' He was one of the twelve who were early called to the service and companionship of our Lord. He preached the gospel of his kingdom during our Lord's ministry, ch. 10. 3; saw him after his resurrection; received the Holy Spirit on the day of Pentecost; and afterwards preached with much success, especially in Judea. His Gospel is believed to have been written about A.D. 41, or about eight or ten years after our Lord's ascension. As he wrote immediately for the Jewish converts, it has been conjectured that he wrote originally in Hebrew, and that his Gospel was translated into Greek about A.D. 60, while the evangelist was yet living; and there is no doubt that in very early times there were two copies (or MS. editions) of his Gospel, the one in Hebrew, the other in Greek. Nevertheless, from Matthew's interpretation of Hebrew words into Greek (see ch. 1. 23; 27. 33), and the perfect accordance of his phraseology, in such cases, with that of the other evangelists, who unquestionably wrote in Greek (comp. Mar. 5. 41; 15. 22, 34; Jn. 1. 38), the legitimate conclusion seems to be that Matthew, as well as the other evangelists, originally wrote in the Greek tongue. That he may have given an edition in Hebrew is no doubt possible; but the existence of such a Hebrew original rests upon no authority of MSS., can never rise beyond the level of conjecture, and is therefore inadmissible as an item in legitimate Scripture criticism. C.

The Gospel of Matthew might be termed the Bible in miniature. The object of the Bible is to present an all-sufficient Saviour and a complete scheme of saving truth to a sinful world. This is done by Matthew. No essential doctrine is omitted; no essential duty is overlooked; no essential ordinance is left out. The plan of the Gospel is systematic and logical. The genealogy of our Lord is traced from Abraham; and he is thus connected with the revelations and promises made to patriarchs and prophets. The mystery of his conception is explained; and he is thus proved to be God Incarnate. The story of his infancy, growth, wants, and sufferings is told; and he is thus proved to be man. The descent of the Divine Spirit upon him at baptism is narrated; and he is thus shown to have been specially consecrated and prepared for his great work. His temptation and triumph are recorded; and he is thus shown to have power over Satan, man's enslaver. His sermon on the mount and his parables are given; and he is thus shown to be the great Teacher. A series of stupendous miracles wrought by him is detailed; and he is thus shown to be very God. His passion and death upon the cross are described; and he is thus shown to have borne for us the curse of a broken law. His resurrection from the grave and his assumption of universal sovereignty are recorded; and he is thus shown to have completed redemption work, and to have become 'Head over all things to his church.'

Every fundamental doctrine of Christianity is embodied in this Gospel:—human depravity, repentance, faith, the incarnation, substitution, and sacrifice of Christ, the trinity, the judgment, heaven and hell. Every duty we owe to God, to ourselves, and to others is unfolded:—worship, prayer, Sabbath observance, implicit obedience to God, honour to parents, love to the brethren, charity to mankind, holiness of life and language, purity of thought. Matthew records the institution of the sacraments, baptism and the Lord's supper. He relates the appointment and commission of a gospel ministry, and he closes his Gospel by that solemn charge given by our Lord to his church:—"Go ye and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

It is well to note that the word *gospel* (with its Greek equivalent) is not used in the text of the New Testament in the same sense in which it is used in the title of this book. In the Greek text the term *Εὐαγγέλιον* is confined to the 'glad tidings' of the Messiah's coming, and the salvation preached in his name. Thus in Mat. 11. 5, 'The poor have the *gospel* preached unto them;' that is, the advent and doctrine of the Messiah. So in Ro. 1. 1: 'Separated unto the *gospel* of God.' We also read of the '*gospel* of salvation,' Ep. 1. 13; the '*gospel* of peace,' Ep. 6. 15; the '*gospel* of glory,' 1 Ti. 1. 11. Early ecclesiastical writers used the word in a more strictly technical sense, namely, as a proper name of the *Lives of Christ*. Justin Martyr is the first, so far as we now know, who employs it in this sense. The sacred narratives of the life and sufferings of Christ were then called '*Gospels*,' and their authors '*Evangelists*.'

Matthew was son of Alphaeus, Mar. 2. 14; and as it is probable that James, the son of Alphaeus, was a son of Mary, the wife of Cleophas, and sister of the mother of our Lord, Jn. 19. 25, Matthew was thus a near relative of Jesus. He was a native of Galilee; and his family must have been poor, as otherwise he would not have accepted the office of publican. From the time of his call he remained a close attendant upon Jesus, and witnessed nearly all the great events of his life. After the ascension he appears to have confined his ministry chiefly to the Jews, and to have laboured in Palestine. His Gospel was specially adapted to the wants of those among whom he laboured: and the fullest and most recent researches show that it could scarcely have been written before the year A.D. 60. P.]

CHAPTER I.

1 The genealogy of Christ from Abraham to Joseph. 18 The miraculous conception of Mary; Joseph's doubts are satisfied by an angel, who declares the name and office of Christ: Jesus is born.

THE book^a of the generation¹ of Jesus Christ,² the^b son of David, the son of Abraham.

CHAP. I.
a Lu. 3. 23-38, with Ge. 5. 1-10, 12, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38. b See note * in first column of next page. c This mark of Messiah was absolutely necessary. See In. 7. 42, comp. with 28. 7. 17. 1 Ki. 9. 6. d Ge. 1. 1, 2, 3, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38. e Ge. 21. 2-3. Ac. 7. 8. He. 11. 12, 17. Lu. 3. 34, 35, 36, 37, 38.

2 Abraham^d begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;^e

3 And Judas begat Phares and Zara of

^f Ge. 25. 26, Jos. 24. 4. ^g Ge. 29. 32. Ac. 7. 8. Ge. xxix. xxx. xli. Ex. 1. 1-4. Ch. 2. 12. ^h The brethren are noticed, to remind the Jews that Messiah was, according to the flesh, equally related to all the tribes.—C. ⁱ Ac. 26. 37-38. Ch. 2. 4.

Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz¹ begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David² the king begat Solomon of her that had been the wife of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias³ and his brethren, about the time they were carried away to Babylon;

12 And after they were brought to Babylon, Jechonias³ begat Salathiel; and Salathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband⁴ of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David unto the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just

A.M. —

* *Jesus* was the personal name of our Lord, given to him by the angel at the annunciation, to denote the special work which should accomplish. He was to be the saviour of mankind. *Christ*, or equivalent to the Hebrew Messiah, is the prophetic name of our Lord, indicative of his great offices, as anointed Priest, Prophet, and King. As here used it is a proper name; but in the body of the gospel narratives it is an appellation, and in Greek has the article. It is descriptive of him as the Messiah, the Anointed One. — P.

1 Ch. 46, 12, Ru. 4, 18-20, 1 Ch. 3, 5-9-15, Lu. 3, 31-32, J Nu. 1, 770-14, Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

2 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

3 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

4 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

5 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

6 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

7 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

8 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

9 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

10 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

11 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

12 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

13 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

14 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

15 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

16 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

17 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

18 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

19 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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22 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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24 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

A.M. 4000.

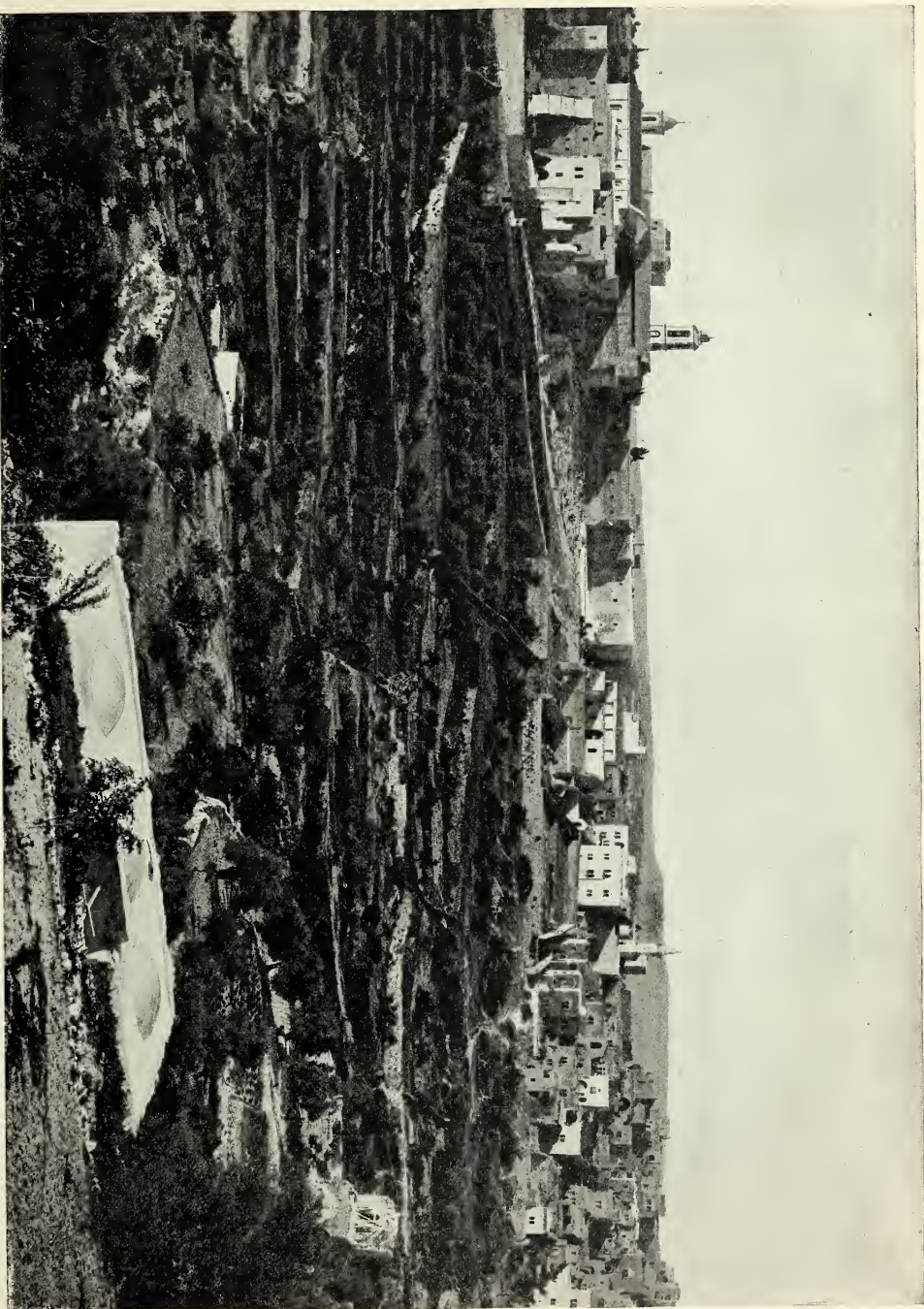
Mary to a public trial; but he resolved to adopt the latter course, give her a writing of divorce, and send her away from his house without public trial or exposure. — P.

2 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

3 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

4 Jos. 1, 15, 22-25, He. 1, 31, Jn. 1, 1-2, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

5 Jos. 1, 15,



VIEW OF BETHLEHEM. [MATTHEW, ii:1.]—Six miles south of Jerusalem is Bethlehem. When Jesus was born here in the days of Herod the king it was only a village. Its history dates back to the time of Jacob, who buried his wife Rachel near this place. Bethlehem was the home of Boaz, who married Ruth, and whose son was Obed, and whose grandson was Jesse, the father of David. Here David tended his father's

sheep, and here he was anointed by Samuel as King of Israel and Judah.—1. Samuel, xvi:11-13. From this place went up the triumphal song, "Glory to God in the highest, and on earth peace, good will toward men." There are some 6,000 people here now, and they make their living by carrying, scenes in the life of our Savior out of mother-of-pearl, and by pressing flowers, which they sell to tourists.

art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule³ my people Israel.

7 Then Herod, when he had⁴ privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem; and said, Go⁵ and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 ¶ When they had heard the king, they departed: and, lo, the star,⁶ which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they⁷ rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and⁸ worshipped him; and when they had opened their treasures,⁹ they presented¹⁰ unto him gifts, gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod,¹¹ they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord¹² appeareth to Joseph in a dream, saying, "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod¹³ will seek the young child, to destroy him."

14 When he arose, he took the young child¹⁴ and his mother by night, and departed into Egypt:

15 And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Out of Egypt have I called my son."

16 ¶ Then Herod, when he saw that he was

A.M. 4000

18 Ep. 1.25.
3 Or, *idea*, Is. 40.11.
Eze. 24. 24. 27. 24.
R. 2. 27.

4 G. 4. 1. Ex. 1. 10.
Ps. 10. 8. 9. 12. 20. 44. 55. 21. 34. 4.

5 J. 1. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

6 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

7 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

8 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

9 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

10 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

11 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

12 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

13 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

14 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

15 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

16 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

17 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

18 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

19 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

20 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

21 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

22 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

23 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

24 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

25 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

26 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

27 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

29 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

30 Ps. 138. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68



THE TREE OF THE VIRGIN AT MATARIYEH. [MATTHEW, ii: 13-15.]—Out about six miles from Cairo and in the suburbs of the ancient city of On, where Moses was educated, is the village of Matariyeh, where Mary and Joseph with the infant Jesus spent the time of the sojourn in Egypt. There is an old tree here inclosed, as you see in the picture, that is said to be the identical tree under which the holy family rested. Nearly

all tourists who go to Egypt make a pilgrimage to Matariyeh. Near this place was the Temple of the Sun where Potiphar, the father-in-law of Joseph, acted as priest, and here Joseph and Asenath, his wife, lived. The holy family could have spent the time of the sojourn in Egypt at no more fitting place than in the neighborhood where Joseph and Moses lived.



SCENE ON THE JERUSALEM ROAD. [MATT., II:21.]—Upon the death of Herod Joseph and Mary returned from Egypt to Nazareth. After leaving Egypt they went up by Hebron and Kuryet El Anab, and from thence by the Jerusalem road to Kamieh and then northward to Nazareth. The scene given in the above picture, in the light of all historical statement, was witnessed by the holy family. For this is the road from Jerusalem to Ramlah, the best here in all Palestine. It is about twenty miles out from Jerusalem and about four miles from Kuryet El Anab. Standing at this high point we are in sight of the Mediterranean Sea and the Valley of Ajloun and the plains of Sharon.

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, "Get thee hence, Satan: for it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

11 Then the devil leaveth him, and behold, angels came and ministered unto him.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee:

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthali:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 "The land of Zabulon, and the land of Nephthali, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light: and to them which sat in the region and shadow of death, light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, "Follow me, and I will make you fishers of men."

20 And they straightway left their nets, and followed him.

21 And going on from thence, he saw other

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two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

CHAPTER V.

1 Christ beginneth his sermon upon the mount, declaring who are blessed, 13 who are the salt of the earth, 14 the light of the world, the city on an hill, 15 the candle: 17 that he came to fulfil the law. 21 What is to kill, 27 to commit adultery, 33 to swear falsely: 38 carnality to suffer wrong, 44 to love even our enemies, 48 and to aim at perfection.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit; for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

hunger?—Note. The first act of Christ's ministry was a conflict with Satan, in which body and spirit both triumph, for the example and encouragement of all his tempted people. C.

Ver. 5. It is not necessary to suppose, with some, that Satan carried our Lord through the air, but merely that he conducted him to the roof of the temple, and placed him on a pinnacle, or rather battlement, of the temple. Satan now quotes Scripture, though falsely, because imperfectly (comp. Ps. 11. 12), and thus attempts to foil our Lord with his own chosen weapon. C.

Ver. 8. By comparing this verse with Lu. 4. 5, it will be evident that Satan exhibited, as it were, a visible panorama of all the glories of earthly kingdoms; while he must also have pointed out their relative positions and boundaries. C.

Ver. 13. Capernaum—not being mentioned in the Old Testament, is supposed to have been built after the return from Babylon. Our Lord's denunciation (Mat. 11. 23) has been so signally realized, that the place where it stood cannot now be distinguished. C.

Ver. 15. In this verse the chief scenes of our Lord's public ministry are mentioned. Each clause is in the original, a proper name, and ought to be so translated. The true meaning may be thus brought out:—The land of Zabulon; the land of Nephthali; the sea-coast (i.e. the circuit of the Sea of Galilee); Peraea (the country beyond Jordan); Galilee of the Gentiles (a district of Upper Galilee, so called because it was chiefly inhabited by Gentiles). Capernaum stood nearly in the centre of these provinces. P.

Ver. 18. Sea of Galilee. This sea is a considerable fresh-water lake, sometimes called the Sea of Tiberias, from a town of that name on its western shore; sometimes also the sea or lake of Gennesareth, Chinnereth, or Cinnereth, from a tract of land lying on its western border. C.

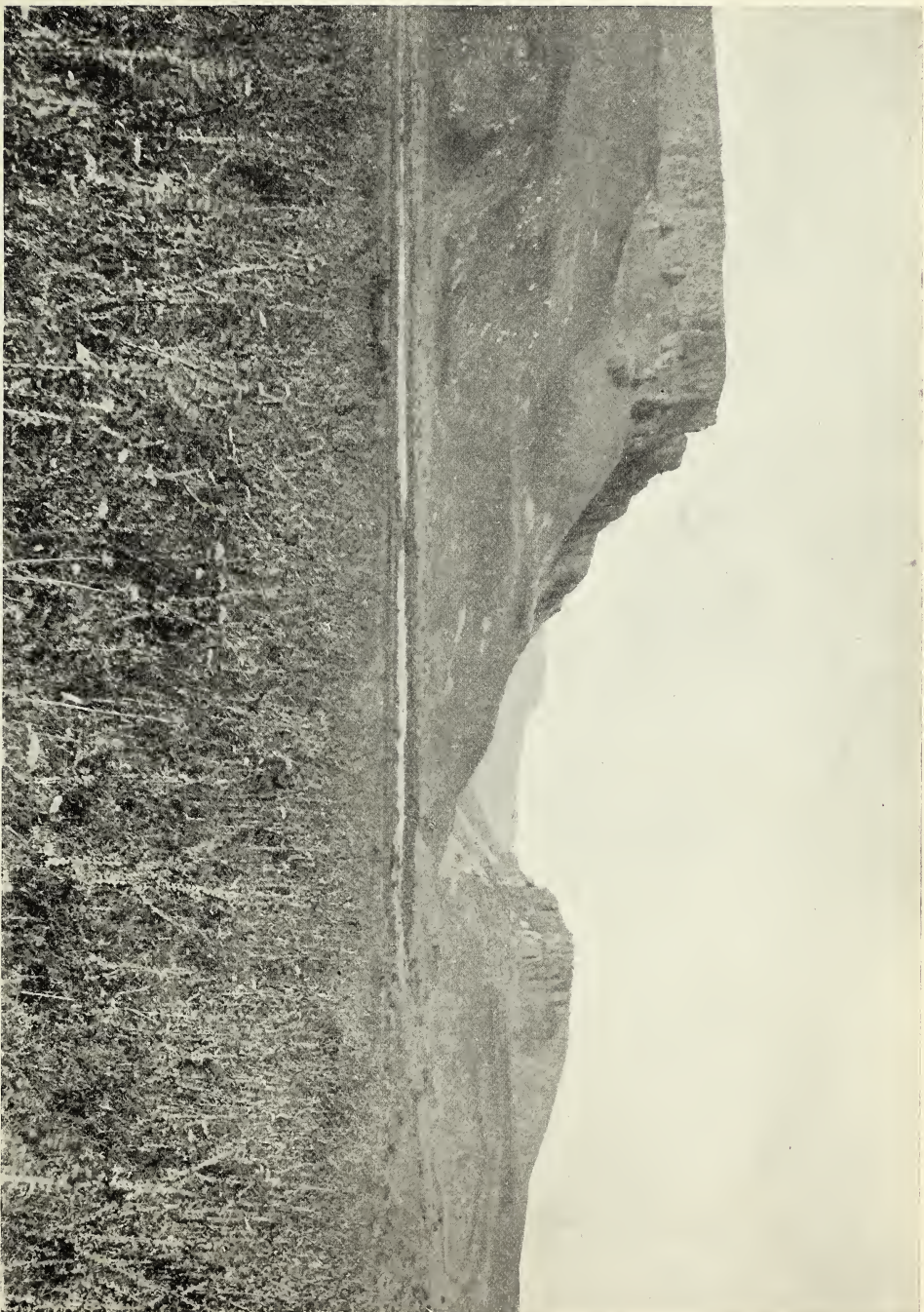
Ver. 23. Synagogues were now very numerous in Judea, Jerusalem alone containing nearly 200. Some think none were erected till after the Babylonish captivity, but they are mentioned in the Psalms; and even if they were not, the necessity of such places for public worship and instruction would go far to render their previous existence probable, if not certain. C.

Ver. 24. Devils should rather be translated demons; for the word devil seems properly to apply to one evil spirit, exercising some authority over his numerous agents of evil. The idea that this demoniacal possession was merely a figurative expression for certain severe diseases, is utterly inadmissible, inasmuch as there is a clear distinction drawn between such possession and ordinary disease; moreover, the demons are represented as speaking—a statement which no violence of figure could apply to any bodily disease. C.

REFLECTIONS.—Astonishing is the love of our Redeemer, who so wrestled in prayer, so struggled with the temptations of Satan, so laboured in teaching and healing sinners of mankind—all for the sake of his enemies, and that he might succour them that are tempted! It is necessary that preachers be fitted for their work by remarkable endowments of the Holy Ghost, solemn prayers and fasting, and even by experience of manifold temptations. And never is Satan more ready to harass souls than immediately after solemn fellowship with God, or while employed in extraordinary devotion. He leaves no circumstance unimproved for his purpose; and nothing is too horrid, atheistical, unbelieving, murderous, or idolatrous for him to insist on, nor any worldly advantages too great for him to promise. If therefore we hope to defeat him, we must undertake it not by carnal reasoning, but by a believing use of the oracles of God answerable to his temptations. And God and his angels take pleasure to honour those who faithfully resist Satan. In vain do sinners attempt to stop the gospel of Christ. If one preacher be laid aside by death or imprisonment, God can raise up another more excellent; and if some thrust the gospel from them, he will make others gladly receive it.—Infinite is the excellency and usefulness of our Redeemer in publishing the gospel; in enlightening the world by his truth; in healing diseases unnumbered of soul and body; in dispossessing devils, and raising up ministers to win sinners to himself. No natural unfitness can hinder his qualifications, and no obstinacy can withstand his call. May the grace of his kingdom induce multitudes to repentance, and his instructions make many light in the Lord! May his grace afford us pastors according to his own heart, by whose ministrations many may be converted to himself!

CHAPTER V. Ver. 3. Truly happy they are, and shall be, who are sensible of their own ignorance, sinfulness, and insufficiency, and depend on God's free grace for instruction, forgiveness, and supply; and

whose hearts are so weaned from the riches, honours, and pleasures of this life, that they readily submit to God's disposals, and part with everything temporal for the gospel's sake; for they have a full and everlasting interest in all the riches and honours of the kingdom of grace here, and of the kingdom of glory hereafter. 4. Happy are they who evangelically mourn under a deep sense of their own sinfulness of heart and life, and the miseries to which they are thereby exposed, and for the dishonour done to God by others, or the miseries inflicted on them; for they shall, in due season, be revived by the comforts of the Holy Ghost, and shall at last enter into the full and everlasting joy of their Lord. 5. Happy are they who, sensible of their own unworthiness, and of God's great goodness, readily submit to his will in all things without murmuring, and who are gentle and patient to their fellow-creatures, hardly provoked and easily appeased; for they, with God's friendship, and with inward satisfaction in their own minds, shall enjoy whatever of the good things of this world are most for their real advantage, and shall have their happy share in the new heavens and the new earth. 6. Happy are they who highly value, and earnestly desire and apply, my imputed righteousness for their justification, and my Word and Spirit for the sanctification of their nature; for their desires shall be granted, and their souls eternally filled with all possible graces and comforts. 7. Happy are they who, from an unfeigned faith in God's special mercy to themselves, are tender-hearted towards others, readily forbearing severities, forgiving injuries, pitying and relieving the distressed; for God, in his unbounded kindness, will reward them with mercies inexpressibly more valuable. 8. Happy are they whose religion is pure and undefiled, whose hearts are purified by faith, their consciences washed in the blood of Jesus from guilt, their natures and tempers rendered holy by his Spirit, and who allow themselves in no hypocrisy, pride, or sensuality; for they shall enjoy delight!



THE HORNS OF HATTIN, WHERE CHRIST PREACHED THE SERMON ON THE MOUNT. [MATTHEW, v. 1.]—The fifth, sixth and seventh chapters of Matthew contain the ever-memorable Sermon on the Mount. The Horns of Hattin together make up the Mount of Beatitudes, where this sermon was delivered. Standing on the top of the highest peak of this sacred mount one can survey the whole country where most of

the mighty works of Christ were done. To the east, three miles away, is the Sea of Galilee, and rising beyond is the Gadarene country. To the west is Cana of Galilee, and to the north is Mount Hermon. The Horns of Hattin, or the Mount of Beatitudes, stands about half a mile distant from the road leading from Nazareth to the Sea of Galilee. The sides of the Mount are covered by a thick growth of prickly pears and briars.

for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, 'Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That ^pwhosoever shall put away his wife, saving for the cause of fornication,^s causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old ^ttime, 'Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, 'Swear not at all: neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is 'the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But^a let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these, ^ccometh of evil.¹

38 ¶ Ye have heard that it hath been said, An^r eye for an eye, and a tooth for a tooth:

39 But I say unto you, 'That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.²

40 And 'if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.³

41 And whosoever shall compel thee to go a mile, go with him twain.⁴

42 Give^a to him that asketh thee, and from him that would borrow of thee turn not thou away.⁵

43 ¶ Ye have heard that it hath been said, 'Thou^r shalt love thy neighbour, and hate thine enemy:

44 But I say unto you, 'Love your enemies,

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o Ex. 20. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

o Ex. 20. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

o Ex. 20. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

A.M. clv. 4034.
A.D. clv. 30.

o May be manifest, in 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.⁹

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: 'Our Father which art in heaven, *Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread:

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 ¶ For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, *when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces,² that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, *anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay³ not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For⁵ where your treasure is, there will your heart be also.

A.M. chr. 4034.
A.D. chr. 36.

¶ Ec. 5.3, 6. K1.18.

¶ Our Lord does not condemn being continuance in prayer.

¶ But the vain expectation of being heard on account of mere words.

¶ Solomon's dedication service is the longest public prayer recorded in Scripture; and it can scarcely be read within ten minutes.

1 See ante, below.

¶ Lu. 11. 2. Ro. 8.15.

Ps. 115.13, 15, 16, 17.

¶ In 11. 28. Is. 5. 3, 8.

13. Ps. 111. 9; 139. 20; 139. 21.

¶ Ec. 3. 1; 17; 16, 28.

¶ Ps. 139. 20; 139. 21.

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22 ¶ The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light:

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness,⁴ how great is that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.⁵

25 Therefore I say unto you, Take not thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?⁷

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven,⁹ shall he not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

he will supply you with everything truly good and useful. And let it be your first and principal concern to mind what pertains to the glory of God and the eternal salvation of your own souls, as set before you in the gospel; seek, without delay, all the rich advantages of his kingdom of grace and glory; seek that imputed righteousness by which ye are entitled to the same, and that imputed grace and holiness of conversation which qualifies you for the enjoyment of the eternal blessedness in heaven; and then ye may safely trust God to provide for you the necessities of life. Be therefore content with such things as ye have, and never distress your minds with fears about future wants and troubles in this world. For God has promised that as your days are, so your strength shall be; and ye will always find enough of present trouble to exercise all the grace ye have at the time.

Ver. 2. *Do not sound a trumpet.* As there is no rabbinical record of the custom of sounding a trumpet before almsgivers, this expression has been generally interpreted as a metaphorical expression for ostentation. This supposition, however, seems inconsistent with our Lord's usual graphic delineation of existing manners. And that a people who loved to pray in the corners of the streets, that they might be seen of men (ver. 5), should also court a like publicity for their alms-deeds, is perfectly consistent with that uniformity that generally prevails in human character.

Ver. 13. *Temptation.* That is, trial of faith and resolution. This petition has been paraphrased, 'Suffer us not to be led into temptation'; and translated, 'Abandon us not to temptation.' But the Authorized Version is worthy of all preference; and con-

tains an humble and expressive acknowledgment of a weakness, may, of bias to sin, that deprecates being led into any trial. C. Ver. 22. *Single.* Unmixed with blood, as during active inflammation; or unobstructed by specks or opaque films, when the inflammation has subsided. C.

Ver. 27. *A cubit.* The measure, the idea of most men desiring to add so much to their stature is out of the question. But as David says, 'Thou hast made my days an handbreadth,' cubit may likewise be taken as a measure of time, and not of stature. So the word is taken. In 9. 2. He 11. 1. C.

REFLECTIONS.—Alas! what a general and powerful evil is pride. Fearfully it spreads into and corrupts men's actions, even those which are good in themselves. But no religious exercise can be truly sincere, and acceptable to God, that does not flow from union to, and regeneration by, Christ. Without sanctified and upright hearts, bodily service will profit nothing, but to procure merely empty applause. And in all our prayers we must view God as our Father in Christ, and prefer the concerns of his glory to our own comforts. Never must we draw our encouragement in prayer from anything but from God himself; and never must we pray under the power of malice, hatred, or envy of our neighbour; nor give our alms, pray, or fast, but with a view to his glory as our chief end. Insignificant, perishing, and uncertain are all the advantages of this world, when compared with the great, the solemn, and eternal realities of the heavenly inheritance. Surely, then, it is highly absurd to be eager in our contrivances and labours, hopes and fears,

wishes and cares, about them, while we are so indolent and unmoved about the things of God. If we are interested in Jesus' kingdom and righteousness, it is very unbecoming to distrust our divine Father, and torment ourselves with anxious cares about the necessities of life. Will the God who largely sheds his bounty on fowls and flowers deny what is necessary to his redeemed children, to whom he has given his Son—given himself?

CHAPTER VII. Ver. 1, 2. Never be rash, unmerciful, or severe, in suspecting, judging, or censuring the conduct, designs, and especially the eternal state of others, lest ye provoke them to be as severe against you, and even provoke God to pass judgment without mercy upon you; for in the same manner that ye deal with others in judging them, ye must expect to be dealt with by them, and especially by God in the last judgment. 3-5. And how unreasonable and unrighteous is it for any of you readily to spy every little fault in your neighbour, and aggravate it with severity, while ye take no notice of, or even excuse, extenuate, and indulge much greater crimes in yourselves? or with what face, or to what purpose, would ye offer to condemn, correct, or reprove your brother for lesser sins, while your own heart and life are corrupted, and your judgment blinded, with much more heinous crimes? What is this but the grossest hypocrisy, under a pre-



THE WILD FLOWERS OF JUDEA. [MATTHEW, vi: 28.]—No more appropriate place can be found for calling attention to flowers than in Palestine. It must have been in the spring of the year, when the flowers are in their glory in the Holy Land, that Christ, from the Mount of Beatitudes, said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you that even Sol-

omon in all his glory was not arrayed like one of these." There is a depth of color, a joyousness and gaiety of bloom about the flowers of Palestine not to be seen in any other part of the world. They hide the soil and light up the mountains with their multitudinous hues. In the spring time the beauty of the flowers makes one forget the desolation and poverty of the people.

34 Take¹ therefore no thought² for the morrow:³ for the morrow shall take⁴ thought for the things of itself. Sufficient unto the day is the evil thereof.

CHAPTER VII.

1 Christ ending his sermon in the mount, reproveth rash judgment, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers, but doers of the word; 24 like houses builded on a rock, 26 and not on the sand. 28 Christ endeth his sermon.

JUDGE not,^a that ye be not judged.

2 For^b with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

3 And^c why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or^d how wilt thou say to thy brother, Let me pull out the mote^e out of thine eye; and, behold, a beam^f is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.^g

6 Give^h not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 Ask,ⁱ and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.^j

9 Or what man is there of you, who if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more

tence of zeal against sin? If therefore ye would be able with judgment and conscience, with decency, authority, and success, to reprove and reform others, begin with reforming yourselves. 6. And never unseasonably throw away the best counsels and reproofs, any more than the seals of God's covenant, upon hardened, profane, and incorrigible sinners, who will pour contempt upon them, and outrageously hate and persecute you on account of them. 7. 8. But in order to qualify you for these and all other duties, be much employed in fervent, importunate, and persevering prayer for direction and assistance. Thus shall you receive from God your heavenly Father whatever blessings he has promised. 9-11. For if none of you, however wicked or hard-hearted, would give a needy and importunate child that which is useless or destructive, how is it possible that your infinitely gracious God and Father can withhold what is good and needful from his fervently supplicant children? 12. And if all God be so incomparably gracious to you, see that, in all your dealings with men, ye act in the same upright, just, and kind manner, as ye would reasonably wish them to act towards you if they were in your circumstances and you in theirs. 13, 14. And if you would be holy and happy members of my kingdom of grace or glory, ye must enter in at the strait gate of regeneration, faith, and repentance, however self-humbling and self-denying it be; for as the entrance into, or progress in, sin and self-seeking, which leads to everlasting misery, is agreeable to the corrupt inclinations of men, multitudes follow after it to their eternal perdition; but

the entrance into my kingdom by the new birth being painful and difficult, and the way of true gospel holiness, which leads to everlasting life, being disagreeable to flesh and sense, and beset with manifold tribulations, there are few that enter into and persevere in it. 15-20. Beware of false teachers, who pretend to lead you by an easy and wide path to everlasting happiness, and who, under a mask of sanctity, meekness, and concern for your welfare, remain under the power of their own lusts, and labour to make a prey of you to their own carnal ends and your everlasting destruction. By the evil tendency and influence of their doctrine, and by the pride, covetousness, or sensuality of their practice, ye may discern them from my faithful servants. For according as men's inward and reigning principles are good or bad, such are, and must be, their designs and actions; and however fair men's professions and appearances be, yet, if their inward principles of action are unsound, their doctrines erroneous, and their lives immoral, they are but plagues to the church, and shall, in the righteous judgment of God, be cut down by death, and cast into everlasting burnings. 21-23. It is not even the highest professions of regard to me as their Lord and Master, or seeming fervency in calling on my name, that can manifest men real subjects in my kingdom of grace, or heirs of my kingdom of glory, but a cordial faith in my person and character, and unfeigned obedience to my heavenly Father's commands. In that awful day in which I will judge the quick and the dead, many who have preached as my ministers, and even wrought miracles in my name,

shall your Father which is in heaven give good things to them that ask him?

12 Therefore^k all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 Enter^l ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because^m strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it.

15 Bewareⁿ of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye^o shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father^p which is in heaven.

22 Many^q will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew^r you: depart from me, ye that work iniquity.

24 Therefore, whosoever heareth these say-

ings shall have their hypocrisy and wickedness publicly exposed; and shall, as objects of my detestation, be, for their iniquities, banished from my blissful presence into everlasting misery. 24-27. Whoever therefore hears, seriously considers, embraces by faith and love, and acts according to the doctrines which I have been delivering, shall have my unchangeable person and character for his foundation; and whatever temptations and persecutions, doubts, fears, and dangers, may assault him in life or in death, his hope in me shall never make him ashamed. But he that hears them without cordially believing and uprightly practising them, having nothing to support him in a time of temptation, danger, death, or judgment, but his empty hypocritical profession of religion, shall, to his dreadful disappointment, inevitably and miserably perish for ever. 29. He spake with surprising majesty and authority, and with an evidence of truth and importance which could not be contradicted.

Ver. 1. Judge not. The words do not forbid a 'righteous judgment' of men's characters and actions, but a curious and industrious search into men's failings and faults, for the purpose, not of reforming them, or admonishing ourselves, but for the purpose of enabling us to condemn them, and, by the comparison, to magnify ourselves. C.

Ver. 6. This caution is not to encourage either cowardice or reserve in proclaiming the gospel, but that prudence which rightly divides the word of truth, and that godly discipline in the church that distinguishes between the 'clean and the unclean.' Note, Though things holy may not be given to dogs, nor precious pearls cast before swine, yet mercy will feed the one with crumbs, and the other with husks; and where the faithful church-ruler will not admit the profane to fellowship, he will 'instruct, exhort, rebuke, with all long-suffering and doctrine.'

ings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And¹ the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And² the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 ¶ And³ it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them⁴ as one having authority, and not as the scribes.⁵

CHAPTER VIII.

² Christ cleanseth the leper, ⁵ healeth the centurion's servant, ¹⁴ Peter's mother-in-law, ¹⁶ and many other diseased: ¹⁸ sheweth how he is to be followed. ²³ stilleth the tempest on the sea, ²⁸ driveth the devils out of two men possessed, ³¹ and suffereth them to go into the sieve.

WHEN he came down from the mountain, great multitudes followed him.

2 And⁴ behold, there came a leper¹ and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And² Jesus put forth his hand, and touched him, saying, I will;³ be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man;³ but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for⁵ a testimony unto them.

5 ¶ And⁴ when Jesus was entered into Caperna-

A.M. ch. 40:34.

A.D. ch. 30.

¶ Ps. 111. 110; 119. 39.

¶ Ac. 14:22. Jn. 16:33.

Col. 2:2. 1 Th. 5:12.

¶ Ps. 34. 193; 128. 12.

¶ 1 Co. 13:16, 17; 1 Th. 5:12.

¶ 1 Pe. 1:13. Jude 1:1.

¶ 1 Sa. 2:30. Jn. 8:9.

¶ Ch. 13:28-32. 11:20.

¶ 1 Co. 3:13. Job. 13:13.

¶ Lu. 12:47, 48. He. 10:26.

¶ 1 Th. 5:12. 1 Co. 13:16.

¶ Ch. 12:43. 45:21. 33:44.

¶ Ch. 13:24. 24: 23.

¶ Mar. 1:21. 1:21. 2:2.

¶ Jn. 10:40. 10:40. 10:40.

¶ Jn. 10:40. 10:40. 10:40.

¶ 2 Pe. 1:5.

¶ 1 Co. 13:16. De. 18:48.

¶ Ch. 28:18. Jn. 7:4. Ec. 8:4.

¶ 1 Co. 13:16.

¶ The teaching of the scribes was based upon Scripture and tradition. In case of a difficult question they sought an answer from these, the sole sources of their knowledge. What- ever wisdom they possessed was derived, it was not inherent. Christ, on the other hand, gave judgment on all points by inherent right. Both as an independent lawgiver, and as interpreter of the written Word, he claimed infallibility. In this respect he was distinguished from all mere creatures.—P.

CHAP. VIII.

¶ Mar. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

¶ Ki. 1:7-7.

¶ 1 Sa. 2:30. Jn. 8:9.

¶ Ch. 9:24. Ch. 6:30.

¶ 14:31.

¶ Ch. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

¶ Ch. 9:24. Ch. 6:30.

¶ 14:31.

¶ Ch. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

¶ Ch. 9:24. Ch. 6:30.

¶ 14:31.

¶ Ch. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

¶ Ch. 9:24. Ch. 6:30.

¶ 14:31.

¶ Ch. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

¶ Ch. 9:24. Ch. 6:30.

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¶ Jn. 13:46. Mat. 9:12.

¶ Ch. 9:24. Ch. 6:30.

¶ 14:31.

¶ Ch. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

¶ Ch. 9:24. Ch. 6:30.

¶ 14:31.

¶ Ch. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

¶ Ch. 9:24. Ch. 6:30.

¶ 14:31.

¶ Ch. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

¶ Ch. 9:24. Ch. 6:30.

¶ 14:31.

¶ Ch. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

¶ Ch. 9:24. Ch. 6:30.

¶ 14:31.

¶ Ch. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

¶ Ch. 9:24. Ch. 6:30.

¶ 14:31.

¶ Ch. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

¶ Ch. 9:24. Ch. 6:30.

¶ 14:31.

¶ Ch. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

¶ Ch. 9:24. Ch. 6:30.

¶ 14:31.

¶ Ch. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

¶ Ch. 9:24. Ch. 6:30.

¶ 14:31.

A.M. ch. 40:34.

A.D. ch. 30.

¶ Ps. 111. 110; 119. 39.

¶ Ac. 14:22. Jn. 16:33.

Col. 2:2. 1 Th. 5:12.

¶ Ps. 34. 193; 128. 12.

¶ 1 Co. 13:16, 17; 1 Th. 5:12.

¶ 1 Pe. 1:13. Jude 1:1.

¶ 1 Sa. 2:30. Jn. 8:9.

¶ Ch. 13:28-32. 11:20.

¶ 1 Co. 3:13. Job. 13:13.

¶ Lu. 12:47, 48. He. 10:26.

¶ 1 Th. 5:12. 1 Co. 13:16.

¶ Ch. 12:43. 45:21. 33:44.

¶ Ch. 13:24. 24: 23.

¶ Mar. 1:21. 1:21. 2:2.

¶ Jn. 10:40. 10:40. 10:40.

¶ Jn. 10:40. 10:40. 10:40.

¶ 2 Pe. 1:5.

¶ 1 Co. 13:16. De. 18:48.

¶ Ch. 28:18. Jn. 7:4. Ec. 8:4.

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CHAP. VIII.

¶ Mar. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

¶ Ki. 1:7-7.

¶ 1 Sa. 2:30. Jn. 8:9.

¶ Ch. 9:24. Ch. 6:30.

¶ 14:31.

¶ Ch. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

¶ Ch. 9:24. Ch. 6:30.

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¶ Ch. 1:4. Lu. 5:12.

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¶ Ch. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

¶ Ch. 9:24. Ch. 6:30.

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¶ Ch. 1:4. Lu. 5:12.

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¶ Ch. 1:4. Lu. 5:12.

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¶ Jn. 13:46. Mat. 9:12.

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¶ Ch. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

¶ Ch. 9:24. Ch. 6:30.

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¶ Ch. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

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¶ 14:31.

¶ Ch. 1:4. Lu. 5:12.

¶ Jn. 13:46. Mat. 9:12.

¶ Ch. 9:24. Ch. 6:30.

¶ 14:31.

naum, there came unto him a centurion,⁴ beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy;⁵ grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.⁸

16 ¶ When the even was come, they brought

that so be, if the Lord will, he may 'save his own soul and them that hear him.' C.

Ver. 15. Who come to you with all the apparent meekness of sheep, seeking an entrance into the fold, but who are historically known to raven and destroy the moment the entrance has been granted and power obtained.—Note. The history of ancient and modern Popery—first, in pursuit, and then in possession, of temporal power and spiritual supremacy—will form the most apt illustration of the necessity of this warning. C.

Ver. 21. The kingdom of heaven does not necessarily signify the kingdom of glory, for though hypocrites may join themselves visibly to the church, none really enter it except such as are 'born of water and the Spirit.' Jn. 3:5. C.

Ver. 27. The rain, floods, and winds of an eastern monsoon, and the ravages they commit, not merely on humble cottages, but upon the most substantial buildings, seem to have furnished the original from which the picture is so graphically drawn. C.

REFLECTIONS.—All our religion should begin at home; and instead of being uncharitably severe in censuring others, we should carefully look into our own hearts and ways, observe and condemn what is amiss in ourselves, and, through grace, labour to reform it. Let us then take heed not only how, but also to whom, we give good counsels and reproofs. With earnestness, faith, and resignation, let us always address our heavenly Father for every necessary blessing; and let Jesus' law of honesty and kindness be the constant rule of all our conduct. It is a great blessing to the place where Christianity is duly possessed and practised. But there is an indispensable necessity of heart-renewing grace, and of implanted principles of holiness, before our earth can be really good. The work of conversion is hard, but necessary. And there is need carefully to try those whom we receive as ambassadors of Christ, both with respect to the nature and tendency of their doctrine. What alarming lengths may men go in the church of Christ, and yet, being destitute of

real holiness, eternally perish! We should dread the thoughts of following the multitude, lest we follow them to hell; or of building our hopes of happiness upon insufficient grounds, lest they fail us, to our final and aggravated destruction. Let nothing therefore short of an assured faith on the Son of God, attended with gospel holiness in all manner of conversation, satisfy us.

CHAPTER VIII. Ver. 4. Christ often required the Jews, who were healed, to conceal his miracles, that he might manifest that he sought not his own glory; that he might not confound them with too great a blaze of miraculous power; and that he might not provoke his enemies too eagerly to attempt his ruin; but (perhaps as a token of his extending the gospel dispensation to the Gentiles) he never prohibited a Gentile to divulge them. 9. If I, a poor inferior officer, have such power over my soldiers, how much more canst thou, the Almighty Messiah, at thy pleasure, remove this distemper from my servant, where and whensoever thou wilt? 10-12. Publicly declaring the wonderful strength of the Gentile centurion's faith, he intimated that it foreboded the gathering of multitudes of Gentiles from all quarters of the world into the gospel church and new-covenant state of grace and glory, as spiritual children of the ancient patriarchs; while their Jewish national posterity, who had been so long the peculiar people of God, should be cast off into lasting miseries on earth, and eternal torments in hell. 17. His sympathy with the distressed was a part of his suffering; and his removal of the diseases was the fruit of his bearing our sins, and the punishment of them. 20. You must expect no worldly advantage by following me, who have not so much as any abode of my

own to lodge in. 21. Better the dead should be unburi'd, or that sinners, dead in trespasses and sins, should bury them, than that my infinitely more important work should be hindered. 32. By this Jesus gave a sensible proof of the existence of evil spirits against the Sadducees, of the reality of the possession, and of the mercy of the dislodgment; and also punished the Jews for bringing up herds of swine.

Ver. 17. *Infirmitates*. This word, both in Hebrew and Greek, signifies bodily distempers and pains.—*Sicknesses*. This word refers to troubles and torments of the spirit. By bearing the first, is signified his miraculous healing of bodily diseases; by bearing the second, his sacrifice for our sins. See *Images on the Altar*, vol. i. p. 415.—Note. Bodily and

unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, "Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw "great multitudes about him, he gave commandment to depart unto the other side.⁹

19 And^a a certain scribe¹ came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; ²but the Son of man² hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, ³suffer me first to go and bury my father.

22 But Jesus said unto him, "Follow me; and let the ⁴dead bury their dead.

23 ¶ And^a when he was entered into a ship, his disciples followed him.

24 And^d behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was ^aasleep.

25 And his disciples came to *him*, and awoke him, saying, "Lord, save us: we perish.

26 And he saith unto them, "Why are ye fearful, O ye of little faith? Then he arose, and rebuked⁵ the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, "What manner of man is this, that even the winds and the sea obey him!

28 ¶ And^d when he was come to the other side into the country of the Gergesenes, there met him two³ possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

faith, and in the gathering of the Gentiles to himself. But (awful thought) our calling is balanced with the tremendous and lasting rejection of the long favourite people of God! Let us then not be high-minded, but fear! Let us never take up with external privileges in the church, nor aim at any secular advantages in our following of Christ. For if such be our temper, we shall be excluded from the joys of heaven, and cast into all the darkness and horrors of hell! Base are their hearts who find excuses to keep them from his service, and who prefer their swine, their sordid gains and traffic, to him. But it is the truest wisdom, in all our sorrows, our fears, and our dangers, to apply to him, as able and willing to save us. And never shall such meet with a disappointment.

CHAPTER IX. Ver. 5. Is it not as easy to remove the sinful cause as to remove the punishment? 12, 13. It is only they who are plagued with the guilt and corruption of sin that need the Physician of souls; and the more sensible they are of their sinfulness and guilt, there is the more hope of doing them good.—God has declared, that acts of compassion to others, and especially to their souls, in turning them from their sins, is more acceptable to him than the most costly observance of his own positive institutions. I am come

into the world to reform and save, not righteous persons, but guilty and polluted sinners, even the chief; and that by convincing them of their sinfulness and danger, and their need of righteousness and grace. 15-17. Since, as your master John hath testified, I am the *Bridegroom* of the church, and consequently my disciples guests of the marriage-feast, who are to rejoice with me, it would be very absurd for them to practise abstemious and mournful severities while I am with them. But when I shall be taken from them by my death and ascension, the hardships and dangers to which they shall be exposed will render fasting and mourning seasonable for them. Such occasional duties must be proportioned to the circumstances of persons and things, otherwise they do more harm than good; and are rather attempts towards a legal and pharisaical righteousness, than any part of real religion.

Ver. 10. *Sinners*. Most probably, men notoriously guilty of some public sin, and who had neglected or refused to offer the sacrifices of the law. C.

REFLECTIONS.—Quickly Jesus leaves them in wrath who would drive him from them! and readily relieves the wants of those who seek to him. But how manifest is his supreme Godhead: he knows men's secret thoughts, forgives their sins, heals their souls, removes palsies, unstops the ears of the deaf, opens the eyes of

A.M. chr. 4035.

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30 And there was a good way off from them "an herd of many swine, feeding.

31 So² the devils besought him, saying, If thou cast us out, ²suffer us to go away into the herd of swine.

32 And he said unto them, "Go.⁴ And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And^d they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they ⁵besought *him* that he would depart out of their coasts.

CHAPTER IX.

2 Christ curing one sick of the palsy, 9 calleth Matthew from the receipt of custom, 10 justifieth himself for eating with publicans and sinners, 14 deneth his disciples for not fasting, 20 cureth the bloody issue, 23 raiseth from death Jairus' daughter, 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion on the multitude.

AND he entered into a ship, and ^apassed over, and came into his ^aown city.¹

2 And^d, behold, they brought to him a man sick of the palsy, lying on a bed;² and Jesus seeing their faith, said unto the sick of the palsy, Son, ^abe of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, "This *man* blasphemeth.

4 And Jesus ^aknowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, ³*Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power ^aon earth to forgive sins, (then saith he to the sick of the palsy,) "Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But ^awhen the multitude saw *it*, they mar-

the blind, looses the tongue of the dumb, heals all manner of diseases, casts out devils, and raises the dead, with all the sovereignty, wisdom, and grace, the majesty and authority of a God! Nothing is too hard, and nothing too great or good for him to effect. None that apply to him for relief, whether high or low, whether more or less wicked, are ever cast out. To sanctify and save the most notorious sinners is his peculiar delight. Tenderly he suits the duties of his disciples to their circumstances and strength, and indicates them when they cannot answer for themselves. The stronger our faith in him is, the more profitable is it to ourselves, as well as honourable to him. And the more of fervent prayer, and the less of carnal contrivances, are employed for a gospel ministry, the more faithful and successful is it likely to prove. Let me therefore, in every distress, however desperate, employ him as my helper and healer. Let me never scoff at his words, never envy him his honours, nor his people the liberties and privileges which he bestows upon them. Let me never imagine that my importunity can trouble him, or my sins debar me from him as a Saviour. Let neither shame nor death keep me from him. And if my poverty be deep, and my case deplorable, let my faith be the stronger; so shall my deliverance be glorious. Let me admire his mighty works, glorify God

velled, and glorified God, which had given such power unto men.

9 ¶ And^a as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow^a me. And he arose, and followed^a him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners^a came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No^a man putteth a piece of new cloth^a unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.^a

18 ¶ While^a he spake these things unto them, behold, there came a certain ruler,^a and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem^a of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about; and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole.^a And the^a woman was made whole from that hour.

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23 ¶ And 'when Jesus came into the ruler's house, and saw the minstrels^a and the people making a noise,

24 He said unto them, Give place;^a for the maid is not dead, but sleepeth.^a And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof^a went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

28 And when he came into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened: and Jesus straightly charged them, saying, See that no man know it.^a

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad,^a as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAPTER X.

1 Christ sendeth out his twelve apostles with power to do miracles, 5 giveth them their charge, teacheth them, 16 forewarneth them of persecutions: 40 and prometh a blessing to those who should receive them.

And when^a he had called unto him his twelve disciples, he gave them power against^a unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are

on their account, and obey his calls to work or warfare; but never manifest my emptiness by boasting of my external devotions. And while I follow Jesus myself, let me study to bring all my friends into acquaintance with him, and labour to have the whole earth filled with his glory.

CHAPTER X. Ver. 16. I send you forth as meek, harmless, and unable to defend yourselves, among furious and implacable men. Behave therefore with the utmost prudence, never giving any causeless provocation, nor needlessly exposing yourselves to danger; and be inoffensive, sincere, and meek, that ye may win

upon some, and turn away the wrath of others. 17. And, after all, never trust yourselves with wicked men, nor expect from them anything better than persecution. 18. Your sufferings, on account of your professing and preaching my gospel, will be a pulchre testimony to the truth of my doctrines, and of my

these: ¹The first, Simon,² who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

³ Philip,⁴ and Bartholomew; Thomas, and Matthew the publican; ⁵James the son of Alphaeus, and Lebbaeus, whose surname was Thaddeus;⁶

⁴ Simon ⁴the Canaanite,⁵ and ⁶Judas Iscariot,⁷ who also betrayed him.

⁸ ¶ These twelve Jesus sent forth, and commanded them, saying, ⁹Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:⁷

⁶ But¹ go rather to the lost sheep of the house of Israel.

⁷ And, as ye go, ⁸preach, saying, The kingdom of heaven is at hand.

⁸ Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

⁹ Provide⁸ neither gold, nor silver, nor brass, in your purses;

¹⁰ Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves;⁹ for⁸ the workman is worthy of his meat.

¹¹ And into whatsoever city or town ye shall enter, inquire who in it is worthy;¹ and there abide till ye go thence.

¹² And when ye come into an house, ¹³salute it.

¹³ And if the house be worthy, let your peace come upon it:² but if it be not worthy, let your peace return³ to you.

¹⁴ And^a whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

¹⁵ Verily I say unto you, ¹⁶It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

¹⁶ ¶ Behold,⁷ I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless⁸ as doves.

¹⁷ But¹ beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

¹⁸ And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

¹⁹ But¹ when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

²⁰ For it is not ye that speak, but the Spirit of your Father which speaketh in you.⁶

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¹ Luc. 13. Prout. 7. 1. Co. 12. In. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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²¹ And^a the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

²² And^a ye shall be hated of all *men* for my name's sake; ²³but he that endureth to the end shall be saved.

²³ But^a when they persecute you in this city, flee ye into another:⁷ for verily I say unto you, Ye shall not have gone over⁸ the cities of Israel, till the Son of man be ⁹come.¹

²⁴ The^a disciple is not above *his* master, nor the servant above his lord.

²⁵ It is enough for the disciple that he be as his master, and the servant as his lord. ²⁶If they have called the master of the house ²⁷Beelzebub,³ how much more *shall they* call them of his household?

²⁶ Fear^a them not⁴: therefore: ²⁷for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

²⁷ What I tell you in darkness, ²⁸that speak ye in light: and what ye hear in the ear, ²⁹that preach ye upon the ³⁰house-tops.⁶

²⁸ And^a fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

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PLAİN OF SODOM AND GOMORRAH—OVER WHICH JOSHUA LED THE CHILDREN OF ISRAEL. [MATTH., xi: 15.]—Many of our most significant words get their force from the character of the cities, the men and the objects they were used to name and identify. The wickedness of Sodom has given to its very name a meaning redolent of infamy. In the above picture we are standing at the foot of the Judean

hills. We are looking across the plains of Sodom and Gomorrah. We recognize the Dead Sea in the distance, with the mountains of Moab rising above it. Every spot of the land before us is historic. It was through this very plain over which we look that Joshua led the children of Israel when they came out of the wilderness into the Promised Land. It was once populous and rich, now it is deserted and desolate.

38 And^h he that taketh not his cross,⁸ and followeth after me, is not worthy of me.

39 He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

40 ¶ He^h that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

41 He^h that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.⁹

42 And^p whosoever shall give to drink unto one of these little ones¹ a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

CHAPTER XI.

2 John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 16 The opinion of the people, both concerning John and Christ. 20 Christ upbraids the unthankfulness and impudence of Chorazin, Bethsaida, and Capernaum: 25 and praising his Father's wisdom in revealing the gospel to the simple, 28 he calleth to him all such as feel the burden of their sins.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.

2 ¶ Now^h when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art^h thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show John again^h those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.¹

6 And^h blessed is he, whosoever shall not be offended² in me.

enjoyments of it, through his conscientious adherence to my truths, shall find real happiness and comfort therein, and be graciously rewarded with everlasting life in the world to come. 40-42. Whatever kind reception your persons and doctrines meet with, shall be accounted as given to me and my Father: and whatever kindness is done to any of my ministers or disciples, *as such*, from faith in and regard to me, shall be richly and graciously rewarded in the present, and especially in the eternal state.

Ver. 1. *He gave them power.* This is one of those many instances in which the Deity of Christ is established by a *fact*, and not by a *doctrine*. "He gave them power." Who but 'God manifest in the flesh' could give such power as this? C. Ver. 2. The twelve were evidently chosen and consecrated to their specific apostolic office before this time. The event is not recorded, but it is here taken for granted. Their names, and the words intrusted to them, are now first mentioned. There are four distinct lists of the apostles (Mar. 3: 16; Lu. 6: 14; Ac. 1: 13), and a careful comparison of them will serve to explain a few obscure passages. It will be observed that Peter stands first in all. This does not imply that he held a higher rank, or had any special privileges; but merely that, as in all companies and bodies of men, some one is always found to take a more prominent part among his equals, so it was with Peter. In character he was adapted for leading. He was bold, energetic, sometimes even rash. In the list here given he is called 'first,' partly because of the prominent place he took and occupied among his brethren; partly because he was the first called to office. P.

Ver. 5. They were restrained, for the present, from visiting either the Gentiles or Samaritans, that they might not excite the prejudices of the Jews. Neither were the disciples themselves yet prepared to preach the gospel to the world. They were, as yet, but children, and therefore confined to feeding babes. C. Ver. 9. *Provide neither gold, &c.* This direction prohibited the apostles themselves from waiting till they had got money,

but by no means exonerated others from providing for their support. C.

Ver. 10. *Not scrip for your journey, &c.* That is, Let none of you take more than the sandals that he wears, or the staff in his hand, lest you encumber yourselves with unnecessary baggage, and tempt the cupidity of the covetous and the robber. C.

Ver. 16. *Woe as serpents*—that lie humbly in the grass, and glide away from danger.—*Harmless as doves.* That never intentionally provoke injury. *Wisdom*, to preserve harmlessness from degenerating into *folly*; *meekness*, to prevent wisdom from degenerating into cunning. C.

Ver. 34. The gospel of Christ is a gospel of peace. Its leading principles may be comprehended in one comprehensive word, *love*. Consequently division, hatred, and strife are not, and cannot be, the direct results of the gospel. Yet, as an historical fact, they have followed the gospel. They spring, however, from man's evil heart, opposing the gospel; and not from the gospel, comprehending it. P.—*The earth.* Rather, *on the land of Judea*, which the Jews expected Messiah would render the seat of prosperity and power; but which he came to destroy, because of the unbelief and wickedness of its inhabitants. C.

Ver. 35. Not that Christ came with the design of producing those evils, but that he might destroy the cause of them, and men would be provoked to inflict them upon the people of God. C.

Ver. 39. *He that findeth his life, as a treasure, at the expense of his profession of truth, shall lose it.*—*And he that loseth temporal life, because he would not deny the faith, shall, instead of it, gain life eternal.* C.

Ver. 41. *He that receiveth a prophet, &c.* Instructions, such as a prophet alone can give; and blessings, such as God bestows in honour of godly hospitality. See the history of Elijah and Elisha—*He that receiveth a righteous man, &c.* He that receives a believer as one made righteous 'through the righteousness of God,' shall receive, through that intercourse, that 'peace with God,' which justified men alone can describe and commend. C.

REFLECTIONS.—Christ graciously provides preachers when there is great need for them, and success to be

A.M. CH. 40:35.

A.D. CH. 31.

2 Ch. 16:24-25; Mar. 8: 34, 35; Lu. 9: 23-24, 27, 30, 31, 25; Mar. 6: 29, 30; Lu. 9: 23-24, 27, 30, 31; Ac. 20: 23-24, 27, 31.

¶ He that is not willing to renounce the world, &c. need he to follow me to crucifixion, is not worthy of being called my disciple.—C.

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7 ¶ And, as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he of whom it is written, 'Behold, I send my messenger before thy face, which shall prepare thy way before thee.'

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.⁴

13 For all the prophets and the law prophesied until John.⁵

14 And if ye will receive it, this is Elias, which was for to come.

15 He^h that hath ears to hear, let him hear.

16 ¶ But^h whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For^p John came neither eating nor drinking, and they say, He hath a devil.

19 The^p Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But^h Wisdom is justified of her children.

expected. And it is necessary that such be prepared by fellowship with and instruction from him; that their call should be plainly manifested to themselves and others; and that they should assist one another in their work. But, alas, that in the best of times there should be traitors to Jesus among them! The great design of his gospel is to overthrow the power of Satan in and over men; and in his grace there is an effectual remedy for every evil. But sovereignty is his giving or withholding his special favours. Perpetually uniform are his truths, and quickening to diligence the consideration of his approaches in grace or glory.—By no carnal cares, by no greediness of filthy lucre, no peevish moroseness, no intimacy with persons of dishonourable characters, by no infamous reproaches, no fear of men, no dread of persecution, and no regard to carnal relations, ought ministers of the gospel to be ever hindered in their work. But they have great need of a fixed contentment, cautious prudence, and constant dependence on God as their Father. If they be faithful, prudent, and active, Jesus will protect, provide for, and honourably reward them, and every kindness done to them. And it is at the dreadful peril of their hearers if they either neglect their subsistence, contemn their messages, or persecute their persons. Whatever is done to Jesus' favourites, he takes as done to himself and his Father. And if it be honourable to suffer with Christ, what must it be to be glorified together, and reign with him on his throne!

20 ¶ Then^a began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin!¹⁶ woe unto thee, Bethsaida!¹⁵ for¹ if the mighty works which were done in you had been done in Tyre and Sidon,¹⁷ they would have repented long ago in sackcloth and ashes.

22 But I say unto you, ¶ It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, ¶ which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.

24 But I say unto you, ¶ That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At¹ that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: ¶ for so it seemed good in thy sight.

27 All¹ things are delivered unto me of my Father: and no man knoweth the Son,⁷ but the Father; ¶ neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 ¶ Come¹ unto me, all ye that labour and are heavy laden, and I will give you rest.⁸

confinement, and the low figure which Christ made in the world, were great trials of John's belief of his being the true Messiah, yet it was probably more for the satisfaction of his disciples than for his own that he now sent them to Christ; and Christ refers them to the works which they saw him do as unanswerable proofs of his true Messiahship. 6. Blessed only is he who, upon the evidence I give, is so well satisfied of my Divinity and Messiahship, that no prejudices nor discouragements can make him reject or disown me. 7-13. John, whom ye heard preach in the wilderness of Judea, was no unstable pleaser of men, no delicate gentleman, but an unspiced prophet, and greater than all his predecessors, since he pointed me out as already come in the flesh; and yet every gospel minister will be still more honourable, having much clearer views of my person, obedience, and sufferings, grace and glory, and of the spiritual design of my kingdom.—Since John began to preach, great multitudes have crowded to hear the gospel; and many, even publicans and other notorious sinners, have, with eagerness and vehemence, sought after the gracious and saving blessings of it; and my coming, and blessings, represented by Moses and the prophets as future and distant, are now considered as present. 16-19. The body of the Jews, now living, are so senseless, peevish, and perverse, that they relish no form of instruction, whether mournful or cheerful. John Baptist recommended his doctrine of humiliation and repentance by a severe and solitary life of fasting and self-denial; and they, instead of mourning with him for their sins, reproached him as a sullen unsocial man, possessed by the devil. And when I, the Messiah, recommended my glad tidings of salvation by a more free, friendly, and social conversation, they reproached me as a gluttonous and drunken companion of the vilest miscreants. But let envy and malice suggest what they will, the wisdom of God in these doctrines, and in the manner of manifesting them, and I, as the Messiah, are, and will be, approved, attested, and vindicated in and by every true believer. 20-24.

Christ does not affirm that the extremely wicked inhabitants of Tyre, Sidon, and Sodom would have repented after a godly sort, but so as to prevent the fearful judgments which came upon them. 25, 26. In thy high sovereignty, and that none may glory in himself, thou hast savingly manifested the doctrines and blessings of the gospel, not to men famous for learning and worldly policy, but to the lowest, plainest, and weakest of men. 27-30. Since my Father, who alone fully knows my nature, character, and work, and whom I fully know, and savingly manifest, has intrusted to my care and management all persons and things relative to the redemption of men, I invite and call every one that labours in or is laden with guilt, corruption, burdensome ceremonies, or attempts after legal righteousness, to receive me and my full salvation by faith, as the only effectual means of rest and relief. And since I am gracious, gentle, and condescending, yield myself to my iniquities and influence, and follow my example, that ye may find refreshment and satisfaction to your souls. For my service is perfect freedom; my commands, particularly under the gospel dispensation, are not grievous; and I will lay no burdens upon my disciples which I will not enable them to bear.

Ver. 3. Not as if John retraced the testimony he had already given to Jesus as the 'Lamb of God,' or that he doubted the mark of the descending Spirit; but that he might turn the eyes of his disciples from his own light, which he knew to be about to expire, and fix them upon Jesus, the true and inexhaustible Sun.—Note, 'He that should come' was a title of Christ. See Ps. 50: 3; 118: 26. C.

Ver. 5. The poor. A characteristic of Messiah, peculiarly suited to impress John—who was so remarkable for austerity of life and renunciation of the world. C.

Ver. 9. What the prophets saw at a distance John saw nigh at hand; what they saw by faith, he, as the apostles did, 'saw, looked upon, and handled' of the Messiah Word of Life. Jn. 1: 1. C.

Ver. 11. Greater. Not greater in dignity or power—for that is inconsistent with the brotherhood of disciples, Mat. 23: 8; not greater in working miracles, as that is universal in the primitive church; but greater in the prophetic office, not in the department of predictions, but in that of *exposition*. And in that, truly, the weakest believer knows more of Christ than John did. C.

A.M. cir. 4035.
A.D. cir. 30.

1. La. 4: 1-15; Is. 1: 2; Ps. 137: 1; Eze. 3: 17.

2. Chorazin, Bethsaida, and Capernaum are so utterly ruined that their very sites are disputed. Their names have long since passed away, and thorns, briars, and weeds cover the places on which they stood. All three were situated on the shore of the Sea of Galilee.—Chorazin probably at Tell Ham. Bethsaida at Ain et-Tanug, and Capernaum at Ain et-Thel.

3. Jn. 12: 1.

4. Eze. 3: 6, 7, with its xxii. Ezek. xxxviii. Joel 3: 7.

5. 1 Ki. 21. 25. Jonah 3: 10.

6. La. 1: 27; Jer. 18: 14; Jer. 18: 15; Jer. 18: 16; Jer. 18: 17; Jer. 18: 18; Jer. 18: 19; Jer. 18: 20; Jer. 18: 21; Jer. 18: 22; Jer. 18: 23; Jer. 18: 24; Jer. 18: 25; Jer. 18: 26; Jer. 18: 27; Jer. 18: 28; Jer. 18: 29; Jer. 18: 30; Jer. 18: 31; Jer. 18: 32; Jer. 18: 33; Jer. 18: 34; Jer. 18: 35; Jer. 18: 36; Jer. 18: 37; Jer. 18: 38; Jer. 18: 39; Jer. 18: 40; Jer. 18: 41; Jer. 18: 42; Jer. 18: 43; Jer. 18: 44; Jer. 18: 45; Jer. 18: 46; Jer. 18: 47; Jer. 18: 48; Jer. 18: 49; Jer. 18: 50; Jer. 18: 51; Jer. 18: 52; Jer. 18: 53; Jer. 18: 54; Jer. 18: 55; Jer. 18: 56; Jer. 18: 57; Jer. 18: 58; Jer. 18: 59; Jer. 18: 60; Jer. 18: 61; Jer. 18: 62; Jer. 18: 63; Jer. 18: 64; Jer. 18: 65; Jer. 18: 66; Jer. 18: 67; Jer. 18: 68; Jer. 18: 69; Jer. 18: 70; Jer. 18: 71; Jer. 18: 72; Jer. 18: 73; Jer. 18: 74; Jer. 18: 75; Jer. 18: 76; Jer. 18: 77; Jer. 18: 78; Jer. 18: 79; Jer. 18: 80; Jer. 18: 81; Jer. 18: 82; Jer. 18: 83; Jer. 18: 84; Jer. 18: 85; Jer. 18: 86; Jer. 18: 87; Jer. 18: 88; Jer. 18: 89; Jer. 18: 90; Jer. 18: 91; Jer. 18: 92; Jer. 18: 93; Jer. 18: 94; Jer. 18: 95; Jer. 18: 96; Jer. 18: 97; Jer. 18: 98; Jer. 18: 99; Jer. 18: 100.

7. Col. 2: 6. Ga. 6: 2.

8. 2 Co. 12: 1. 1 Pe. 2: 21.

9. Ps. 55.

10. Ro. 8: 26. ch. 12: 10.

11. 2 Co. 12: 1. 1 Pe. 2: 21.

12. Jn. 6: 16. He. 4: 3.

13. Pr. 1: 7. Ac. 15: 10.

14. Ga. 5: 1. Jn. 5: 3.

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13. Pr. 1: 7. Ac. 15: 10.

14. Ga. 5: 1. Jn. 5: 3.

15. Jn. 5: 3.

16. Jn. 5: 3.

17. Jn. 5: 3.

18. Jn. 5: 3.

19. Jn. 5: 3.

20. Jn. 5: 3.

21. Jn. 5: 3.

22. Jn. 5: 3.

23. Jn. 5: 3.

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73. Jn. 5: 3.

74. Jn. 5: 3.

75. Jn. 5: 3.

29 Take⁹ my yoke upon you, and learn (of me); ¶ for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For¹ my yoke is easy, and my burden is light.

CHAPTER XII.

1 Christ reproveh the blindness of the Pharisees concerning the breach of the Sabbath, 3 by scriptures, 10 by reason, 13 and by a miracle. 22 He health a man possessed of a devil, who was blind and dumb. 31 Blasphemy against the Holy Ghost shall never be forgiven. 38 Account shall be made of idle words. 38 He rebuketh the unfaithful, who seek after a sign; 49 and sheweth who is his brother, sister, and mother.

AT that time Jesus went on the sabbath-day through the corn;¹ and his disciples were an hungred, and began to pluck the ears of corn, and to eat.²

2 But when the Pharisees saw it, they said unto him, ¶ Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read ¶ what David did when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the show-bread, which was not lawful for him to eat, neither for them which were with him, ¶ but only for the priests?

5 Or have ye not read in the law, ¶ how that on the sabbath-days the priests in the temple profane the sabbath,³ and are blameless?

6 But I say unto you, That ¶ in this place is one greater than the temple.

7 But if ye had known what this meaneth, ¶ I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

Ver. 19. Wisdom, owing to different circumstances of time, place, rank, society, and health, will dictate different courses, either in the temperate use of, or in total abstinence from, worldly comforts; and it is not for us to be sure to condemn, no matter which line is followed. The wisdom of these several courses, when the circumstances and motives are weighed, will be acknowledged by candid and impartial men, and approved by Him who sees not as man sees, and who judges righteous judgments. C.

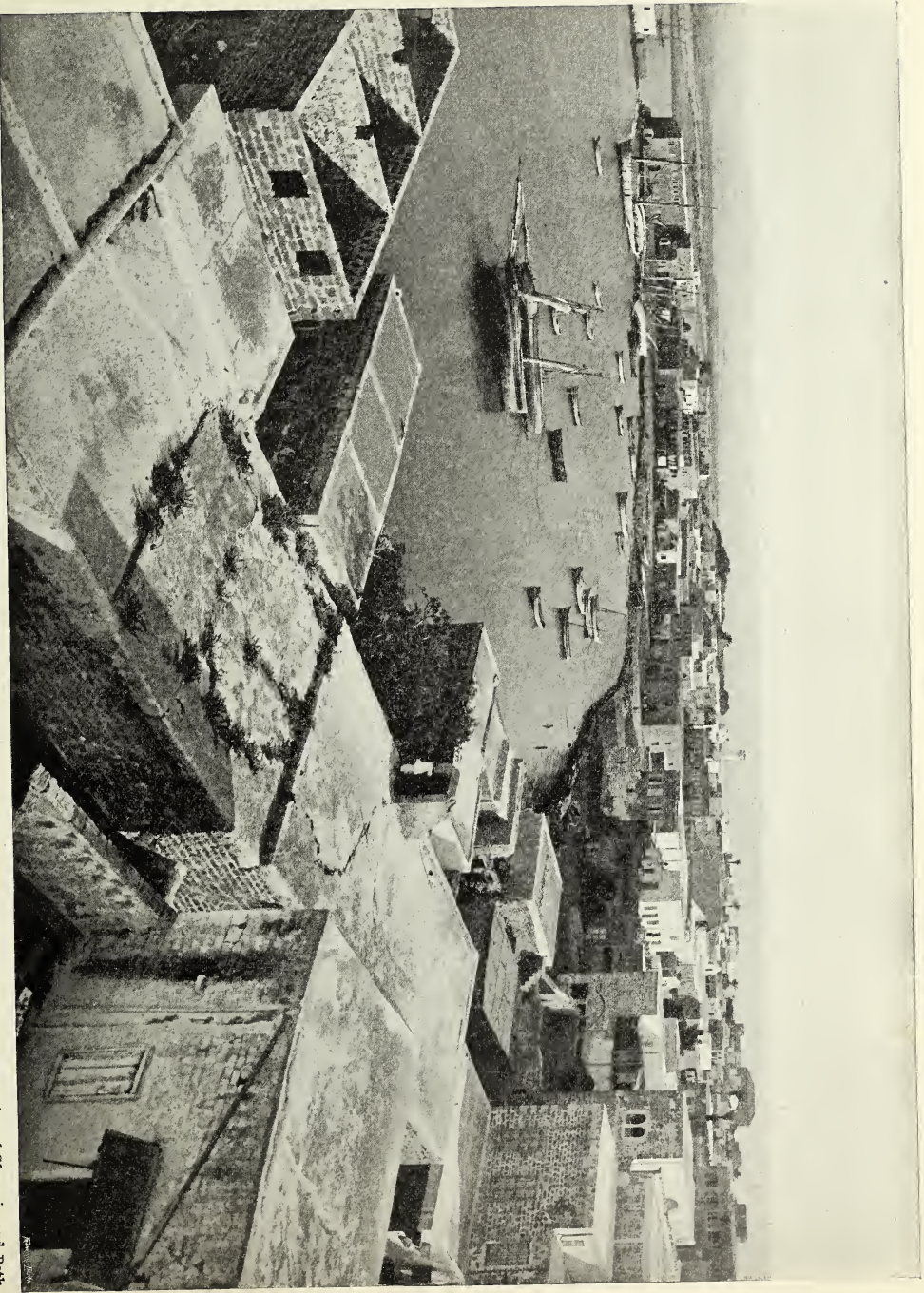
Ver. 21. Then why did not God thus lead them to repentance? ¶ Nay, but who art thou, O man, that repliest against God? That they would have repented is certain—for the Lord has said it; but that their repentance would have been unto life, he has not said, and no man can tell. From ver. 23 it is evident that the repentance contemplated was merely that which, by arresting the progress of luxury and dissipation, would have retarded or averted national judgments and destruction. C.

Ver. 25. Did these things. As a just judgment on men, who, professing themselves wise, had become fools—and worshipped and served the creature more than the Creator. C.

REFLECTIONS.—Graciously God raises up one minister when he has removed another. And all faithful preachers lead their hearers only to Christ and his truths. ¶ Ye, Jesus, take delight in honouring them who honour God; and in satisfying a humble though doubting faith, while wilful obstinacy is confounded. It is not outward splendours, but eminent gifts, graces, and faithfulness, that truly commend preachers. And it adds to their honour if by their means poor sinners be cast into the mould of the gospel, or multitudes awakened to an earnest concern about their salvation. But let faithful ministers behave as they will, they must expect reproach and persecution. Nor can the best qualified and most diligent effectually convert their hearers. But, alas! tremendous and infinite is their danger who obstinately rebel against the light and grace of the gospel, stumble at the Redeemer, abuse the means of his grace, and insolently reproach him and his servants! Redouble¹ vengeance must be their everlasting portion. ¶ Let Britain, let my soul, think and tremble! But O how delightful and unbounded are the fitness and fullness of Christ to save sinners, even the chief! And that not by natural qualifications, or by works of righteousness, but according to his own

VIEW OF TYRE. [MATT., xi: 22.]—It must have grieved the Son of God beyond the power of expression when his own people and the cities of his own Galilee did not repent and turn away from their sins while daily witnessing his mighty works. Speaking of Bethsaida and Chorazin He said: "It shall be more tolerable for Tyre and Sidon at the day of judgment than for you." It is a curious thing that even to-day

there are some remains of Tyre and Sidon, but not a single vestige of Chorazin and Bethsaida. Tyre was the great city of the Phoenicians. It was once the capital and center of the world's commerce. Tyre was leveled to the ground by Alexander the Great, but was afterward rebuilt. It has never again been a place of commercial importance. It was here that Jesus wrought a cure and said to the woman: "O woman! Great is thy faith."



8 For the Son of man is Lord² even of the sabbath-day.

9 ¶ And² when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had his hand withered. And they asked him, saying, 'Is it lawful to heal on the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, 'Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council⁶ against him, how they might destroy him.

15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And² charged them that they should not make him known.⁷

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold² my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I¹ will put my Spirit upon him, and he shall show² judgment to the Gentiles.

19 He² shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A² bruised reed shall he not break, and smoking flax⁸ shall he not quench, till he send forth judgment unto victory.

21 And² in his name shall the Gentiles trust.

22 ¶ Then² was brought unto him one possessed with a devil, blind and dumb; and he healed him, inasmuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, 'Is not this the son of David?

A.M. cir. 4025.

A.D. cir. 31.

It will follow, that he who blasphemes the Holy Ghost and pro- nounces him a liar, can never, so long as he abides in that state, obtain forgiveness, because he refuses to come to him who alone forgives sinners.

—c. 12, v. 31. Lu. 11, 15.

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24 ¶ But² when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.⁹

25 And Jesus knew their thoughts, and said unto them, 'Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub¹ cast out devils, by whom do your children cast them out? therefore they shall be your judges.³

28 But if I cast out devils by the Spirit of God, then the kingdom of God⁴ is come unto you.

29 Or² else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He² that is not with me, is against me; and he that gathereth not with me, scattereth abroad.

31 Wherefore I say unto you, 'All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

32 And² whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

33 Either² make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O² generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A² good man out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, 'That every idle

and his Father's rich and sovereign grace. Yet tender, extensive, and free are his invitations of self-destruction and self-deceiving sinners to himself; and full are his assurances of salvation directed to them. Yca, the views of his love, and influences of his Spirit, render their service pleasant, and make his cross easy and light in the way to their glorious crown.

CHAPTER XII. Ver. 26-30. If devils weaken their common cause among men, and work for the confirmation of my doctrines of holiness, which are so directly contrary to all their interests and designs, how can their power in the world stand? And if ye will pretend that I cast out devils by a diabolical influence, by what do your own applauded disciples undertake to cast them out? They shall therefore be witnesses, and give judgment against your partial and unjust accusation of me. And if it be incontrovertibly evident that I cast them out by the almighty influence of God's Spirit, it is then plain that I am come with sovereign authority to destroy the kingdom of the devil, irresistibly dislodging him from men's bodies and souls, and to set up a spiritual, merciful, and holy kingdom among

you: and whoever will not own and join me in my opposition to him, and in gathering sinners out of his kingdom into mine, must be held as an enemy to me and to the conversion of mankind. 31, 32. Whatever blasphemous reproaches ye utter against me in my present debasement, may be pardoned; but if, in this approaching dispensation of the Holy Ghost, ye blaspheme his marvellous gifts and operations as devilish, and contrary to his remarkable convictions, wilfully and maliciously oppose the method of redemption which he comes to apply, it shall never be forgiven you, but the most fearful judgment shall overtake you, both in this world and in the next. 33-37. Nay, your present words manifest the inward wickedness and malice of your heart, and that ye are indeed the children of the devil; for as men's hearts are good or bad, so will be their words and actions. And know, that even your trifling and unprofitable talk, and much more your blasphemous reproaches, must be reckoned for, to your condemnation, in the day of judgment. 41, 42. Christ's divine dignity and authority were manifest; his wisdom was infinite; his preaching frequent, plain, powerful, and long continued; his doc-

trines were confirmed by miracles unnumbered, and at last by his resurrection and the effusion of the Holy Ghost. 43-45. This parable means, that Satan, being frequently baffled by the miracles of Christ and his apostles, and by the light and power of the gospel among the Jews, should, in great vexation, retire to the Gentile world, hoping to meet with less disturbance among them; but finding himself quickly pursued thither by the still more remarkable influences and success of the gospel, and more abundantly harassed and defeated, he should return to the Jews; and finding most of them destitute of grace, notwithstanding all their pretences to purity and religion, and more ready to resign up themselves to him than before, he would seduce them more powerfully than ever; and by filling them with more obstinate hardness of heart, render their wickedness and ruin altogether remediless.

Ver. 32. It shall not be forgiven him, &c. 'Neither in this world,' by the sentence of any faithful church, Jn. 20, 23; Co. 2, 10; nor in 'the world to come,' by the corresponding sentence of the final Judgment, Mat. 6, 14; Lu. 6, 37; 1 Jn. 1, 9. C.

Ver. 36. Idle—'unfruitful' of instruction, as in 1 Pe. 1, 8. C.

Ver. 40. Jesus was interred late on Friday, lay in the grave

WALL OF THE SYNAGOGUE AT CAPERNAUM.—SCENE OF THE MIRACLE OF THE HEALING OF THE HAND. [MATTHEW, xii:9-10.]—The site of the ancient city here photographed is covered with a rank growth of bushes and weeds. But lying half covered by the rank vegetation are pillars wrought out of the indigenous limestone, and decorated with beautiful Corinthian capitals, heavy architraves, elaborate

friezes and pedestals. In the picture is presented a view of a part of the ancient synagogue. It was in Capernaum that Christ performed more of His miracles than in any other city, and in this place it is supposed He performed the miracle of healing the man with the withered hand referred to in Matthew, xii:9-10. Here, also, Christ is supposed to have appeared to the disciples after He arose from the dead.



word that men shall speak, they shall give account thereof in the day of judgment:

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then^a certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An^a evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For^a as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

41 The^a men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a^a greater than Jonas is here.

42 The^a queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a^a greater than Solomon is here.

43 When^a the unclean spirit is gone out of a man, he^a walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it^a empty, swept, and garnished.

45 Then^a goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, ^abehold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that

A.M. cir. 4095.
A.D. cir. 31.

A.M. cir. 4095.
A.D. cir. 31.

¶ Ps. 12.3.

¶ The word uttered

by the mouth is the

embodiment of the

thought of the heart;

consequently, the

state of the heart—

whether pure or im-

pure, may be known

by the conversation.

Considered in this

light by our words

shall be justified or

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¶ Ch. 16. 12, 13. Lu. 11.

15. 29-32. ¶ Co. 1. 22.

Mar. 9. 14, 15.

¶ Ch. 16. 12, 13. Lu. 11.

15. 29-32. ¶ Co. 1. 22.

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¶ Ch. 16. 12, 13. Lu. 11.

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15. 29-32. ¶ Co. 1. 22.

But how is this possi-

ble? Hewas merely

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THE SEA OF GALILEE. [MATTHEW, xiii, 2.]—The Sea of Galilee is about six miles wide and about fifteen miles long. There are only a few little boats found upon its waters. When, at the time of our Savior, however, there were upon it a great many. When the forces of Titus the Roman general, besieged the City of Tiberias, large numbers of the people flocked into the boats; and at this time an

engagement took place, in which as many people perished in the sea as on the land. According to Josephus, six thousand five hundred thus perished. There are a great many fish in this sea, but they are caught from the shore alone. The above picture was photographed from a point on the shore where the walls of Tiberias stand. On the shore of this sea was a favorite place with our Savior for teaching the people.

12 For^d whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Thereforeⁿ speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, °By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.³

16 But^p blessed *are* your eyes, for they see:
and your ears, for they hear.

17 For verily I say unto you, ^aThat many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ Hear ye ^rtherefore the parable of the sower.

19 When any one heareth ^athe word of the kingdom, and ^tunderstandeth *it* not, then cometh the^a wicked *one*, and catcheth away that which was ^ssown in his heart. ^zThis is he which received seed by the way-side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon ^vwith joy receiveth it:

21 Yet hath he not ²root in himself, but
dureth for a while; ^afor when tribulation or
persecution ariseth because of the word, by and
by he is offended.

22 He^b also that received seed among the

sake of religion; they apostatize from it. The *thorny ground* denotes them who hear the gospel with remarkable attention; and are so affected by it that, for a considerable time, they appear to make progress in the knowledge, profession, and practice of religion; but at last their cares about worldly things, and expectations and desires of happiness in them, and their eager pursuits after riches and pleasures, so entangle, deceive, and overcast them, that they never attain to any true holiness or blessed life. These hearers who profess the truths of the gospel into their hearts, renewed by the Spirit of God, and, through the daily influences of his grace, improve them to their spiritual fruitfulness in holy dispositions, thoughts, words, and actions, in different degrees.

24-39. 36-43. *The sowing of the good seed* represents Christ as planting his grace in the hearts of men by the ministry of the gospel, to render them true members of the church, and to bring forth fruits of righteousness to their open profession of their faith, and by their holy practice. The *tares* denote hypocritical professors or ministers; these Satan, especially in a time of prosperity, and when ministers and people are unwatchful, secretly raises up in the church, and causes gradually to discover themselves. It is a grief to the faithful servants and people of Christ to see the gospel so perverted and abused by any of its preachers or promoters, to the great stumbling-block and yet, till the harvest of the last judgment, such can never be wholly separated from the goodly and faithful.

31, 32. The marvellous growth of religion in the heart of the poor man, the lowly soul; yet gradatim, step by step, and even the refreshment affecting the heart of the poor man, the lowly soul, secretly wrought upon him, and gradually brought him to captivity, to the treasure-house of the rich, the oracles of the Saviour, the Word, the discovery renders to enjoyment, the poverty represents preached to the saints and sinners in which he makes an

A.M. cir. 4035.
A.D. cir. 31.

<p><i>1</i> ch.25.29 Mar.4.25. <i>2</i> n.18.19.26 Ju.15.2 <i>3</i> n.2 Th.2.10.11.5.42. <i>4</i> p.20 De.29.2-4. <i>5</i> n.5.6.9.10.44.48. Je. <i>6</i> 21 Mar.4.12.13. Lu. <i>7</i> 10 Ju.12.40 Ac.28. <i>8</i> 6.27 Ro.11.8 De.29. <i>9</i> 2 Co.3.14.15.3.4.2. <i>10</i> 1 Co.2.14 Ec.2.12.</p>	<p>ment makes them disgraceful, they are often closely connected by worldly relations—their ten- poral interests are so blended, that the rash and sudden de- struction of the un- godly would serious- ly injure true Chris-</p>
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2p. 48. He. 5. 11.
 3 To all who were
 disposed to hear at-
 tentively Christ's
 words, to reflect and
 ponder thoughtfully
 upon his lessons, the
 feeble world, he
 tians.—P.
 c Mar. 10. 23. Pr. 11.
 28. Lu. 18. 24. 1 Ti. 6. 9.
 10, 17. 2 Ti. 2. 4, 10.
 d ver. 8. Ps. 1. 2, 3; 92.
 13. 14. Jn. 15. 4. 5. Ga. 5.
 22, 23. Col. 1. 6—11; 2. 2.
 Phil. 2. 12—13. Rom. 8.

Phil. 1:11, 12, 2 P. 1:3-9.

4 Good ground shall be prepared for them, where the plough or the spade, and the husbandman have done their part. Even so, 'it is God that worketh in us both to will and to do of his own good pleasure.'—C.

Christ's parables
were worse than use-
less.—P.
2 ch. 16. 17. Lu. 10. 23.
with ch. 5. 3-11. Lu. 3.
10. Jn. 1. 14; 20. 29. 2 Co.
6.
2 ch. 16. 17. Hagg.

7. *l* Ac. 20. 29. Lu. 21. 34.
j ver. 36. 1 Pe. 5. 8.
k ver. 39. Phi. 3. 18, 19.
Ac. 8. 13.
l 1 Co. 12. 28. Ep. 4. 11.
n Lu. 9. 54. with 1 Th.
5. 14. He. 1. 14.

¹ Ch. 4. 1-2; 16. 7.
0. 4. 3. 4. 2 Pe. 2. 4. Is.
3. 1; 52. 7.
² Co. 2. 16; 3. 14, 15. 1
0. 2. 14. Is. 42. 19, 20.
³ Jn. 2. 13, 14; 3. 12.
0. 1. 6; 2. 1. 1 Pe. 5. 8
0. 2. 11. Is. 53. 1.

2 Ro. 10.8.2 Th. 2.10.
x ver. 4.5.
y ls. 58.7. Mar. 4.16.
7; 6. 20. Jn. 5.35. Eze.
3.31.32. Ga. 4.15.
z ver. 6. Col. 2.7. Ep.
17. Jn. 15.2-5. 2 Co. 5.
13. 18. 19. 1 Co. 1.26.27.
Job 8.7. Ps. 80-8.11.
Eze. 47. 1.12. Da. 2.44.
Is. 2.2-4. Mi. 4.1-3. Zec.
8.20-23. Pr. 4.18. Job
17.9.2 Pc. 3.18.
*The ordinary mus-

7. Ga. 15, 15; 16. Lu. 13, 27. Job 27. 2. Ti. 4, 10, 1. 15. Ga. 7; 6, 12. ch. 11. 6. Ca. 1. 6. Ho. 6, 4. 6 ver. 7; ch. 19, 23. Lu. 4, 16-24; 21, 34. Pr. 23, 5. Ti. 6, 9, 10, 17.

* The wheat and
ares when growing
near a close resem-
blance to each other.
Ordinary labourers
could not distinguish

hem. When ripe they may be easily distinguished; but they are so closely joined in the soil that the removal of the one might, and often would, seriously in-

an altitude as any other tree in the country of which it is a native. The little seed represents our Lord and his apostles—the umbrageous tree, the present attainments

and hypotheses cannot be distinguished by human eye. Even when a fuller develop-

thorns, is he that beareth the word; and the care of this world, and the °deceitfulness of riches choke the word, and he becometh unfruitful.

23 But^d he that received seed into the good ground,⁴ is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty.

24 ¶ Another^e parable put he forth unto them, saying, ^gThe kingdom of heaven is likened unto a man which sowed ^hgood seed in his field:

25 But while men ¹slept, his ²enemy came and sowed ³tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the 'servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it fares?

28 He said unto them, An enemy hath done this. The servants said unto him, ⁿWilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both ^ogrow together until the harvest: and in the ^ptime of harvest I will say to the

reapers, Gather ye together first the tares, and bind them in bundles ^ato burn them; but gather the ^rwheat into my barn.⁵

31 ¶ Another parable put he forth unto them, saying, ^aThe kingdom of heaven is like to a grain of mustard-seed,⁶ which a man took, and sowed in his field:

32 Which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and ^{it} becometh a tree, so that the birds

is Christ's
ce in the
beginnings,
heart, and
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en leave.

judgment. 52. The **HOUSEHOLDER** represents preachers
treasuring up divine truths in their minds and hearts,
that, out of the Old and New Testaments, and out of
their new and old instructions, observations, and experi-
ences, they may seasonably and profitably bring forth
doctrines suited to all persons and cases.

Verily, *The parables of our Lord* are short descriptions of natural objects or events, the several parts of which are employed to illustrate some corresponding spiritual truth. With one single exception—that of the rich man and Lazarus—all are confined within the limits of this world. Our Lord commenced his preaching by plain exposition of the Word, and unsparring correction and reproof of the Pharisaic perversions of Scripture. This gave offence; wherefore his hearers who "knew what was in man," changes his mode of address, by which prejudice was less excited, attention secured, and truth insinuated by the aid of cuniosity. C.

Ver. 11. *Mysteries* are not truths beyond the reach of the understanding, but something hidden or withheld and therefore unknown in whole or in part. Here, and elsewhere, 'a mystery' denotes something disclosed to certain persons prepared to comprehend and receive it, but withheld from the multitude, whose prejudices would have been excited by a plainer exposition, and would consequently have been driven from the means of instruction. C.

[illegible]

The grain of mustard-seed represents Christ's church in the world, and his grace in their hearts, which is small and obscure in their beginnings, yet continually increasing, till they fill the heart, and bear forth fruit; so that both Jews and Gentiles find rest, and rest in them. **33.** *The hidden leaven* is a true measure of meal, represents Christ's grace implanted in the hearts of men, and his working such divine efficacy as sanctifies the heart, and purifies the conscience, till it is fully spreading themselves through all nations, and bringing them to the obedience of faith. **44.** *The hid in the field, &c.*, represents Christ and the seedings of the gospel as lying hid in the heart of carnal men; but when manifested by the Spirit, eagerly apprehended, and joyfully received, the heart, and an interest in them esteemed dear, so that a man is ready to part with all things to possess them. **45.** *The pearl of great price* denotes the kingdom of glory, which is the most precious and inestimable blessings, which, being once obtained, are earnest seekers after true happiness, and are willing to part with all the riches and advantages of this world rather than not obtain a portion of them. **46-50.** *The NET cast into the sea*, &c., denotes the gospel as laboriously and faithfully, and with much confusion, seeking, and unquiet work, to bring the hypocrites into a visible church state, and to show that they shall remain connected till the angels separate them from them in the last day.

of the air come and lodge in the branches thereof.

33 ¶ Another^a parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three^b measures^c of meal, till the whole was leavened.

34 All^d these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them;

35 That it might be fulfilled which was spoken by the prophet, saying, "I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

36 ¶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, "Declare^e unto us the parable of the tares of the field."

37 He answered and said unto them, "He that soweth the good seed is the Son of man:"

38 The^f field is the world: ¹the good seed are the children of the kingdom; ²but^g the tares are the children of the wicked one;

39 The^h enemy that sowed them is the devil: theⁱ harvest is the end of the world; and the reapers are the angels.

40 As^j therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The^k Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend,² and^l them which do iniquity;

42 And^m shall cast them into a furnace of fire:³ there shall be wailing and gnashing of teeth.

43 Thenⁿ shall the righteous shine forth as the sun in the kingdom of their Father. "Who hath ears to hear, let him hear."

44 ¶ Again,^o the kingdom of heaven is like unto treasure hid in a field,⁴ the which when a man hath found, he hideth, and for joy thereof

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goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again,^o the kingdom of heaven is like unto a merchant-man, seeking goodly pearls;

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again,^o the kingdom of heaven is like unto a net,⁵ that was cast into the sea, and gathered of every kind:

48 Which,⁶ when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just;

50 And shall cast them into the furnace of fire:⁶ there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, "Have ye understood these things? They say unto him, Yea, Lord."

52 Then said he unto them, "Therefore every scribe *which* is instructed unto the kingdom of heaven, is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old."

53 ¶ And it came to pass, that when Jesus had finished these parables, he departed thence.

54 And⁷ when he was come into his own country,⁸ he taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is⁹ not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were "offended in him. But Jesus said unto them, "A prophet is not without

rejection in his country, and in some experience of gospel truth, die in their sins.

Let me therefore take heed how I have received and heard; and think, as a member of the church, what I am.

If grace be really planted in my heart, it will continue and grow notwithstanding all opposition. And if Jesus Christ be my roof, my righteousness, my riches, my ornament, great, inexpressibly great, shall be my overruling happiness and honour! While millions are connected together for their additional misery, and are tormented in hell, I, with the ransomed of the Lord, shall triumph in the praises of his sovereign grace!—But, alas! how many, by their unbelieving prejudices against the Redeemer, obstruct their own salvation! And none are more ready to do so than they who have long, without effect, enjoyed distinguished means of grace.

CHAPTER XIV. Ver. 1. How Herod did not sooner hear of the 'fame of Jesus' will not seem strange to those who consider his principles, as a Sadducee, which would lead him to despise religious men, and his constant engagements as an intriguing and ambitious politician, or as a general, either preparing for or actually at war, in which his army was totally overthrown. By the Roman emperor Caligula he was finally deprived of his government—first banished to Lyons, and then to Spain, where he died.

Ver. 22. *Constrained*. This translation has led some to conclude the disciples were unwilling to go, ambitiously hoping to see Jesus made a king; or, what is more natural, affectionately

common in light soils throughout Europe, and possesses the same deleterious properties ascribed to it by Forskal. C.

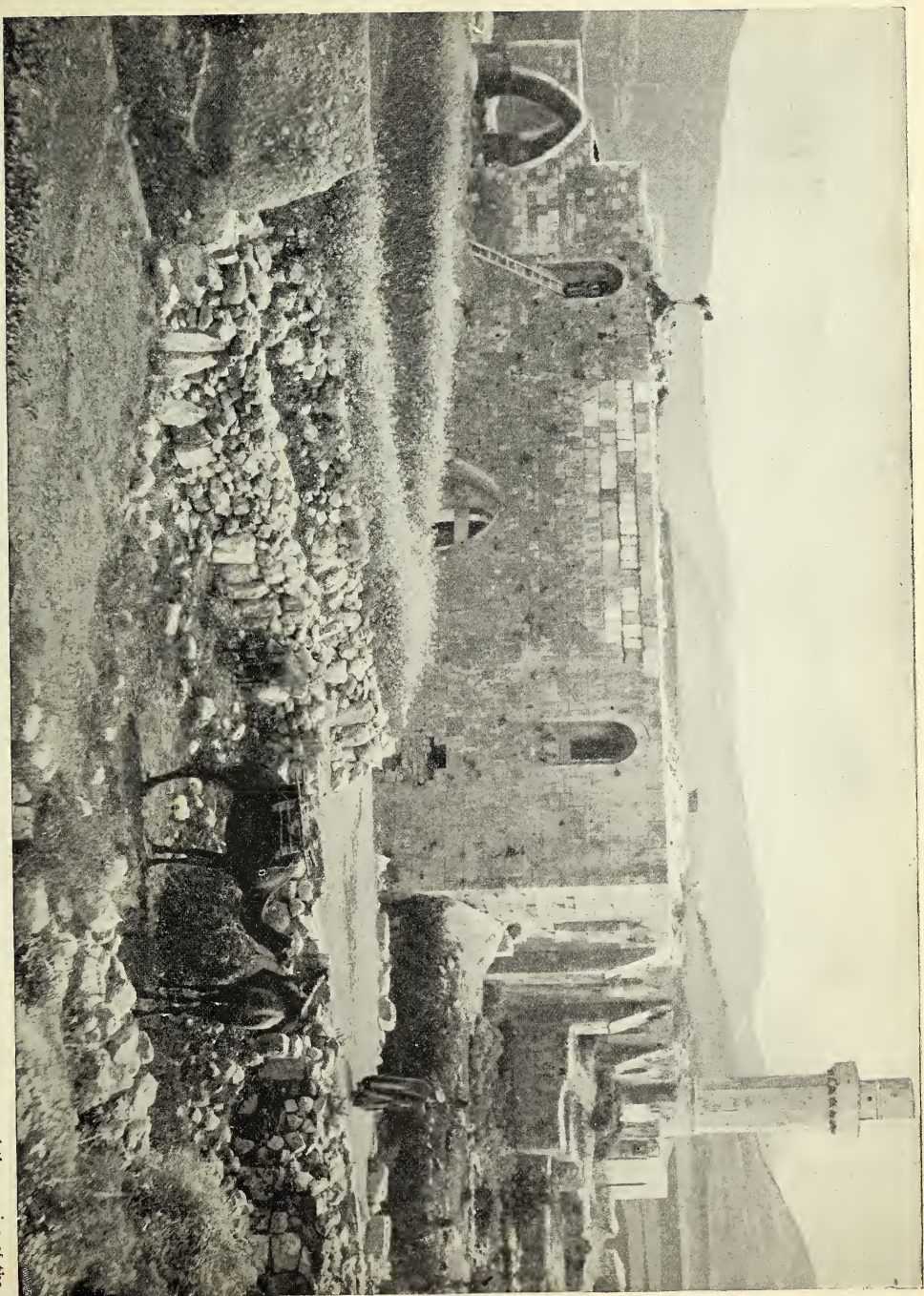
Ver. 39. *The enemy*, i. e., *the devil*. To deny the individuality of the devil, and to represent him, not as a *spirit*, but as a mere abstract principle of evil, is not uncommon. But the contrast here between the devil and the angels must either reduce the angels to "abstract principles," or declare the devil to be an actual evil spirit. But as the personal character of angels is, to all but Sadducees, beyond dispute, so must the personal character of the devil be equally evident to all, except those, his servants, who question his existence, that they may best, because most covertly, promote his power. C.

Ver. 46. *The pearl* is a round substance found in a species of oyster, and is supposed by some naturalists to be always the product of disease. It is also found in a species of fresh-water mussel. The pearls commonly seen in Europe are of a peculiar white; but the pearls most highly valued, in the East are said to be of a reddish tinge. As a specimen of their 'great price' about the time of our Lord, it is recorded that Cleopatra of Egypt dissolved in vinegar and swallowed a pearl at supper valued at £50,000. C.

Ver. 55, 56. The words "brethren and sisters" do not, in Hebrew usage, necessarily imply that the persons so called were the children of Joseph and Mary; but the silence of the speakers about any other relation naturally leads to the conclusion that they were literally our Lord's brethren and sisters. Jerome and others, however, think they were merely his *cousins*, the children of his mother's sister, the wife of Cleophas. It matters not. Be it as it may, Rome gains no advantage. Mary, a creature, though "ALWAYS VIRTUOUS," may not be worshipped instead of the Creator. C.

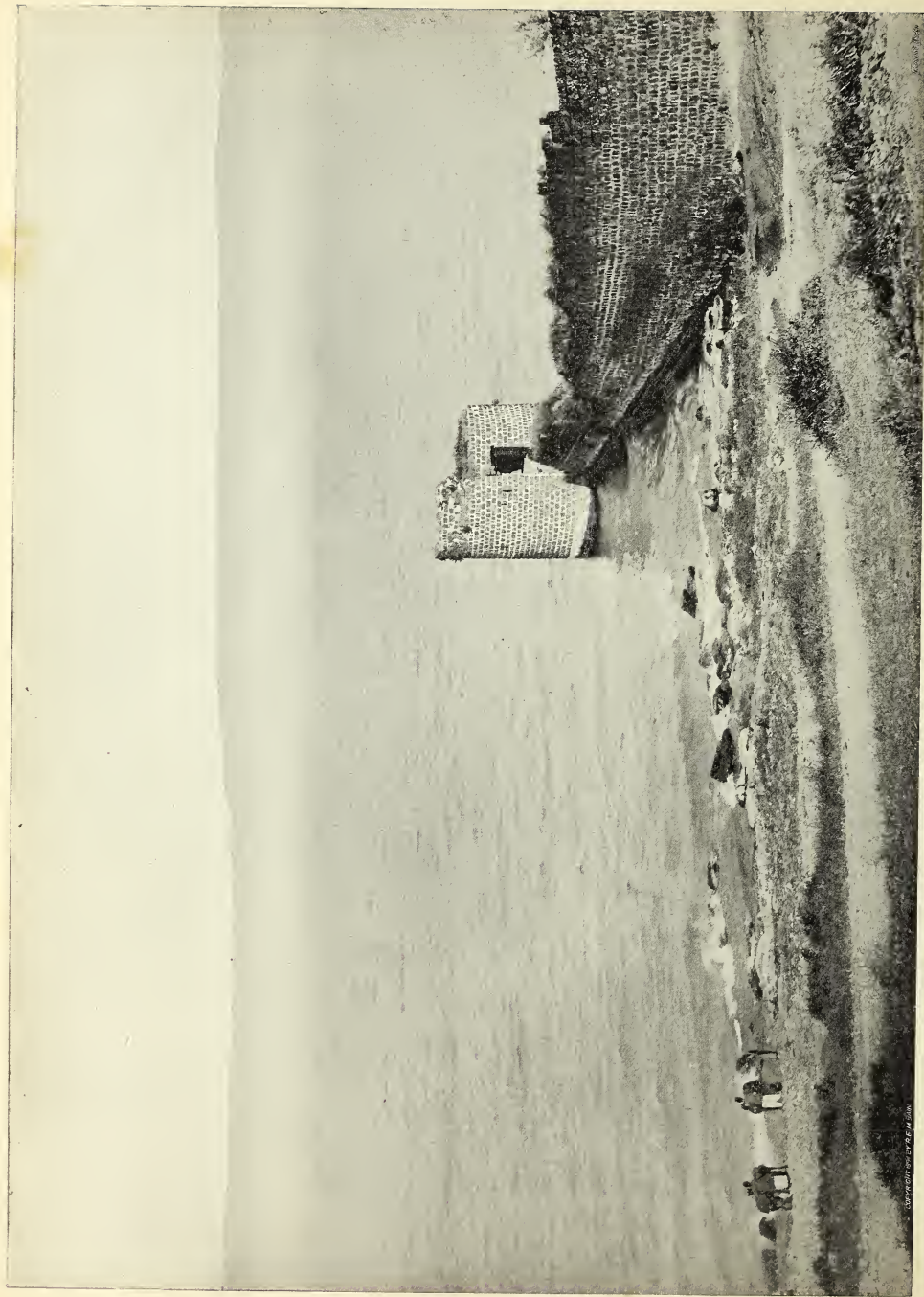
REFLECTIONS.—Astonishing was the care, the condescension, the labours of our Redeemer, to instruct

men in the important truths of the gospel. And inestimably valuable and useful is his gospel, especially in its New Testament dispensation. As *seed*, it produces saints and good works; as *leaven*, it happily impregnates and captivates our hearts; as a *treasure* and a *pearl*, its blessings enrich and deck us for time and eternity; and as a *net*, it draws us to him, his church, and his throne. It is open to all sorts of men, all sorts of sinful men. But, through the want of inward principles of grace, the temptations of Satan, and influence of the world, how diversified is its success! While God, in high sovereignty, withholds or exerts his almighty power, it is to some, through their obstinacy and perverseness, the occasion of blindness and the savour of death, and to others the mean of light and the savour of life. Nor can men expect true blessedness unless they really understand it. But, alas! many, by their careless hearing, tempt Satan to carry away gospel truths from their memories, understandings, or consciences. And many, though better than others, resist the one thing needful. Never in this world will Satan and indwelling lusts suffer either hearts or churches to be perfectly pure. And never are either more ready to be fearfully infected than in a time of sloth, unwatchfulness, and outward prosperity. But dreadful is their destruction who, after a profession



CHURCH OF ST. JOHN SAMARIA—WHERE JOHN THE BAPTIST WAS BEHEADED.
 [PILGRIMS, 1921.] Samaria is the capital built by Omri, the King of Israel, which was destroyed by the Assyrians, both being pillaged by John Hyrcanus. It was restored by the Romans, but nothing remains of the ancient city now. There are many pillars and columns forming a colonnade around the brow of the hill upon which the ancient city

was built, but these date from the time of Herod, and are a part of the remains of the temple he built in honor of Augustus. The Church of St. John, it is claimed, was built over the place where John the Baptist was beheaded. So long time, it is contended, John was a prisoner here. The weight of historic opinion sustains the claim that this is the identical place where he was beheaded.



THE SEA OF GALILEE FROM THE WALL OF TIBERIAS. [MATTHEW, XV, 28.]—The Sea of Galilee has a charm for people above any body of water on earth. It is well known that nearly all the wonderful works of our Savior were performed in sight of this sea. Wherever he journeyed into the surrounding country the Sea of Galilee was the place to which he returned. He was upon every side of it, and doubtless looked

into its blue depths from the top of every hill that stands above and around it. So much do people love the waters of this sea that they gather the shells and the pebbles from its shores to distribute as souvenirs all over the world. The waters are perfectly clear and always in motion. Storms sudden and terrific arise, falling rather from the surrounding mountains, but they are soon over.

his hand, and caught him, and said unto him, O thou of little faith, wherefore dost thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then^a they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.^b

34 ¶ And when they were gone over, they came unto the land of ^cGennesaret.^d

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased:

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAPTER XV.

1 Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions: 10 teacheth how that which goeth into the mouth doth not defile a man. 21 He healeth the daughter of a woman of Canaan, 30 and other great multitudes: 32 and with seven loaves and a few little fishes feedeth four thousand men, beside women and children.

THEN came^a to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why^b do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever^c shall say to his father or his mother, It is a gift,^d by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, he shall be free.^e Thus have ye made the commandment of God of none effect by your tradition.^f

7 Ye hypocrites! well did Esaias prophesy of you, saying,

8 This^g people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me.

9 But^h in vain they do worship me, teaching for doctrines, the commandments of men.ⁱ

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not^j that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto

A.M. Chr. 4036.
A.D. Chr. 36.

¶ ch. 6. 30; 8. 26. In 1.
6. 17, 27, with Re. 4. 19.

20. ¶ ch. 107, 29, 30. ch. 8.
26, 27.

¶ ch. 27, 16, 14, 16;
27, 28, 29, 30, 31, 32.
Da. 3. 25. Lu. 4. 41. In 1.
490, 611, 27. Ac. 2. 37.
Ro. 4. 4.

¶ Campbell thinks the Greek should be translated 'I am, and not the Son of God.' But a reference to Mat. 27. 43. Lu. 1. 35. Ro. 1. 4, will prove the correctness of the Authorized Version. See *Middleton on the Greek Article*—C.

¶ Mar. 6. 53, 36.

¶ A city on the west of Jordan.

¶ The land of Gennesaret was a little plain of extraordinary fertility, between Magdala and Capernaum. It is about three miles long by two wide, and produces the fruits and flowers alike of temperate and tropical climes.—P.

¶ In ch. 4. 24, 25.
¶ ch. 20, 21. Nu. 15.
¶ Mar. 10. 10. Ac. 19. 12, 16, 37.

CHAP. XV.
¶ Mar. 7. 1-16.

¶ Mar. 2. 23, Ga. 1. 14. Col. 2. 18-23. Tit. 1.

¶ Ek. 20. 12, 21, 17. Ac. 18. 32, 33. De. 2. 16, 21, 17, 18. Pr. 20. 29, 23, 30, 17, Ep. 6. 2.

¶ Mar. 7. 11, 12. Le. xxvii. Pr. 1. 25. Ho. 8. 12. It is all dedicated to God. Pr. 20. 25.

¶ See note below. ¶ Pr. 1. 25.

The *causal*, or unwritten law, was counted by the Pharisees not only of equal authority with the law of Moses, but sufficient, occasionally, to supersede it; and the modern Jews have many traditions which they also call for above the Scriptures. Here, in doing they accord with the Church of Rome, which, contrary to Scripture authority and example, denies the communion with the laity; and on the authority of a superstitious tradition, worships Mary, saints, angels, relics, pictures, and images; and, in the name of the second commandment, the confirming command of our Lord, Mat. 4. 20.—C.

¶ ch. 23. 15, 23, 25, 27, 28. Tit. 1. 6, 12, 13, 15. 3. Mar. 7. 6.

¶ Is. 1. 13, 15. Tit. 1. 14. Tit. 1. 6, 12, 13, 15.

¶ Hypocrisy and formalism were the sins which our Lord most emphatically exposed and denounced. They were still, in the visible church the most common, and the most delusive. One had only to look round him and reflect, in order to be convinced how much of hypocrisy and formality, and how little of the real religion, there is in the world.—P.

¶ Mat. 7. 14. Pr. 2. 1-6. 4. 7, 16, 35-37.

¶ Mar. 7. 14, 15. Ro. 14. 14, 15. Tit. 1. 14. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

¶ Most recent commentators interpret *δωρεν*, not as 'a gift,' or thing dedicated to the service of God,

A.M. Chr. 4036.
A.D. Chr. 36.

but as denoting a thing, which the owner had vowed not to use or give to a particular person—so that even were the father of the vower to ask it, he was, by his vow, prohibited from giving it. The ancient fathers, and also some moderns, understood by it, however, a thing which the vower had formerly dedicated to God, or which he dedicated at the moment the request was made—whereby he was exonerated, nay prevented, from granting it for relief, and enabled afterwards to compound with the priest for a writing per conige on its value. And so the most natural interpretation.—C.

¶ ch. 9. 34, 32, 24, 11. 6. ¶ ch. 9. 34, 32, 24, 11. 6.

¶ Every plant—rather, 'plantation'—referring to the seed and powerful party which the Pharisees had formed, with a view of securing the permanent and supreme power.—C.

¶ Ho. 4. 14, 17. Lu. 6. 35, ch. 23. 16, 18, 16, 35.

¶ Ho. 4. 14, 17. Lu. 6. 35, ch. 23. 16, 18, 16, 35.

¶ Let them alone. Rather, 'resistance put off.—C.

¶ Mar. 7. 17, ch. 13. 36. Ac. 3. 30, 31. Pr. 2. 1-4.

¶ Mar. 7. 18, ch. 13. 36. He. 1. 12. De. 29. 29, 15, 28, 30.

¶ Lu. 5. 45, 1. Co. 6. 13. Col. 2. 2, 27.

¶ Lu. 5. 45, 1. Co. 6. 13. Col. 2. 2, 27.

¶ ch. 6. 5, 8, 21. Pr. 6. 1. Ec. 10. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

¶ Evil thoughts. Rather, 'wicked designs, or in every plan the heart holds dialogue with itself.—C.

¶ Mar. 7. 24-30. The confines of the Jews' territory, ver. 24, ch. 10. 6. Mar. 15. 1. Not the sea-coasts, but the sea.—C.

¶ Ge. 49. 10. Is. 11. 10. ¶ The ancient and common name of the country of which Tyre and Sidon were chief cities. Mark calls her a *Greeker*, which may probably mean, that she was a heathen, and also a Syrophenician, i.e. a native of that part of Syria, which was called Phenicia. This is one of the most touching and instructive examples in Scripture of earnest, persevering, faithful, and therefore successful prayer. What an encouragement may we all derive from our Lord's last words to her, O woman, great is thy faith: be it unto thee even as thou wilt.—P.

¶ Lu. 18. 36, 39, 15, 11. ¶ Lu. 18. 36, 39, 15, 11.

¶ ch. 4. 24. Mar. 9. 18, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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him, Knowest thou that the Pharisees^k were offended, after they heard this saying?

13 But he answered and said, Every^l plant which my heavenly Father hath not planted, shall be rooted up.

14 Let^m them alone:ⁿ they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then^o answered Peter, and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But^p those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For^q out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the co

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed,⁴ and many others, and cast them down at Jesus' feet; and he healed them:

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days,⁵ and have nothing to eat:⁶ and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And⁷ they did all eat, and were filled; and they took up of the broken meat that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.⁸

CHAPTER XVI.

1 The Pharisees require a sign. 5 Jesus warneth his disciples of the leaven of the Pharisees and Sadducees. 13 The people's opinion of Christ, 15 and Peter's confession of him. 21 Jesus foretelleth his own death, 23 reproving Peter for dissuading him from it; 24 and admonisheth those that will follow him, to bear the cross.

THE Pharisees¹ also with the Sadducees came, and tempting, desired him that he would show them a sign from heaven.¹

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather*; for the sky is red.

3 And in the morning, *It will be foul weather* to-day; for the sky is red and lowering.² O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs³ of the times?⁴

4 A wicked and adulterous generation seek-

with or enjoyment of him. 24-26. My commission to exercise my personal ministry and perform my miracles was not designed for the immediate benefit of the Gentiles, but of God's covenant people the Jews, who are gone astray and in perishing circumstances; my special blessings belong to this peculiar people; and therefore it is not proper to grant such favours to the Gentiles, who are without the pale of the covenant, and deserve to be treated with neglect and disdain for their impurity and wickedness. 27. I am indeed vile, worthless, and undeserving; yet, as there are blessings enough for the Jews, and to spare for us Gentiles, let me have this one so necessary mercy.

REFLECTIONS.—The contentions of God's laws are ordinarily mad with zeal for the traditions and ceremonies of men.—A certain mark of detestable hypocrisy! All human inventions in religion invade the

authority and pollute the worship of God, and mislead the hearts and corrupt the practices of men. May God root them out of his church and out of our heart, that we ourselves may not, on their account, be excluded from his kingdom! How certainly sinners shall be damned, and false teachers push themselves and followers hastily into the depths of hell! Yea, none are farther from the light of God's truth than implicit votaries of profane ministers, and especially preachers who are puffed up with a conceit of their own wisdom. How dull, how slow of heart, to conceive the things of practical religion are even real saints! And, alas! what a sink, what a source of abominations, is the human heart! Dreadful and extensive is the defilement which it spreads abroad into the life! And infinitely important and necessary is the purification from it, by the Word, the Spirit, and the blood of Christ!

eth after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.⁵ And he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, It is because we have taken no bread.

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How¹ is it that ye do not understand, that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesarea Philippi,⁶ he asked his disciples, saying, Whom do men say that I, the Son of man, am?

14 And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

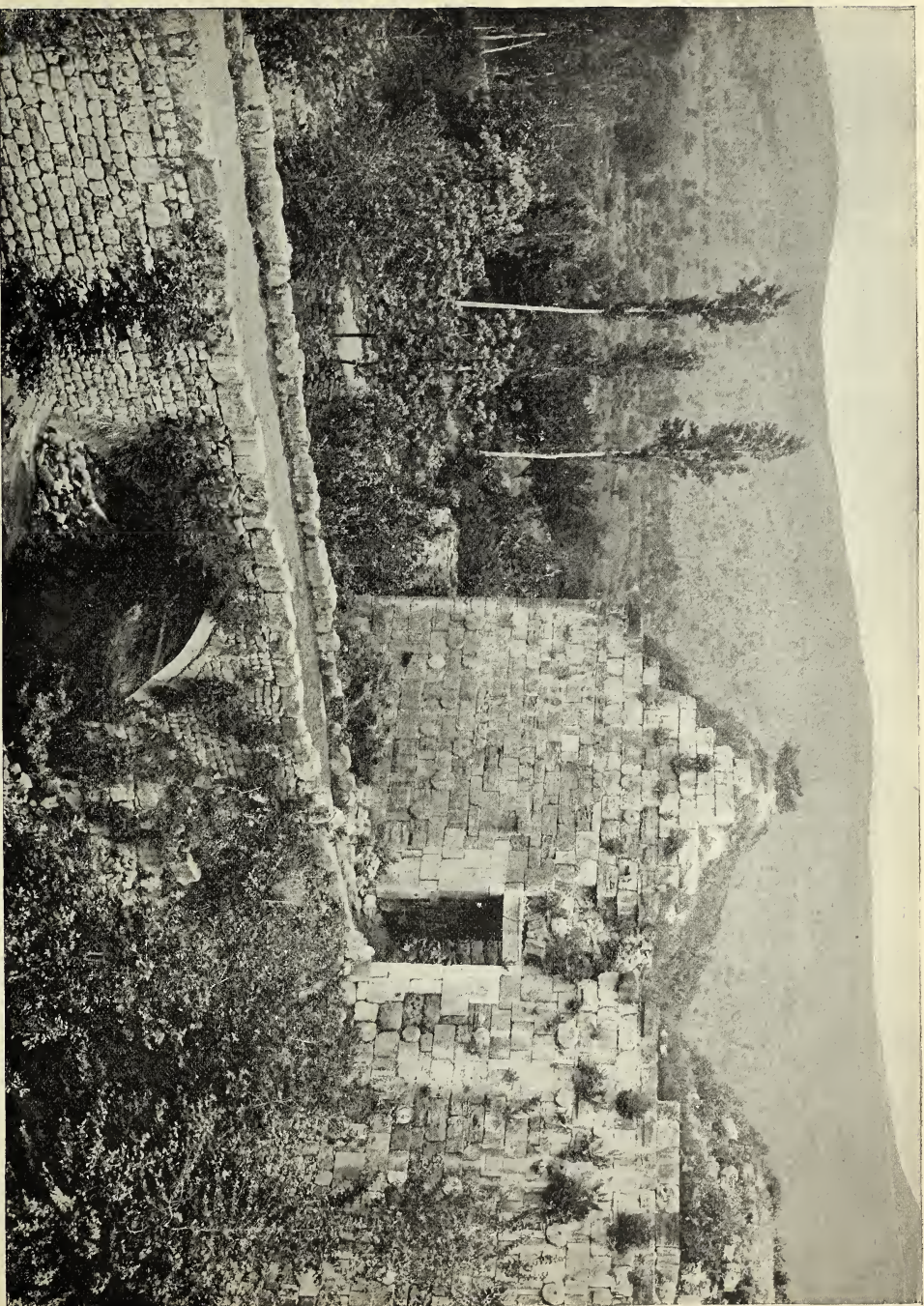
17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter; and upon this rock⁷ I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and

Kind and honourable are those parents who bring their children to Jesus, and will not be denied his blessings. Graciously he travels to meet distressed sinners; and yet he often tries those most for whom he has the strongest affection, and for whom he intends the most speedy deliverances and most distinguished honours. Strong is the power of faith when he animates and strengthens it under trials. It breaks through every discouragement, and lays hold on the most indirect hints of mercy. And great is the honour it gains in thus honouring Christ. His repeated apparent disregards do but usher in the most advantageous fulfilment of all its requests. And since this world is so full of miseries and wants, let us bring all to Christ, that, to his own glory, he may heal the former and supply the latter.

CHAPTER XVI. Ver. 3. What amazing blind-



ENRANCE TO CAESAREA PHILIPPI. [МАВРІНУ. XVI: 13.]—Caesarea Philippi has a population now, perhaps, of a thousand people. These are mostly Turks and Arabs, but there are a few Greeks and Druses. This city is upon the declivity of Mount Hermon. The region here is very fruitful, as well as the plain which lies before it. There is a dense growth of trees. The whole district which is so fertile extends for about

two miles west of the town, and is thickly dotted with ruins, stone walls, pillars, capitals and pedestals—these all, perhaps, coming down from the time of the Romans. On the northeastern side of the present village there is one of the streams which goes to make the River Jordan. In the picture we see a part of this stream passing under the stone bridge we cross in going into Caesarea Philippi.

whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 Then^a charged he his disciples, that they should tell no man^b that he was Jesus the Christ.

21 ¶ From that time forth began Jesus^c to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke^d him, saying, Be it far from thee,^e Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, 'Get thee behind me, Satan;^f thou art an offence^g unto me; for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then^h said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

25 Forⁱ whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For^j what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For^k the Son of man shall come^l in the glory of his Father, with his angels,^m and then

ness and obstinacy hinders your discerning, from the ancient prophecies fulfilled in me, and from my numerous miracles, that the Messiah is now come to set up his kingdom among you, and that your ruin is hastening apace for rejecting him! 18, 19. Upon this my person, and the truth which you have confessed concerning it, will I establish my gospel church, in all its ordinances, and believing members, as upon a sure, immovable, and everlasting foundation; and neither the policy nor force of devils or men, nor the power of death, can remove them from it, nor root my interest out of the world. And I will authorize you and your fellow-disciples, and other faithful ministers, in my name, to declare what practices are lawful and what not; and so to charge men with, or acquit them from, guilt in your preaching; and to inflict censures on the scandalous, and absolve the penitent. And whatever is done agreeably to my laws shall be ratified in heaven and confirmed in the last judgment. 20. He prohibited them from declaring that he was the Messiah, lest his enemies should be too early provoked to destroy him; lest his carnal admirers should tumultuously attempt to make him a king; and lest the Jews should beforehand be prejudiced against the testimony of the disciples. 23. In this, actuated by Satan, and serving his interest, you act the part of an adversary to me, from a regard to carnal honour, ease, or pleasure, attempting to rob me and my Father of our intended honour in the salvation of sinners. 24-26. And as I must be perfected by sufferings, every one that heartily resolves to be my disciple must deny his own carnal interests, wisdom, and will, and with faith and patience, and resignation to God's will, readily submit to whatever losses and persecution he may meet with in following my example and obeying my commands; for he that attempts to preserve his temporal enjoyments or life by sinful compliances and apostasy, shall thereby plunge himself into endless destruction; and he that, on account of his faith in or obedience to me, readily parts with his temporal life, shall obtain everlasting life in heaven as his gracious reward; for what could all the riches, honours, and pleasures which this world affords avail a man if, through his inordinate affection to them, he should lose the welfare, peace, and happiness of his immortal soul? or by what could he redeem his soul from the damnation of hell? 27, 28.

For I, who am now attended with all the mean circumstances and sinless infirmities of human nature, will, in the last day, gloriously appear, and adjudge men to eternal life or death, according as their works shall manifest them righteous or wicked; as an earnest of which some of you present shall, before you die, see me appear gloriously transfigured, and powerfully erecting my gospel church in the abolition of ceremonial ordinances, and in the purging of the city, temple, and nation of the Jews, for their obstinacy and unbelief.

Ver. 4. *No sign*. That is, such as they demanded; and which, after attributing his heavenly miracles to diabolical agency, they would, with equal infidel effrontery, have certainly rejected.—*Note*, Rational evidence every man has a right to demand; but he who rejects one rational evidence has no right to require more. C.

Ver. 18. *Gates of hell*. That councils were often held, and laws administered, in the gates of cities, is unquestionable. The phrase 'gates of hell' has therefore been generally interpreted of the malice and plots of Satan and his agents against our Lord and his church. It seems, however, more natural to understand by it literally the gates of death—of the grave—which, though they should apparently conquer and inclose our Lord first, and afterwards all his members, would yet be utterly unable to prevail against his resurrection, and afterwards that of his mystical body the church, Ep. i. 22. C.

Ver. 19. *I will give unto thee the keys*. This was a personal promise to Peter, and not to the other apostles. He received *keys*, and not simply a *key*; because there were two gates to be opened—the Jewish and the Gentile. And the word of our Lord was literally fulfilled, when Peter applied the key to the Jewish gate, Ac. 2:14-17; and afterwards when he applied it to the Gentile gate, Ac. 10:1-18: 11: 1-18; which opening being once completed, Peter's personal commission to that work necessarily ceased; see Re. 3:7. The remaining part of the commission was common to Peter and the other apostles. See ch. 18, where the address is not to Peter alone, but to all the apostles. C.

Ver. 28. The difficulty in this verse will be greatly removed by considering that our Lord does not say 'they will see the Son of man come,' but 'coming in his kingdom;' that is, beginning to 'reward every man according to his works;' which work commenced at the siege and destruction of Jerusalem, his first signal act of visible retribution, when some of his disciples were still alive to witness. C.

REFLECTIONS.—Wicked men of every sort heartily unite against the Jesus, the preachers, and people. And men who condemn sufficient evidence of divine truth generally insist upon more. The wisest with respect to temporal concerns are often quite blind and stupid with respect to what is plain, but spiritual. And it is just that Christ should quickly abandon men who remain obstinate in their unbelief. It is very absurd for the children of God to indulge carnal fears about the

he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

CHAPTER XVII.

1 The transfiguration of Christ. 14 He healeth the lunatic, 22 foresheweth his own passion, 24 and payeth tribute.

AND after^a six days Jesus taketh^b Peter, James, and John his brother, and bringeth them up into an high mountain apart,^c

2 And^d he was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And^e behold, there appeared unto them Moses and Elias, talking with him.^f

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While^g he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased;^h hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

9 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

10 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

11 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

12 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

13 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

14 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

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17 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

18 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

19 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

20 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

21 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

22 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

23 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

24 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

25 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

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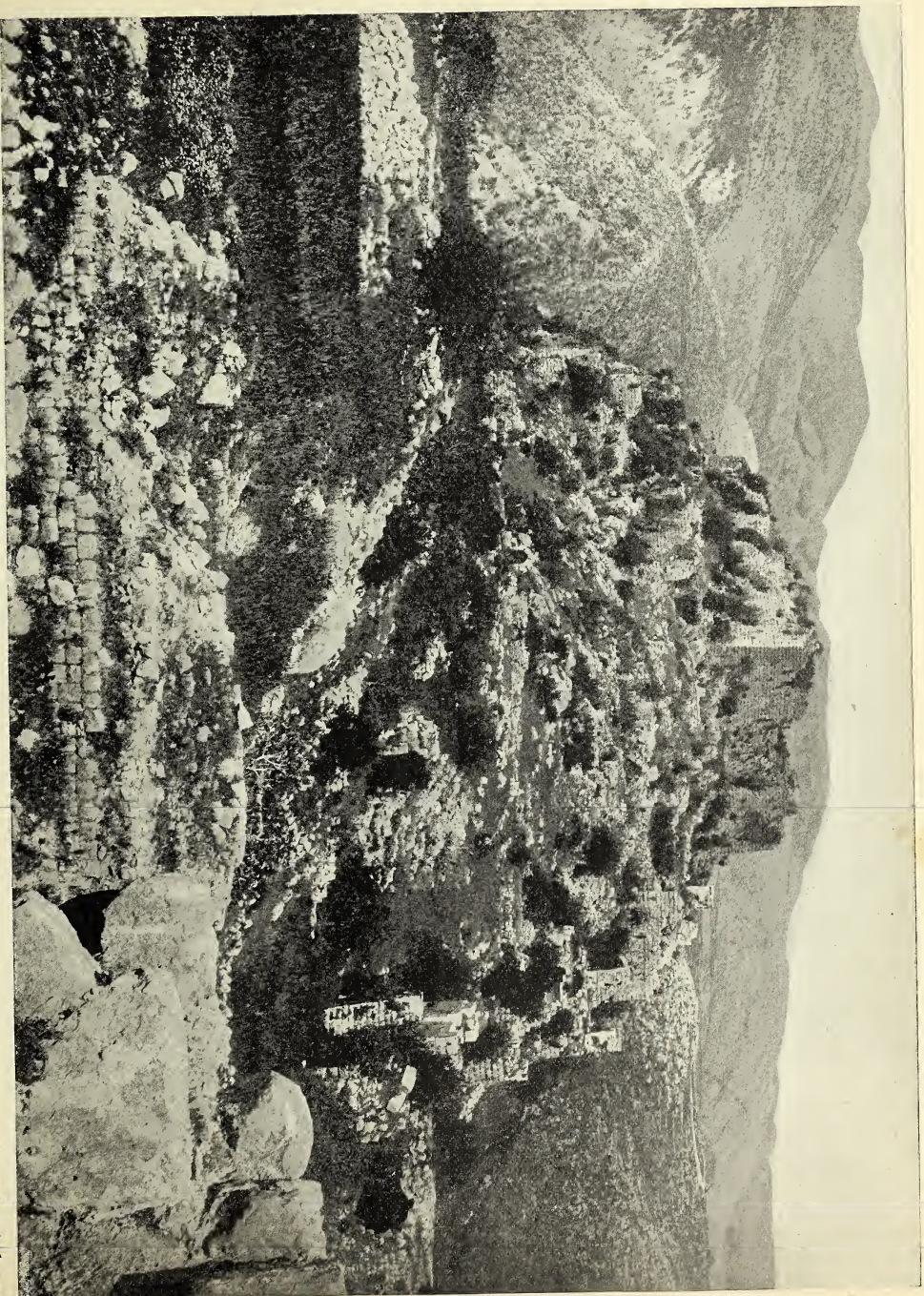
36 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

37 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

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39 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.

40 And he said, I will send thee to Jerusalem, to be crucified, and to be slain, and to be raised again the third day.



MOUNT HERMON—WHERE JESUS TOOK JAMES, PETER AND JOHN AND WAS TRANSFIGURED BEFORE THEM. [MATTH. xviii:1.]—Banias Castle is about two miles from Caesarea Philippi. We are looking toward the north in the photograph and the mountain we see is Hermon, where Jesus took James, Peter and John, and was transfigured before them. The castle seen has stood there from the days of the

Phoenicians. Its situation is remarkable. From its broken walls one may look away across the plains of Lake Tiberias to the hills of Galilee. The castle is nearly one thousand feet long by a few hundred feet wide, and the walls in some places are one hundred feet thick. This is in many respects the most remarkable castle in the world, and has been called the Gibraltar of Palestine. It is now totally abandoned.

8 And when they had lifted up their eyes, they saw no man,³ save Jesus only.

9 And as they came down from the mountain, Jesus⁴ charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.⁴

10 ¶ And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias⁵ truly shall first come, and restore⁵ all things.

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. ⁶Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And⁷ when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord,⁸ have mercy on my son; for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.

16 And ¶ I brought him to thy disciples,⁶ and they could not cure him.

17 Then Jesus answered and said, ⁹O faithless and perverse⁷ generation! how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And⁸ Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 Then⁹ came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, ¹⁰Because of your unbelief;⁸ for verily I say unto you, ¹¹If ye

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have faith as a grain of mustard-seed,⁹ ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and ¹²nothing shall be impossible¹⁰ unto you.

21 Howbeit, this kind goeth not out, but by ¹³prayer and fasting.

22 ¶ And¹¹ while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men;

23 And they shall kill him, and the third day he shall be raised again. And ¹⁴they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute² money came to Peter, and said, Doth not your Master pay tribute?³

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should ¹⁵offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money;⁴ that take, and give unto them, for me and thee.

CHAPTER XVIII.

¹ Christ warneth his disciples to be humble and harmless: ⁷ to avoid offences, and not to despise the little ones: ¹⁵ teacheth how we are to deal with our brethren, when they offend us: ²¹ and how oft to forgive them: ²³ which he setteth forth by a parable of a king, that took account of his servants, ³² and punished him who showed no mercy to his fellow.

AT¹⁶ the¹⁷ same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?¹

through Galilee; and then came to Capernaum, on the north of the Sea of Galilee. Had the mountain of transfiguration been in Galilee, would the evangelist have said 'they departed and passed through' ¹²? Would he not have said 'they departed and went to Capernaum'? Besides, it is said, they went up to a mountain apart; whereas Tabor was certainly at the period an inhabited town and fortress, and therefore peculiarly unfitted for retirement. C.

Ver. 3. This appearance gives evidence the most decided to the most comfortable doctrine of recognition of Christian friends in a future state. For if Moses and Elias, who had been utter strangers to them, were yet made known to the disciples, why should the identity of any dear child of God be lost in the multitude of the redeemed? C.

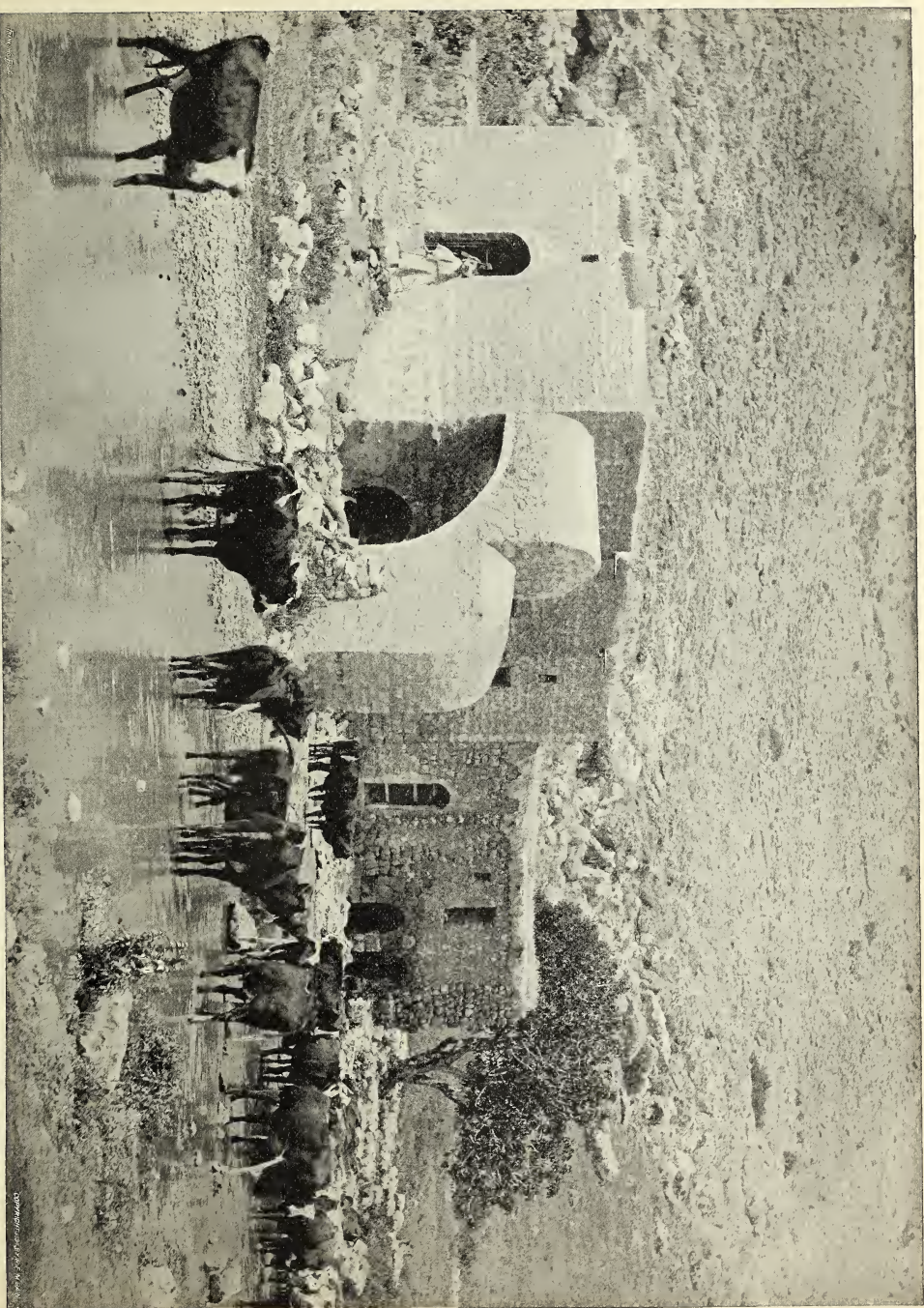
Ver. 15. He is lunatic. That the moon exercises a powerful influence upon some nervous disorders is unquestionable. This effect is generally attributed to her attraction, which is seen to be so powerful as to influence the tides. It is, however, rather more probable that her influence upon disease is merely that of her brilliancy during the night, which irritates the nervous system, produces sleeplessness, and thereby aggravates the symptoms. The symptoms mentioned, Lu. 9. 39, indicate a disease resembling epilepsy; but both there and in ver. 16 the disease is declared to be under the control of a malignant spirit. At this infidels and sceptics may scoff; but what pretensions have they to know anything of the invisible world? When they can cure the disease with a word of rebuke, they may question the Scripture account of its origin. C.

REFLECTIONS.—How mixed was the lot of our Redeemer in this world! How quickly lifted up and cast down again! Now he shines in glory; anon he is plunged into sufferings and death. Now devils and distempers flee before his infinite power and grace; anon he is discredited, or ill understood, by weak disciples, and despised by faithless and perverse Jews. Possessed of all the fulness of Godhead—of all the riches of heaven and earth—he humbly, but miraculously, borrows his tribute-money from a fish, to avoid giving offence. But his resurrection from the dead wiped away all his reproach, and rendered illustrious

his deepest debasement. If Moses and Elias have, in solemn manner, resigned to him all their powers and honours, let me hear him as my great, my only divine prophet! Let me rejoice in his dearness to God, and exalted dominion over men! Let me lift up my heart, and retire from the world, to hold fellowship with him, and prolong his visits to the utmost! Let no danger, no guilt, terrify my heart, while I enjoy the great Propitiation and Saviour! If the choicest saints forsake me, it is enough that Jesus remains to comfort me. Ravishing discoveries of him on earth are indeed but short-lived; and suffering is the certain fate of all his followers. I must return to depths of temptation, desertion, and trouble, in which my fellow-Christians have often laboriously struggled with stubborn devils and indwelling lusts. But if I, with my friends experience their uncommon cruelty, let me, with fervour and humility, supplicate Jesus for relief. And let want or weakness of faith, which may my duty and obstruct my mercies, be the grief, the burden, the detestation of my heart. And while through manifold tribulations I follow him to his kingdom and glory, let me carefully avoid whatever could prejudice others against him, his doctrines, or ways. It is better to waive my right and open my purse than dishonour my Redeemer.

CHAPTER XVIII. Ver. 1-6. His disciples having contended which of them should be reckoned to be the highest places of honour and trust in the temporal kingdom, which they imagined he would quickly set up, Jesus presented a little child before them, and told them that unless their minds were graciously weaned from such carnal ambition, and rendered truly humble, after the appearance of that child, they could neither

be members nor honoured officers in his gospel kingdom, nor be admitted into the glories of the heavenly state; and that whoever of them affectionately regarded any of his humble, however mean, disciples, as such, should be esteemed as honouring himself; and that whoever should disesteem such weak but humble believers, and cause them to stumble into sin, should be exposed to the most certain and fearful punishments. 7-9. Dreadful hurt shall the world sustain through the corrupt opinions and practices by which Satan and his instruments will attempt to discourage, injure, and insure weak believers; but most dreadful shall be the punishment of that man whose sinful and mischievous behaviour perverts and draws others into evil. If therefore anything, however useful or dear to you, tend to make you injure the cause of truth, peace, and holiness, to the grieving or tempting of my people, it would be much better for you to part with it, by the most self-denying and painful mortification, than, by indulging it, to hazard your own eternal damnation. 10-14. It is infinitely criminal and dangerous to condemn or discourage weak believers, whom the angels of God, on all occasions, watch over and minister unto; whom the Son of God came to save from the depths of ruin, and takes an especial pleasure in preserving and recovering when they have gone astray; and whom the Father, with infinite pleasure, hath determined to render eternally happy. 15-17. If any of your fellow-professors of the true religion, by any sinful conduct, grieve or tempt you to sin, deal freely with him in a secret manner, in order to render him duly sensible of and penitent for it; and if he appear so, with joy renew your affection, and conceal his transgressions from others. If he appear obstinate, take one or two pra-



MILL NEAR THE WATERS OF MERON

[MAY, 18.]—As Jesus returned from Cesarea

Philip He would come down on the eastern shore of the Jordan, and thus would pass the scene depicted in the photograph. An old mill is always picturesque, and this in connection with the water, the cattle standing in it, coupled with its great historic significance, the effect is greatly heightened. And then,

when in addition to the elements which go to make a good picture, we remember that it is a spot our Savior witnessed and in the historic country where He lived, the interest is increased. In the region where this mill is situated the Bedouins live, and these cattle belong to them. The Bedouins are the wild children of nature and are often kind and hospitable to strangers. Many of them are rich.

2 And Jesus called ^a a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, ^cExcept ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever ^d therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And ^e whoso shall receive one such little child ² in my name, receiveth me.

6 But ^f whoso shall offend ³ one of these little ones which believe in me, it were better for him that a millstone ⁴ were hanged about his neck, and ^g that he were drowned in the depth of the sea.

7 ¶ Woe ^h unto the world because of offences! for it must needs be that offences come: ⁱ but woe to that man by whom the offence cometh!

8 Wherefore, ^j if thy hand or thy foot offend thee, cut them off, and cast ^k them from thee: it is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast ^l it from thee: it is better for thee to enter ^m into life with one eye, rather than, having two eyes, to be cast into hell-fire.

10 ¶ Take ⁿ heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the ^o face of my Father which is in heaven.

11 For ^p the Son of man is come to save that which was lost.

12 How ^q think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he ^r rejoiceth more of that ^s sheep, than of the ninety and nine which went not astray.

14 Even ^t so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover, ^u if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in ^v the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell

A.M. clir. 4096.
A.D. clir. 32.

δ ch. 10. 14. Ps. 34. 11.
45. 40. Pt. 8. 723. 9.

ε ch. 10. 14. Ps. 34. 11.
Lu. 18. 17. 1 Co. 14.

ζ Ps. 12. 5. Jn. 16. 4.
2 Co. 5. 17. Ga. 6. 15.

η Eccl. 1. 10. 1 Pt. 1. 22.
δ Ps. 131. 23. 8. 6. ch.

θ Mt. 20. 23. 1. 15. 27. 15.
16. 14. 9. 47. 1. 1. 1. 1.

ι ch. 10. 40. 45. 25. 40.
15.

κ One (who is by
grace) such little

child. See ver. 6. 5. 1.

λ Mar. 9. 47. Lu. 17. 1.

μ ch. 15. 2. 46. 2. 1. 1. 6.

ν 2 Co. 13. 1. 2. 1. 1. 1.

ξ Not 'whoso shall
offend' that is, give

offence to one of
these little ones—but

'whoso shall cause
one of these little

ones to stumble,' by
tempting him in any

manner.—C.

ζ A mode of punish-
ment by drowning,
not recognized in the

Jewish law but
which, as practised

by the Syrians,
Greeks, and Egypt-

ians, must have been
familiar to them. The

millstone here is
generally about three

in diameter by three
in thickness.—C.

η Lu. 17. 1. 1. 1. 1. 1.

θ Jude. 4. 1. 1. 1. 1. 1.

ι 1. 1. 1. 1. 1. 1. 1. 1.

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A.M. clir. 4096.
A.D. clir. 32.

other, certain angels
are allotted as their
special attendants.

—P.

α Na. 16. 23. Ac. 8. 1.

β 1. 1. 1. 1. 1. 1. 1. 1.

γ This is an evident
allusion to the com-
munion and discipline
of the Jewish syna-
gogue, as is testified
by Talmudic disci-
pline, law was spe-
cially applied to cases
where the law made
no direct provision—
of which, amongst
other cases, Manu-
script gives the fol-
lowing:—If any re-
fuse to feed his chil-
dren, they remove,
they shame, they
urge him—they make
proclamation against
him in the syna-
gogue.—A. B. is a cruel
decision, solemnly
and prayerfully con-
sidered than the
unclean birds, for
they nourish their
young ones.—C.

δ Ro. 12. 1. 1. 1. 1.

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it ^a unto the church: ^b but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.¹

18 Verily I say unto you, ^cWhatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, ^dThat if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, ^ethere am I ^f in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I ^g forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.³

23 Therefore is the kingdom of ^hheaven likened unto a ⁱcertain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ^jten thousand talents.⁵

25 But forasmuch as he had not to pay, ^khis lord commanded him to be sold, and his ^lwife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, ^msaying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant ⁿwas moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants which owed him an hundred pence;⁸ and he laid hands on him, and took ^ohim by the throat, saying, Pay me that thou owest.

29

33 Shouldest^t not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So^b likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.¹

CHAPTER XIX.

1 Christ heals the sick: 3 answereth the question of the Pharisees concerning divorce: 10 sheweth when marriage is necessary: 13 receiveth little children: 16 instructeth a young man how to attain eternal life, 20 and how to be perfect: 23 telleth his disciples how hard it is for a rich man to enter into the kingdom of God, 27 and promiseth great rewards to those that forsake anything to follow him.

AND it came to pass, ^athat when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan.¹

2 And^b great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, ^athat he which made *them* at the beginning, made them male and female,

5 And said, ^bFor this cause shall a man leave father and mother, and shall cleave to his wife; and ^cthey twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put ^aasunder.³

7 They say unto him, ^aWhy did Moses then

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east of the Jordan such was not the case. Some have thought our Lord went from Galilee to Judea by a route which took him down the east side of the Jordan. The Greek will not bear such an interpretation. The word "crosses" might be better rendered "waters." The Jordan was the eastern border of Judea. Christ then came to that portion of Perea which was separated from Judea by the Jordan—he came to the very bank of the river, probably to the village of Richby, where he was baptised.—²

³ Deo. 6:12, 27. Ac. 7: 57. 1 Cor. 10: 16. 1 Cor. 10: 17. 1 Cor. 10: 18. 1 Cor. 10: 19. 1 Cor. 10: 20. 1 Cor. 10: 21. 1 Cor. 10: 22. 1 Cor. 10: 23. 1 Cor. 10: 24. 1 Cor. 10: 25. 1 Cor. 10: 26. 1 Cor. 10: 27. 1 Cor. 10: 28. 1 Cor. 10: 29. 1 Cor. 10: 30. 1 Cor. 10: 31. 1 Cor. 10: 32. 1 Cor. 10: 33. 1 Cor. 10: 34. 1 Cor. 10: 35. 1 Cor. 10: 36. 1 Cor. 10: 37. 1 Cor. 10: 38. 1 Cor. 10: 39. 1 Cor. 10: 40. 1 Cor. 10: 41. 1 Cor. 10: 42. 1 Cor. 10: 43. 1 Cor. 10: 44. 1 Cor. 10: 45. 1 Cor. 10: 46. 1 Cor. 10: 47. 1 Cor. 10: 48. 1 Cor. 10: 49. 1 Cor. 10: 50. 1 Cor. 10: 51. 1 Cor. 10: 52. 1 Cor. 10: 53. 1 Cor. 10: 54. 1 Cor. 10: 55. 1 Cor. 10: 56. 1 Cor. 10: 57. 1 Cor. 10: 58. 1 Cor. 10: 59. 1 Cor. 10: 60. 1 Cor. 10: 61. 1 Cor. 10: 62. 1 Cor. 10: 63. 1 Cor. 10: 64. 1 Cor. 10: 65. 1 Cor. 10: 66. 1 Cor. 10: 67. 1 Cor. 10: 68. 1 Cor. 10: 69. 1 Cor. 10: 70. 1 Cor. 10: 71. 1 Cor. 10: 72. 1 Cor. 10: 73. 1 Cor. 10: 74. 1 Cor. 10: 75. 1 Cor. 10: 76. 1 Cor. 10: 77. 1 Cor. 10: 78. 1 Cor. 10: 79. 1 Cor. 10: 80. 1 Cor. 10: 81. 1 Cor. 10: 82. 1 Cor. 10: 83. 1 Cor. 10: 84. 1 Cor. 10: 85. 1 Cor. 10: 86. 1 Cor. 10: 87. 1 Cor. 10: 88. 1 Cor. 10: 89. 1 Cor. 10: 90. 1 Cor. 10: 91. 1 Cor. 10: 92. 1 Cor. 10: 93. 1 Cor. 10: 94. 1 Cor. 10: 95. 1 Cor. 10: 96. 1 Cor. 10: 97. 1 Cor. 10: 98. 1 Cor. 10: 99. 1 Cor. 10: 100.

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6 And about the eleventh hour⁵ he went out, and found others standing idle, and saith unto them, ^aWhy stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, ^bGo ye also into the vineyard; and whatsoever is right, ^cthat shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them ^dtheir hire, beginning from the last unto the first.

9 And when they came that ^ewere hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more: and they likewise received every man a penny.

11 And when they had received ^fit, they murmured⁶ against the Goodman of the house,

12 Saying, These last ^ghave wrought but one hour⁸ and thou hast made them equal unto us, ^hwhich have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend,⁹ I do thee no wrong: didst not thou agree with me for a penny?

14 Take ⁱthat thine is, and ^jgo thy way: I will give unto this last even as unto thee.

15 Is^k it not lawful for me to do what I will with mine own? ^lIs thine eye evil, because I am good?¹

16 So^m the last shall be first, and the first last: for many be called, but few chosen.²

17 ⁿAnd Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, ^owe go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall ^pdeliver him to the Gentiles, to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 ^qThen^r came to him the mother^s of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou?

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She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left ^ain^b thy kingdom.

22 But Jesus answered and said, ^cYe know not what ye ask. Are ye able to drink ^dof the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, ^eWe are able.

23 And he saith unto them, ^fYe shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but ^git shall be given to them ^hfor whom it is prepared of my Father.⁵

24 Andⁱ when the ten heard ^jit, they were moved with indignation against the two brethren.

25 But Jesus called them ^kunto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But^l it shall not be so among you: but whosoever will be great among you, let him be your minister;⁶

27 And whosoever will be chief among you, let him be your servant:

28 Even^m as the Son of man came not to be ministered unto, but to minister and to give his life a ransomⁿ for many.³

29 ^oAnd^p as they departed^q from Jericho, a great multitude followed him.

30 And, behold, ^rtwo blind men, sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, ^sO Lord, thou Son of David!

31 And^t the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, ^uO Lord, thou Son of David!

32 And Jesus stood still, and called them, and said, What ^vwill ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So^w Jesus had compassion on them,⁷ and touched their eyes: and immediately their eyes received sight, and they followed him.

³ He 4. 15; 2. 17; Ps. 145. 8; ch. 9. 36; 14. 41; 15. 20; Ho. 11. 8; 14. 63; 7. 9; 15.

⁴ ch. 9. 29; 12. 27; 11. 5; 14. 35; 5. 1; 1. 19.

their original character, but have their desires and energies directed to new and better objects. Hence these amiable sons of an ambitious mother became faithful apostles and glorious martyrs. C.

REFLECTIONS.—Free and sovereign is the redeeming grace of God; the most unlikely are often effectually called, and that sooner or later, according to his good pleasure. And the latest called and converted often attain the highest privileges of grace and glory; while others, who seemed to stand fair for them, fall short. But how absurd is it for any to complain, when all is a gift of free grace! Gospel hearers have great need to take heed, and to strive to enter in at the *strait gate*, when so few of their number are ever effectually called according to the purpose of God! While I enjoy my life, and have the offers of salvation, let me flee to the once suffering but now exalted Redeemer for relief! In old age I may perhaps be converted; but after death it is impossible—all is then lost for ever! Alas! that

the followers of the lowly and suffering Jesus should so indulge themselves in carnal imaginations and worldly ambition; and that demerit, by their pride, should so plague that church which he hath purchased by his blood, and taught humility by his example! Let me vie with others in humility, holiness, and usefulness, and in patient suffering, in hopes of a crown of life. Deeply sensible of my maladies, let me always apply to Jesus Christ for relief. Confident faith, deep humility, and fervent prayer never return from him without a gracious answer. And the more he does for me, let me cleave the closer to his Word, his Spirit, his person, his example, his ordinances, and cause.

CHAPTER XXI. Ver. 13. By their merchandise in the temple they robbed God of his due honour, and at the same time they defrauded their neighbours in their dealings with them. 19-22. This *tie* represents

the Jews, who made great professions of their regard to God, and readiness to receive the Messiah, but nevertheless brought forth no good fruits of faith or holiness; wherefore our Redeemer, by his curse, quickly ejected them from their church state, and rendered them fearfully miserable. 28-32. The first of these sons represents the notorious sinners of the Gentiles, who, after long professed rebellion against God, their Creator and Preserver, did at last repent and turn to the Lord by the gospel; and the second represents the Jews, who, notwithstanding their high professions of readiness to serve God, did not believe in his Son, nor bring forth good works. 33-41. 43. This *vineyard* denotes the church state given to the Jews, furnished with God's oracles, ordinances, protection, and privileges. After withdrawing from them the cloudy pillar and other miraculous tokens of his presence, he sent his prophets to remind them of their duty, direct them

VIEW OF JERICO, WHERE OUR SAVIOR HEALED THE TWO BLIND MEN.
 [MATTH. XX. 30.]—No place on earth has had more changes than Jericho. Here the Israelites first came under Joshua when they crossed the Jordan from their wanderings. Under Pompey Jericho was destroyed. At the time of Herod and Cleopatra it was rebuilt as a magnificent city of palaces, castles and theatres. It was

again destroyed by Vespasian, and subsequently rebuilt as a garrison city for the tenth legion. Here resided the Byzantine bishops and here were churches and convents during the reign of the Emperor Justinian. Here the Christian Church began, and here the two blind men that were sitting by the way as He passed, and here John the Baptist lived.





THE GOLDEN GATE—THROUGH WHICH OUR SAVIOR PASSED. [MATT., xxi:1.]

The Golden Gate is in the eastern wall of Jerusalem. It looks toward the Mount of Olives, in the first verse of the 21st chapter, Matthew, we have an account of the entry of our Savior from the Mount of Olives through this gate. It is now closed up. The Mahomedans have a tradition to the effect that for-

eigners will some day capture Jerusalem and enter the city through this gate. Two columns of this gate are said by Moslems to have been brought on her shoulders by the Queen of Sheba as a present to King Solomon. Through this gate the Moslems think the good angels will come on the last day to the Mount of Olives, and the angels will be coming safely across the Kedron on that bridge which is sharper than the sharpest sword.

CHAPTER XXI.

1 Christ rideth into Jerusalem upon an ass, 17 curseth the fig-tree, 23 putteth to silence the priests and elders, 28 and rebuketh them by the similitude of the two sons, 33 and the husbandmen, who slew such as were sent unto them.

AND when^a they drew nigh unto Jerusalem, and were come to Bethphage,¹ unto the mount of Olives, then sent Jesus two disciples, 2 Saying unto them, Go into the village over against you,² and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, ³The Lord hath need of them;³ and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell^e ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.⁴

6 And^a the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.⁵

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, ⁶cried, saying, Hosanna to the Son of David! Blessed *is* he that cometh in the name of the Lord: ⁷Hosanna in the highest!

10 And^a when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is ⁸Jesus, the prophet of Nazareth of Galilee.

12 ⁹¶ And Jesus went into the temple of God, and ¹⁰cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

13 And said unto them, It is written, ¹¹My house shall be called the house of prayer; ¹²but ye have made it a den of thieves.⁹

14 And^a the blind and the lame came to him in the temple; and he healed them.

15 ¹³¶ And Jesus when the chief priests and scribes saw the wonderful things that he did, and the

in it, and encourage them to it; but all of these they persecuted and murdered one after another. After a long interval he sent his Son, as the last expedient for rendering them penitent and fruitful. But when they saw him speaking and acting with divine power and authority, and extolled by the people as the Messiah, their rulers in church and state resolved to establish their own authority by communicating, persecuting, and murdering him: on account of which God, about forty years after his death, deprived them of all their privileges in church and state, and by sword, famine, pestilence, and captivity, rendered them dreadfully miserable; and admitted the Gentiles into the gospel church in their stead. 42, 44. Notwithstanding all the abuse and persecution which Christ suffered from

CHAP. XXI.

1 Mar. 11:1-15. Lu. 19:29-44. Mt. 21:1-17. The narratives of the evangelists when carefully compared show that Bethphage and Bethany must have stood close together. It appears probable that the same places, under different quarters of the same village, the one called Bethphage, 'house of figs,' from its fig orchards, the other Bethany, 'house of dates,' from its palm-trees.

2 Bethany is about a mile and a half from Jerusalem by the main road round the shoulder of Olivet, some after leaving the village, the road round the top of which it leads to avoid the precipitous descent. Just opposite the road strikes the line, on the lower of the opposite bank, is the site of a very ancient village, which is undoubtedly the place here referred to where the ass was found.—P.

3 Ps. 24:1. 50. Ps. 110. Ac. 10:36. He. 1:2. Ju. 3:5-7. Co. 9:3. 2 Cor. 9:9. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

4 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

5 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

6 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

7 Ps. 118:24-26. Ch. 23:39. Ver. 15. Ps. 118:24-26. Ch. 23:39. Ver. 15.

8 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

9 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

10 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

11 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

12 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

13 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

14 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

15 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

16 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

17 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

18 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

19 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

20 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

21 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

22 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

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25 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

26 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

27 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

28 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

29 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

30 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

31 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

32 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

33 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

34 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

35 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

36 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

37 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

38 Mt. 21:2. 1 Mar. 11:4. 2 Cor. 9:9. Ju. 3:5. 11. 2 Tim. 2:10. 1 Cor. 9:9. 2 Co. 12:7. Ca. 3:11.

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children crying in the temple, and saying, Hosanna⁷ to the Son of David!⁸ they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, ⁹Out of the mouth of babes and sucklings thou hast perfected praise?⁹

17 ¹⁰¶ And^a he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And^a when he saw a fig-tree¹ in the ²way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree ³withered away.³

20 And when the disciples saw *it*, they marvelled, saying, ⁴How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, ⁵If ye have faith, and doubt not, ye shall not only do *this which is done to the fig-tree*, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done.

22 And^a all things whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ⁶¶ And^a when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, ⁷By what authority doest thou these things? and who gave thee this authority?

24 And^a Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.

25 The^a baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; ⁸for all hold John as a prophet.

27 And they answered Jesus, and said, ⁹We cannot tell. And he said unto them, ¹⁰Neither tell I you by what authority I do these things.

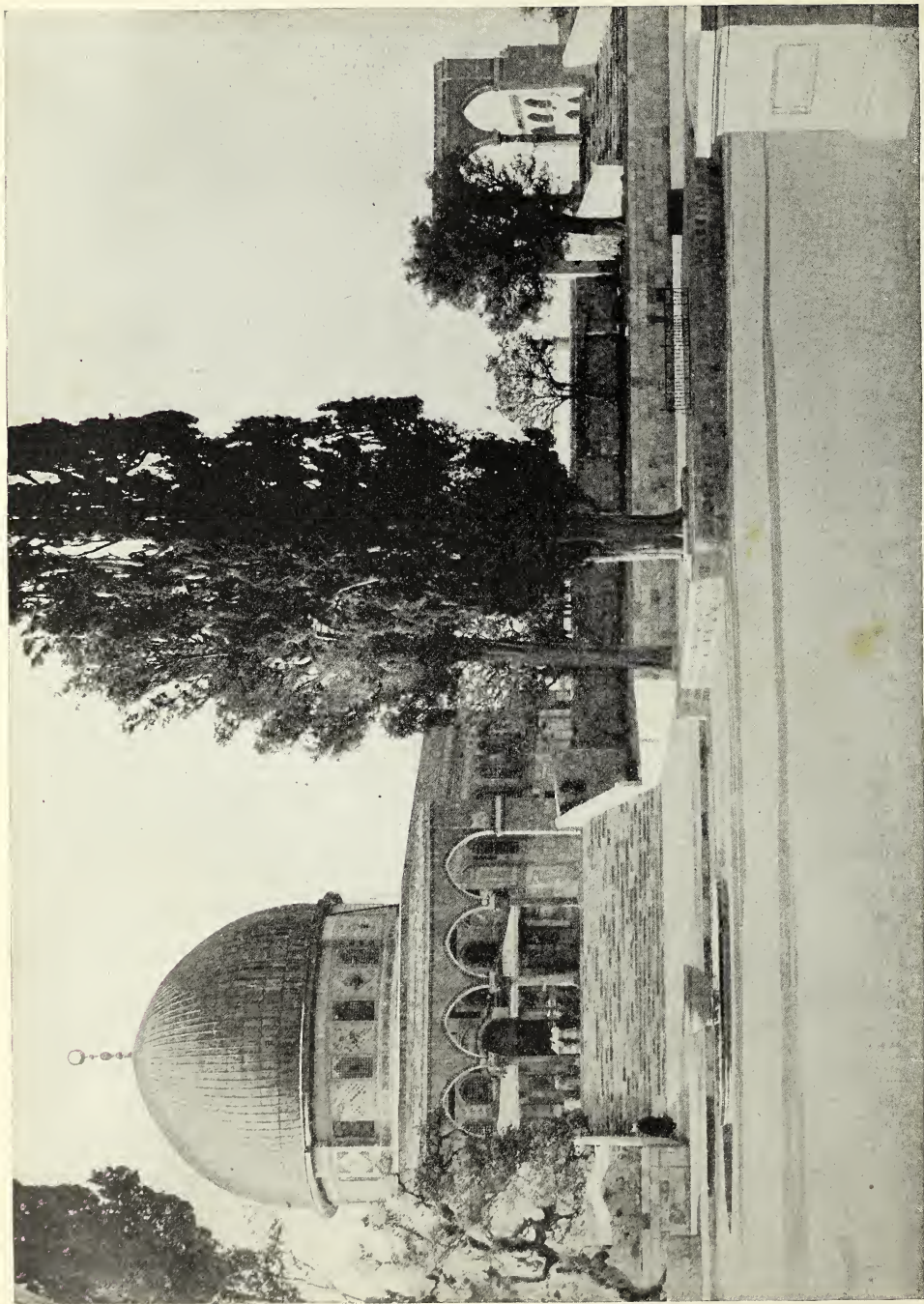
28 ¹¹¶ But what think ye? ¹²A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

nished local coin for such foreign money as was not current at Jerusalem.—Doves, the offerings which the poor were authorized to offer in place of more expensive sacrifices. C.

Ver. 22. *Believing*—in the Word of God, which has instructed you to ask them—in the truth of God, which has promised to grant them—and in the power of God, which is able to accomplish them.—ye shall receive. The promise cannot be straitened to any other sense—especially to any sense that puts any presumptuous confidence of men into the place of the authority and promise of God. C.

Ver. 27. Our Lord was not evading the question, but demonstrating, out of their own mouths, how unworthy his questioners were of an answer—unworthy in any case upon their own showing. For they were either so unintelligent that they could not judge of John's credentials, or so dishonest that they would not declare their conviction. C.

Ver. 28. Two sons. By comparing ver. 28, 31, and 45, it will be evident that the 'two sons' represent two classes—the first, the 'publicans and harlots,' who, in their youth, 'ad refused to



THE MOSQUE OF OMAR, JERUSALEM. [MATT., xxi:28.]—The square upon which the Mosque of Omar stands contains thirty-five acres. Here stood the court of the palaces and the temple of Solomon, the temporary seat of the Jewish polity by Nebuchadnezzar, and the gorgeous and magnificent temple built by Herod. The rock is sixty feet one way and fifty feet the other, over which rises the dome of the Mosque

of Omar is the most interesting spot in the world. Here Melchizedek offered sacrifice; here Abraham was about to offer Isaac; here Jacob saw the ladder leading up to heaven; here was the threshing floor of Araunah, the Jebusite; here was the site of an "Altar for the burnt offering of Israel," upon which David sacrificed, and here was the altar of the temples of Solomon, Zerubbabel and Herod.

is ready, but 'they which were bidden were not worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So¹ those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king 'came in to see the
guests, he saw there a man which had not on
aⁿ wedding-garment:

12 And he saith unto him, ²Friend, ^ohow camest thou in hither, not having a wedding-garment? And he was ²speechless.

13 Then said the king to the servants, "Bind him hand and foot, and take him away, and cast *him* into outer darkness: there shall be weeping and gnashing of teeth.

14 For^r many are called, but few *are* chosen.³

15 ¶ Then^s went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples, with the ^tHerodians, saying, "Master, we know that thou art true, and ^uteachest the way of God in truth, neither carest thou for any *man*; for thou regardest not the person of men.

17 Tell^z us therefore, What thinkest thou?
Is it lawful to give tribute unto Cæsar. or not?

18 But ^uJesus perceived their wickedness, and said, Why ^ttempt ye me, *ye* hypocrites? ^d

19 Show me the tribute-money. And they brought unto him a penny.⁵

20 And he saith unto them, Whose is this image and superscription?²⁶

21 They say unto him, Cæsar's. Then saith he unto them, ^aRender therefore unto Cæsar the things which are Cæsar's, ^band unto God the things that are God's.

22 When they had heard *these words*, they marvelled,^c and left him, and went their way.

23 ¶ The^a same day came to him the Sadducees, which say that there is no resurrection, and asked him.

24 Saying, Master, 'Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren:

per's money, we have acknowledged ourselves his subjects, therefore we ought, in civil concerns, to return him the tribute of that which, by the authority and protection of his government, we receive from him; as well as in religious concerns to render unto God the tithing and acknowledgments which are due to him as Lord of all. 34, 32. God's calling himself the *God of Abraham, Isaac, and Jacob*, after they had been long dead, plainly imported that they continued still the sons of God, waiting for the redemption of their bodies; and that their bodies, which still remained in covenant with him, as well as their souls, could not be dissolved, but should live in a state of death. 40. These two commandments, include the substance of the whole moral law, which is fundamental to all true religion. They include the whole natural law, which was originally written in the heart of man;

the obligation of which can never be dissolved, and which all the revelations of God are founded on, and designed to enforce. 46. The scribes and Pharisees were either ignorant or unwilling to acknowledge that the Messiah, who, in his human nature, was a descendant of David, in his divine nature was *God over all*.

Ver. 3. "The carnal mind, in its 'enmity against God,' is here represented ver. 3, 5, 6 under four aspects,—1. *It would not submit to God's law.* 2. *It would not receive His grace.* 3. *It would not do His will.* 4. *It would not love Him.* 4. The Jews, who were carnal, were guilty of all these things. They were proud, levity and neglect, they made light of it, ver. 5. In preference of earthly to heavenly things, they went 'one to his home, and another to his shop.' 6. They were disobedient. Although this was not only exemplified by the Jews, but was continued among the Gentiles till this day. C.

Ver. 6. *The Herodians* were certain political partisans of the Herod family, who were in alliance with the Pharisees, but were directly opposed. But in opposition to Christ these extremes were made to coalesce.—*Note*, This in these very days Popery and Judaism were united in opposition to the Christian religion, and continued opposition to evangelical truth! C.

and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third,
unto the seventh.

27 And last of all the woman died also.

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, ^anot knowing the scriptures, ^bnor the power of God.

30 For 'in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto von by God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And ^kwhen the multitude heard *this*, they were astonished at his doctrine.

34 ¶ But¹ when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was a lawyer*, asked *him a question*, tempting him, and saying, 36 Master,^a *which is the great commandment in the law?*

37 Jesus said unto him, ⁶Thou shalt love the Lord thy God with all thy heart,⁷ and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, ^rThou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.⁸

41 ¶ While^a the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*

43 He saith unto them, How then doth David ^{in spirit}⁹ call him Lord, saying,

44 The^t LORD said unto my Lord, Sit thou
on my right hand, till I make thine enemies
thy footstool?

45 If David then call him Lord, how is he his son?¹

Ver. 28. The object of the Sadducees is to show the absurdity of a resurrection by pointing out that they conceive an insuperable difficulty—a difficulty which our Lord solved with a readiness that humbles their pride of intellect, though it does not softer the hardness of their heart. C.

Ver. 32. Our Lord's argument is this: You admit the being of a God—a living God—the God of living men. But God called himself the God of Abraham, &c., long after Abraham's *body* was dead. *How* could God of Abraham must have been still alive, since the living God continues to acknowledge him for his servant and friend. C.

REFLECTIONS.—Infinite is the mercy of God in making a new covenant and New Testament dispensation of his grace for sinners of mankind; and that his invitations to partake of it are so unlimited, earnest, and so often repeated! Fearful then is their guilt, and dreadful their punishment, who decline his offers, persecute his ministers, or presume to be Christians without Jesus' righteousness imputed to, and his grace

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

CHAPTER XXIV.

1 Christ foretelleth the destruction of the temple: 3 what and how great calamities shall be before it: 29 the signs of his coming to judgment. 36 And good servants, expecting every moment our Master's coming.

AND Jesus^a went out, and departed from the temple: and his disciples came to him for to show him the buildings of the temple.

^a Greek word signifying to keep or guard, are said to have originated from the literal understanding of Ex. 13. 9. They were little rolls of parchment, on which were written certain portions of the law, and were worn on the forehead or wrist of the left arm. The passages written on them were Ex. 13. 2-10, 11-16; De. 6. 4-9; 11. 13-21.—*Borders*. The fringes required by the Law. See note on Nu. 15. 38. C.

Ver. 7. *Rabbi* is derived from a word first signifying great, and, by consequence, superior, master. The Jews have its origin as a personal title, no farther back than the time of the famous Hillel, or rather of his son Simeon, supposed to be the same who took the child Jesus in his arms in the temple, Lu. 2. 25-32. There were three gradations of the title—*Reb*, *Rabbi*, and *Rabban*—which latter title was bestowed upon no more than seven, all the descendants of Hillel—among whom were these Simeon, and Gamaliel, the instructor of Paul. C.

Ver. 21. *Min*. A well-known plant, both of the field and garden, of various species, generally possessing an agreeable aromatic odour—upon account of which it was strewn on the floors of the synagogues, besides being used for culinary and medicinal purposes.—*Anise*. This should not have been translated *anise*, but *dill*, an umbelliferous plant, the seeds of which are used both for culinary purposes, as are the seeds of the caraway, and also as an agreeable addition to several medicines.—*Cumin*. Another umbelliferous plant, resembling fennel, but smaller. Its seeds have a bitterish pungent taste, accompanied with an aromatic flavour. The title of these plants was not mentioned by Moses; but the Pharisees, in proof of their righteousness by the law (see ver. 28; Ro. 10. 3, 5), insisted much upon these trifles, while the weightier matters of justice, humanity, and fidelity they frequently overlooked or violated. C.

Ver. 35. *Zachariah*, the minor prophet, is called the son of Barachias, Dec. 1. 1; and the *Zachariah* mentioned 2 Ch. 24. 20,

A.M. chr. 4937.
A.D. chr. 33.

2 Lu. 11. 47-51.
3 ver. 34, 35. Ch. 30.
15, 16. See Ch. 21. 35, 36.
22, 6.
4 Job 15. 6. Ps. 64. 8.
5 Ac. 7. 51. 52. Th. 2.
15, 16. 17. 18. Nu. 32. 14.
19, 20.
6 Ch. 3. 7. 12. 34. 36. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

7 Ex. 20. 5. Mi. 6. 16.
8 Ge. 3. 15. Ps. 131. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

8 Ps. 69. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

9 Ps. 118. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

10 Ps. 118. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

11 Ps. 118. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

12 Ps. 118. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

13 Ps. 118. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

A.M. chr. 4937.
A.D. chr. 33.

high. Along its summit ran the stately columns of Solomon's porch. The walls, or shrine itself, with all encircling chambers, were built upon an inner platform so as to support the porches, and it seems, all the buildings of the city. With such a magnificent structure, the eyes, the words of Jesus, must have fallen with painful force upon the ears and hearts of the disciples.—P.

1 Lu. 19. 41. Je. 50. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2 Je. 39. 8. Lu. 21. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3 Je. 39. 8. Lu. 21. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

4 Je. 39. 8. Lu. 21. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

5 Je. 39. 8. Lu. 21. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

6 Je. 39. 8. Lu. 21. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

7 Je. 39. 8. Lu. 21. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.¹

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines,² and pestilences,³ and earthquakes,⁴ in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.⁵

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come.

15 When² ye, therefore, shall see the abomination of desolation,⁶ spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)

ment! Aggravated will be their damnation who oppose the gospel and hinder others from believing it; and who pervert the oracles of God, seduce their neighbours into wickedness, neglect their hearts, varnish over their wickedness with pretences of devotion and zeal, profane the most solemn worship of God, and conduct all their religion by selfish and secular designs! Infinite is the patience of our Redeemer in long bearing with such; and great his mercy in giving them plain, timely, and frequently repeated warnings of their danger. But dreadful is the case when whole nations are at last punished for their unbelief and persecution: when Jesus' kind offers and entreaties issue in his depriving them of his ordinances, abandoning them to their own lusts, and casting them into the depths of hell! Yet such must be the end of all despisers of his grace. Let Britain hear and tremble!

CHAPTER XXIV.—Before the destruction of Jerusalem many false teachers and pretended Messiahs appeared, ver. 2, 4, 5, 11, 23-26. There were many wars, commotions, famines, pestilences, and earthquakes, ver. 6, 7. Ministers and other Christians were terribly persecuted; and much apostasy from and decay of religion ensued in many places, ver. 9-13. The gospel was preached through the Roman empire and the

21, is called the son of Jehoida. But as there is no record of any violence having been offered to Zachariah the prophet, it seems more natural to understand the reference of Zachariah the priest, whose violent death was inflicted by a wicked king and idolatrous people, on account of his faithfulness to the worship of Jehovah. His son, called the son of Barachias, instead of Jehoida, is easily accounted for, as Barachias may have been a second name of Jehoida. C.

Ver. 38. *Your house*. The temple, in which you trusted as the residence of God, and earnest of your protection. C.

Ver. 39. *Ye shall not see me again*, ill, being converted, as a nation, to the faith of my gospel, ye shall say, Blessed is he that cometh in the name of the Lord. C.

REFLECTIONS.—The highest offices, in both church and state, are often filled up with the worst of men, who are apt to make others stumble at the ordinances or truths of God for their sake. Yea, they who make the greatest noise about morality and virtue, and its influence to command us to God, and to general extremely to institute of it. Rigid imposers of human invention are rarely strict in their own lives. Let then the servants of Jesus Christ always endeavour to manifest their utmost humility, uprightness, and contempt of this world. Let them practise the doctrines they preach, and never attempt to lord it over their hearers or brethren in office. With what pitiful pretences do men varnish over their neglect of real godliness, their dishonesty, persecution, and murder! And fearful are the discoveries which shall be made in the last judg-

16 Then let them which be in Judea⁷ flee into the mountains.⁸

17 Let him which is on the house-top⁹ not come down to take any thing out of his house;

18 Neither let him which is in the field return back to take his clothes.

19 And⁴ woe unto them that are with child, and to them that give suck, in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath-day.¹

21 For² then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And⁵ except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then⁶ if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For³ there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold,¹⁰ I have told you before.

26 Wherefore if they shall say unto you, 'Behold, he is in the desert; go not forth: Behold, *he is* in the secret chambers; believe *it* not.

27 For⁴ as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For⁵ wheresoever the carcase is, there will the eagles be gathered together.

29 Immediately¹¹ after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken,

30 And⁷ then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory.

nations adjacent, ver. 14. The Roman army invaded and laid siege to Jerusalem, and the Christians fled with the utmost haste to the mountains around Judea, ver. 15-20. That destruction was terrible, ver. 21; especially to mothers, ver. 19; threatened ruin to the whole Jewish nation, ver. 22; and was universal through the whole country, ver. 27, 28. It was foreboded by signs in the heavens, and quite dissolved the constitution of the Jewish church and state, and it occasioned terrible anguish to the carnal Jews to be thus punished by the Messiah, ver. 27-30. It took place while that very generation among whom Christ taught partly survived, ver. 32-35; and was followed by a remarkable spread of the gospel and conversion of elect sinners to Christ, ver. 30, 31. Many of the wicked Jews were preserved for the sake of the elect who were in their loins, and who were to descend from them after many generations, ver. 22. Ver. 27, 28 may denote the spread of the gospel among the Gentiles, and the gathering of multitudes to Jesus to feed on his flesh and blood; but rather that the Roman army, beginning at the north-east, would, with fire and sword, desolate the whole country of the Jews, and hunt out and destroy them, be where they would; 29, 30 represent the terrible appearances of Jesus' power, in destroying the Jewish church and state, while his ministers should, by the gospel trumpet, gather multitudes of sinners to him; and also his terrible appearance to judgment, while his

A.M. cir. 4037.
A.D. cir. 33.
7 The Christians in Jerusalem, whence they fled. 1 Jerusalem compassed with walls, [Lu. 21, 20], reflecting this prophecy. 2 To Pella, in the mountains, and were saved from the horrors and destruction of the siege. 3 Gal. 1, 7. Ge. 36, 8. 4 See note * below. 5 Job 2, 4. ch. 6, 25. Lu. 17, 31. Mar. 13, 14, 30. 6 The flat roof of each house having its own outside stair, or the end of each street terminating in a common stair near a gate, the inhabitants might escape without descending the stair that led to the interior of their dwellings. 7 C. 1, 10. 29. Ho. 1, 10. 11. K. 1, 10. 11. 12. K. 1, 10. 11. 13. K. 1, 10. 11. 14. K. 1, 10. 11. 15. K. 1, 10. 11. 16. K. 1, 10. 11. 17. K. 1, 10. 11. 18. K. 1, 10. 11. 19. K. 1, 10. 11. 20. K. 1, 10. 11. 21. K. 1, 10. 11. 22. K. 1, 10. 11. 23. K. 1, 10. 11. 24. K. 1, 10. 11. 25. K. 1, 10. 11. 26. K. 1, 10. 11. 27. K. 1, 10. 11. 28. K. 1, 10. 11. 29. K. 1, 10. 11. 30. K. 1, 10. 11. 31. K. 1, 10. 11. 32. K. 1, 10. 11. 33. K. 1, 10. 11. 34. 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46 Blessed^s is that servant, whom his lord, when he cometh, shall find so doing.

47 Verily¹ I say unto you, that he shall make him ruler over all his goods.

48 But^a and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin^a to smite his fellow-servants, and to eat and drink with the drunken:

50 The^a lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder,⁷ and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER XXV.

1 The parable of the ten virgins, 14 and of the talents. 31 Also the description of the last judgment.

THEN shall^a the^b kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth^a to meet the bridegroom.

2 And^a five of them were wise, and five¹ were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But^a the wise took oil in their vessels with their lamps.

5 While^a the bridegroom tarried, they all slumbered² and slept.

6 And^a at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.³

7 Then^a all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.⁴

9 But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Ver. 24. This generation shall not pass till all these things be fulfilled. The subjection of this statement immediately after the prophecy by three evangelists (see Mar. 13. 30; Lu. 21. 25) puts the idea of any dislocation of the narrative totally out of the question. Nor is it possible, upon any Scripture authority, to interpret 'this generation' of the Jewish nation, or the Christian church, in continuance. Wherefore the conclusion seems inevitable that the previous prophecy describes directly the destruction of Jerusalem and the Jewish state, even should that be considered typical of other and greater events. C.

Ver. 36. Knoweth no man, &c. Consequently, not even 'the Son of man' as such; for being truly man, He, 1. 14, 16, 17, he was as such ignorant of all future events but such as the Father was pleased to reveal to him: see Ac. 1. 7. Our Lord, having 'two distinct natures in one person,' could truly speak of himself under the character of either, or of both, as united in one person, just as, with perfect truth, we can speak of ourselves and say, in respect of one nature (the body), 'we shall die,' and, in respect of another nature (the soul), 'we shall never die;' yet, in all this, each man so constituted is one person. C.

Ver. 40, 41. From comparing ver. 40 and 41 with 43, it will be evident that the coming foretold in ver. 39 is coming to national judgment. May not the meaning therefore of ver. 40 and 41 be elicited thus?—1. The judgment, sudden and unexpected as the flood of Noe, will sweep over the fields, or rural districts, which had hitherto been the principal scenes of destruction; see 2 Ki. 24. 10-14; 25. 11, 12. 2. It will extend to the female as well as to the male population, which is not generally the case even in the most sanguinary wars. 3. It will not be confined to the rich, the political, and military classes, but will extend to the poor in the pursuit of the most peaceful avocations. 4. The two descriptions

it seems impossible to refer, as some do, to the final judgment, in which 'all nations' are to be gathered before the Son of man; whereas in these descriptions 'one is taken and another left,' which will not accord with ch. 25. 46, in which all are alike judged according to their works. The literal use of the word 'take' in Matthew is to 'take along with' the taker; see Mat. 4. 5, 8; 12. 45; 17. 1. Does not the prophecy therefore foretell that fully one-half of the modern population will be taken away captive by their invaders, while the remainder shall be left friendless and destitute, the victims of poverty and pestilence? C.

REFLECTIONS.—Even real saints are often puffed up with the external and quickly fading glories of religion. But how manifestly is this a mark of the Redeemer, who could so circumstantially foretell the events which befell the Jews and the nations around! And wonderfully has God proved him the Messiah by fulfilling his predictions upon his opposers. Yea, for the confirmation of our faith, Josephus, one of them, was almost miraculously saved, and inclined to give us the history of the fulfilment. Novelty in religion are always to be suspected; and inconceivable are the arts by which Satan and his instruments labour to deceive men, pervert the gospel, and dishonour Christ! But great is the mercy that none of the elect can be fully and finally deluded. What an awful scene of misery hath sin made our earth! Even men, more savage than ravenous

A.M. chr. 4037.
A.D. chr. 33.

2 Re. 16. 15. 7 Th. 4. 8. See ver. 42.
3 ch. 25. 21. Lu. 19. 17; 25. 29. 31. 44. 1 Th. 5. 4. Lu. 12. 5. 2.
4 Lu. 12. 45. Pe. 2. 3.
4 Ez. 12. 28-29.
5 Co. 11. 20. 1 Th. 5. 10.
6 ver. 42. 44. 1 Th. 5. 2. Re. 3. 3. 10. 15. 18. 5. 28-29.
7 Or, cut him off.
8 Job. 20. 9. Ps. 116. 8. ch. 22. 13. 14. 29. 50.
9-10.

CHAP. XXV.

1 ch. 13. 35. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2 ch. 13. 35. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3 ch. 13. 35. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

4 ch. 13. 35. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

5 ch. 13. 35. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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31 ch. 13. 35. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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33 ch. 13. 35. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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35 ch. 13. 35. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

36 ch. 13. 35. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

37 ch. 13. 35. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 6

24 Then he which had received the one talent, came, and said, 'Lord, I knew thee that thou art an hard man,¹ reaping where thou hast not sown, and gathering where thou hast not strawed:²

25 And I was ³afraid, and went, and hid thy talent in the earth: lo, there thou hast that is thine.

26 His lord answered and said unto him, *Thou wicked³ and slothful servant, thou knowest⁴ that I reap where I sowed not, and gather where I have not strawed:*

27 Thou⁵ oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take⁶ therefore the talent from him, and give it unto him which hath ten talents.

29 For⁷ unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And⁸ cast ye the unprofitable servant into

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A.D. CH. 33.

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2 ch. 7. 21. Lu. 4. 45.

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saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, "Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, "Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal."

CHAPTER XXVI.

3 The rulers conspire against Christ. 6 The woman anointeth his feet. 14 Judas selth him. 17 Christ eateth the passover: 26 and taketh his holy supper: 36 prayeth in the garden: 47 and being betrayed with a kiss, 51 is carried to Caiaphas, 69 and denied of Peter.

AND *it* came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2 Ye^a know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

3 ¶ Then^a assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high-priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill him.

5 But they said, "Not on the feast-day,"¹ lest there be an uproar among the people.

6 ¶ Now^a when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster-box of very precious ointment, and poured *it* on his head, as he sat at meat.

8 But when his disciples saw *it*, they had indignation,² saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood³ *it*, he said unto

A.M. ch. 4037.
A.D. ch. 33.

11 ch. 10. 42. Mar. 9.
P. 14. 21. 31. 19. 17.
He 6. 10. 11. 12. 13. 14.
P. 5. 8. 1. 5. 10. 17. 18.
ch. 7. 23. Lu. 13. 27. 28.
3. 21. 8. 11. 13. 40. 42. 50.
2 Th. 1. 10. 16. 18. 19.
14. 10. 11. 20. 15. Mar.
9. 44. 46. 48. 2 Pe. 2. 4.
Jude.

12 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

13 ch. 10. 42. Mar. 9.
P. 14. 21. 31. 19. 17.
He 6. 10. 11. 12. 13. 14.
P. 5. 8. 1. 5. 10. 17. 18.
ch. 7. 23. Lu. 13. 27. 28.
3. 21. 8. 11. 13. 40. 42. 50.
2 Th. 1. 10. 16. 18. 19.
14. 10. 11. 20. 15. Mar.
9. 44. 46. 48. 2 Pe. 2. 4.
Jude.

14 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

15 ch. 10. 42. Mar. 9.
P. 14. 21. 31. 19. 17.
He 6. 10. 11. 12. 13. 14.
P. 5. 8. 1. 5. 10. 17. 18.
ch. 7. 23. Lu. 13. 27. 28.
3. 21. 8. 11. 13. 40. 42. 50.
2 Th. 1. 10. 16. 18. 19.
14. 10. 11. 20. 15. Mar.
9. 44. 46. 48. 2 Pe. 2. 4.
Jude.

16 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

17 ch. 10. 42. Mar. 9.
P. 14. 21. 31. 19. 17.
He 6. 10. 11. 12. 13. 14.
P. 5. 8. 1. 5. 10. 17. 18.
ch. 7. 23. Lu. 13. 27. 28.
3. 21. 8. 11. 13. 40. 42. 50.
2 Th. 1. 10. 16. 18. 19.
14. 10. 11. 20. 15. Mar.
9. 44. 46. 48. 2 Pe. 2. 4.
Jude.

18 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

19 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

20 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

21 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

22 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

23 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

24 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

25 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

26 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

27 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

29 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

30 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

31 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

32 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

33 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

34 ch. 13. De. 23. 4.
Lu. 12. ch. 7. 28. 18.
26. 3. In. 3. 7. Am. 6. 6.
P. 14. 21. 31. 19. 17.
15. Ac. 9. 5. 20. 22. 23. 24.
15. 1



THE MOUNT OF OFFENSE—WHERE CHRIST WAS BETRAYED. [MATTHEW, xxii: 1, 4.]—The Mount of Offense is south of the Mount of Olives, and east of the hill of Evil Counsel. It bears witness of the perfidy of Judas Iscariot. It is wonderful how every event connected with the trial and death and resurrection of our Lord has found in the neighborhood of Jerusalem some spot, or hill or monument to commemo-

rate it. The chief interest about Jerusalem to-day is the fact that it forms a kind of monument to the chief interest of the Christian religion—the evil tragedy which ended in the crucifixion of Jesus Christ. Where does the story begin? It begins in the city of Jerusalem, when he goes to Bethany it is of St. Volter Scott but in Jerusalem everything speaks of Christ. Every valley, every mountain reminds us of Him.

day when I drink it new with you¹ in my Father's kingdom.

30 ¶ And when they had sung an hymn,² they³ went out into the mount of Olives.

31 Then saith Jesus unto them, ^aAll ye shall be offended because of me this night: for it is written, ^b'I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, ^cI will go before you into Galilee.

33 Peter^d answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow^e thou shalt deny me thrice.

35 Peter said unto him, ^fThough I should die with thee, yet will I not deny thee. ^gLike-wise also said all the disciples.

36 ¶ Then^h cometh Jesus with them unto a place called Gethsemane,ⁱ and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And^j he took with him Peter and the two sons of Zebedee, and began to be ^ksorrowful and very heavy.^l

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and ^mwatch with me.

39 And he went a little further, and ⁿfell on his face, and prayed, saying, ^oO my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

41 Watch,^p and pray, that ye enter not into temptation; ^qthe spirit indeed ^ris willing,^s but the flesh ^tis weak.

42 He^u went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

A.M. chr. 4037.
A.D. chr. 33.

1 Ch. 23. 7. 18. 25.
6. 1 Co. 15. 24. 28. Lu. 22.
29. 31.

2 Ps. cxviii.
3 Ps. cxviii.

3 In. 18. 1. 4. Lu. 22.
39. Ac. 1. 12.

4 Mar. 14. 27-31. In.
16. 32. ch. 21. 6.

5 Zec. 13. 7. Is. 53. 5.
10. Ro. 8. 31. Job. 19. 13.
16. Ps. 38. 1.

6 Mar. 14. 28. 10. 7.
ch. 27. 40. 46.

7 Mar. 14. 29-31. 66-
72. Lu. 22. 31-34. 54-60.
In. 13. 36-38. 18. 15-27.
ver. 69-75. Ps. 30. 5.

8 In. 13. 38. 1 Co. 10.
12.

9 His principal
crowing about three
o'clock in the morn-
ing.

10 Ps. 30. 6. Pr. 16. 18;
29. 23.

11 Ex. 10. 8. 24. 3. 7.

12 Mar. 14. 30-42. Lu.
22. 39-46. In. 18. 1. He.
5. 7. Ps. 22. 1.

13 Gethsemane was a garden (In. 18. 1.) just on the other side of the Kidron from the temple.

14 The Kidron runs in the bottom of a deep ravine, about 200 yards from the city wall. Hence, directly beyond it rises the steep side of Olivet, and on the lower slope of this hill, the garden of the oil-press (such is the meaning of Gethsemane) must have been situated.

15 It had been a favourite place of retirement with Christ during his visits to Jerusalem. In. 18. 2. Lu. 22. 40-47.

16 Ch. 14. 8. 21. 16. 23. 17. 20. 26. Mar. 5. 37.

17 Is. 53. 3-4. 10. In. 12. 27. Ga. 3. 13. He. 5. 7. Ps. 146. 3. 148. 4. 19. 17. 14. 17. 14. 17. 14. 17.

18 They had witnessed his glory on the mount, and now witness also his agony in the garden.—C.

19 Ch. 24. 42. 25. 13. 1. Ps. 68. Ep. 6. 18. 19.

20 Nu. 14. 5. 16. 22. De. 31. 8. 1. Ch. 21. 16.

21 Lu. 22. 39. In. 12. 27. Ga. 3. 13. He. 5. 7. Ps. 146. 3. 148. 4. 19. 17. 14. 17. 14. 17.

22 He. 5. 7. 8. ch. 20. 12. In. 3. 30. 38. Ro. 15. 3. Phil. 2. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

23 Ch. 24. 42. 25. 13. 1. Ps. 68. Ep. 6. 18. 19.

24 Nu. 14. 5. 16. 22. De. 31. 8. 1. Ch. 21. 16.

25 Lu. 22. 39. In. 12. 27. Ga. 3. 13. He. 5. 7. Ps. 146. 3. 148. 4. 19. 17. 14. 17. 14. 17.

26 He. 5. 7. 8. ch. 20. 12. In. 3. 30. 38. Ro. 15. 3. Phil. 2. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

27 Ch. 24. 42. 25. 13. 1. Ps. 68. Ep. 6. 18. 19.

28 Nu. 14. 5. 16. 22. De. 31. 8. 1. Ch. 21. 16.

29 Lu. 22. 39. In. 12. 27. Ga. 3. 13. He. 5. 7. Ps. 146. 3. 148. 4. 19. 17. 14. 17. 14. 17.

30 He. 5. 7. 8. ch. 20. 12. In. 3. 30. 38. Ro. 15. 3. Phil. 2. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

31 Ch. 24. 42. 25. 13. 1. Ps. 68. Ep. 6. 18. 19.

32 Nu. 14. 5. 16. 22. De. 31. 8. 1. Ch. 21. 16.

33 Lu. 22. 39. In. 12. 27. Ga. 3. 13. He. 5. 7. Ps. 146. 3. 148. 4. 19. 17. 14. 17. 14. 17.

34 He. 5. 7. 8. ch. 20. 12. In. 3. 30. 38. Ro. 15. 3. Phil. 2. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

35 Ch. 24. 42. 25. 13. 1. Ps. 68. Ep. 6. 18. 19.

36 Nu. 14. 5. 16. 22. De. 31. 8. 1. Ch. 21. 16.

37 Lu. 22. 39. In. 12. 27. Ga. 3. 13. He. 5. 7. Ps. 146. 3. 148. 4. 19. 17. 14. 17. 14. 17.

38 He. 5. 7. 8. ch. 20. 12. In. 3. 30. 38. Ro. 15. 3. Phil. 2. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

39 Ch. 24. 42. 25. 13. 1. Ps. 68. Ep. 6. 18. 19.

40 Nu. 14. 5. 16. 22. De. 31. 8. 1. Ch. 21. 16.

41 Lu. 22. 39. In. 12. 27. Ga. 3. 13. He. 5. 7. Ps. 146. 3. 148. 4. 19. 17. 14. 17. 14. 17.

42 He. 5. 7. 8. ch. 20. 12. In. 3. 30. 38. Ro. 15. 3. Phil. 2. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

43 Ch. 24. 42. 25. 13. 1. Ps. 68. Ep. 6. 18. 19.

44 Nu. 14. 5. 16. 22. De. 31. 8. 1. Ch. 21. 16.

45 Lu. 22. 39. In. 12. 27. Ga. 3. 13. He. 5. 7. Ps. 146. 3. 148. 4. 19. 17. 14. 17. 14. 17.

46 He. 5. 7. 8. ch. 20. 12. In. 3. 30. 38. Ro. 15. 3. Phil. 2. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

47 Ch. 24. 42. 25. 13. 1. Ps. 68. Ep. 6. 18. 19.

48 Nu. 14. 5. 16. 22. De. 31. 8. 1. Ch. 21. 16.

49 Lu. 22. 39. In. 12. 27. Ga. 3. 13. He. 5. 7. Ps. 146. 3. 148. 4. 19. 17. 14. 17. 14. 17.

50 He. 5. 7. 8. ch. 20. 12. In. 3. 30. 38. Ro. 15. 3. Phil. 2. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

51 Ch. 24. 42. 25. 13. 1. Ps. 68. Ep. 6. 18. 19.

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54 He. 5. 7. 8. ch. 20. 12. In. 3. 30. 38. Ro. 15. 3. Phil. 2. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

55 Ch. 24. 42. 25. 13. 1. Ps. 68. Ep. 6. 18. 19.

56 Nu. 14. 5. 16. 22. De. 31. 8. 1. Ch. 21. 16.

57 Lu. 22. 39. In. 12. 27. Ga. 3. 13. He. 5. 7. Ps. 146. 3. 148. 4. 19. 17. 14. 17. 14. 17.

58 He. 5. 7. 8. ch. 20. 12. In. 3. 30. 38. Ro. 15. 3. Phil. 2. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

59 Ch. 24. 42. 25. 13. 1. Ps. 68. Ep. 6. 18. 19.

60 Nu. 14. 5. 16. 22. De. 31. 8. 1. Ch. 21. 16.

A.M. chr. 4037.
A.D. chr. 33.

1 Ch. 23. 7. 18. 25.
6. 1 Co. 15. 24. 28. Lu. 22.
29. 31.

2 Ps. cxviii.
3 Ps. cxviii.

3 In. 18. 1. 4. Lu. 22.
39. Ac. 1. 12.

4 Mar. 14. 27-31. In.
16. 32. ch. 21. 6.

5 Zec. 13. 7. Is. 53. 5.
10. Ro. 8. 31. Job. 19. 13.
16. Ps. 38. 1.

6 Mar. 14. 28. 10. 7.
ch. 27. 40. 46.

7 Mar. 14. 29-31. 66-
72. Lu. 22. 31-34. 54-60.
In. 13. 36-38. 18. 15-27.
ver. 69-75. Ps. 30. 5.

8 In. 13. 38. 1 Co. 10.
12.

9 His principal
crowing about three
o'clock in the morn-
ing.

10 Ps. 30. 6. Pr. 16. 18;
29. 23.

11 Ex. 10. 8. 24. 3. 7.

12 Mar. 14. 30-42. Lu.
22. 39-46. In. 18. 1. He.
5. 7. Ps. 22. 1.

13 Gethsemane was a garden (In. 18. 1.) just on the other side of the Kidron from the temple.

14 The Kidron runs in the bottom of a deep ravine, about 200 yards from the city wall. Hence, directly beyond it rises the steep side of Olivet, and on the lower slope of this hill, the garden of the oil-press (such is the meaning of Gethsemane) must have been situated.

15 It had been a favourite place of retirement with Christ during his visits to Jerusalem. In. 18. 2. Lu. 22. 40-47.

16 Ch. 14. 8. 21. 16. 23. 17. 20. 26. Mar. 5. 37.

17 Is. 53. 3-4. 10. In. 12. 27. Ga. 3. 13. He. 5. 7. Ps. 146. 3. 148. 4. 19. 17. 14. 17. 14. 17.

18 They had witnessed his glory on the mount, and now witness also his agony in the garden.—C.

19 Ch. 24. 42. 25. 13. 1. Ps. 68. Ep. 6. 18. 19.

20 Nu. 14. 5. 16. 22. De. 31. 8. 1. Ch. 21. 16.

21 Lu. 22. 39. In. 12. 27. Ga. 3. 13. He. 5. 7. Ps. 146. 3. 148. 4. 19. 17. 14. 17. 14. 17.

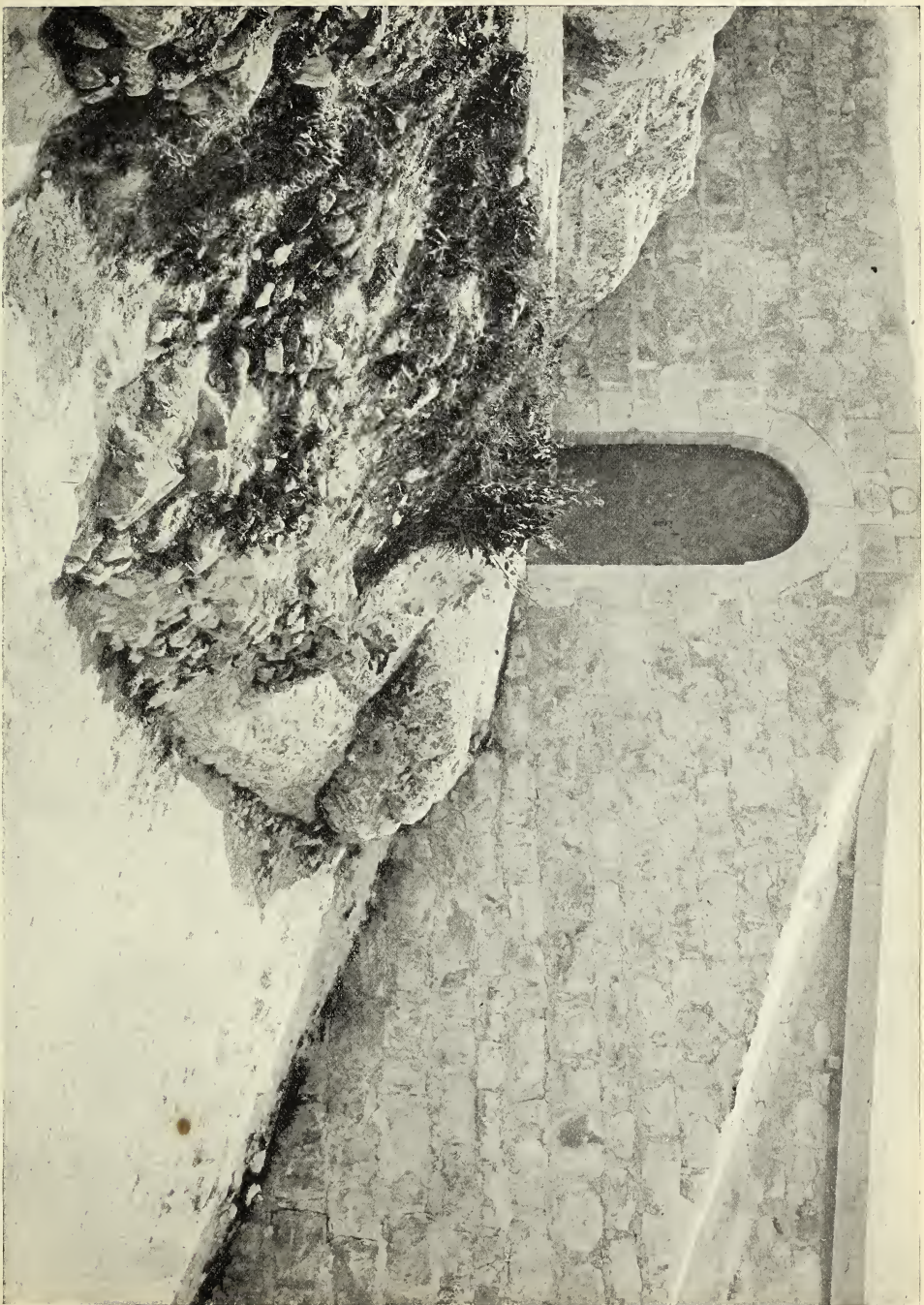
22 He. 5. 7. 8. ch. 20. 12. In. 3. 30. 38. Ro. 15. 3. Phil. 2. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

23 Ch. 24. 42. 25. 13. 1. Ps. 68. Ep. 6. 18. 19.

24 Nu. 14. 5. 16. 22. De. 31. 8. 1. Ch. 21. 16.

25 Lu. 22. 39. In. 12. 27. Ga. 3. 13. He. 5. 7. Ps. 146. 3. 148. 4. 19. 17. 14. 17. 14. 17.

26 He. 5. 7. 8. ch. 20. 12. In. 3. 30. 38. Ro. 15. 3. Phil. 2. 17. 18. 19. 20. 21. 22. 23.



ROCK UPON WHICH JESUS LEANED. [MATTH., xxvi: 36.]—"Then cometh Jesus with them into a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder." MATTH., xxvi: 36. After rising from this last prayer, Jesus leaned upon the rock illustrated in the above picture for a moment's rest. Standing here in the month of April, 1894, and seeing

hundreds of Russian pilgrims, nothing I had ever witnessed before was so deeply pathetic as to see those poor people bend and kiss this rock. The truth is that the rock is actually being kissed away by the lips of devoted saints. Great wonder of wonder, the depth of affection in the heart of the human race for Jesus Christ. A wonder great as His divinity is the fact that people worship Him, and love Him.

THE FIELD OF BLOOD—NOW A PLACE OF TOMBS AND A RESORT FOR LEPERS.
 [Matt., xxvii: 6, 7, 8.]—"And the chief priest took the silver pieces and said, It is not lawful for to put them into the treasury, because it is the price of blood, and wherefore took counsel and bought with them the potters field to bury strangers in. Wherefore that field was called the field of blood unto this day."—Matt., xxvii: 6, 7, 8.

And so we have with us still the same field a little way outside the walls of Jerusalem. At the bottom of this field, or hill, is the Valley of Hinnom, where children in ancient times were sacrificed to Moloch. It was called the place of fire, and sometimes Gehenna. It is now a place of tombs and a resort for lepers. The earliest mention of the Valley of Hinnom is in Josh., 15: 8.



were with him, watching Jesus, saw the earthquake, and those things that were done, they feared¹ greatly, saying, 'Truly this was the Son of God.'

55 And² many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was 'Mary Magdalene,' and Mary the mother of James and Josés, and the mother of Zebedee's children.

57 ¶ When³ the even was come, there came a rich man of Arimathea,⁴ named Joseph, who also himself was Jesus' disciple:⁵

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his⁶ own new tomb, which he had hewn out in the rock,⁷ and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day⁸ of the preparation, 'the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that 'thatcher said, while he was yet alive, 'After three days I will rise again.

64 Command therefore that the sepulchre be made sure unto the third day, lest his disciples come by night, and 'steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.'

A.M. cir. 4037.
A.D. cir. 33

A Roman soldiers ready at your service.

Ex. 20.16.19. Ps. 48.
Ac. 2.27.28. 29.

ch. 8. 27. 14. 33. 36.
Jn. 1.2.4.9. 5.6. Ac. 8.
No. Na. 1.6. Ps. 18. 7.
Ver. 40.

1 The Son of God.

That the words are correctly rendered, and cannot be translated.

1 Son of God.

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65 Pilate said unto them, Ye have a 'watch: go your way, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.⁹

CHAPTER XXVIII.

1 Christ's resurrection is declared by an angel to the women. 9 Christ himself appeareth to them. 11 The chief priests give the soldiers money to say that he was stolen out of his sepulchre. 16 Christ appeareth to his disciples, 18 and sendeth them to teach and baptize all nations.

IN the 'end of the sabbath,' as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.²

2 And, behold, there was³ a great earthquake: for the 'angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His⁴ countenance⁵ was like lightning, and his raiment white as snow:

4 And 'for fear of him the keepers did shake, and became as dead men.⁶

5 And the angel 'answered and said unto the women, 'Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here; 'for he is risen, as he said. Come, see the place where the Lord lay.

7 And 'go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And⁷ they departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word

9 ¶ And⁸ as they went to tell his disciples, behold, Jesus met them, saying, All hail! And

¶ Ec. 2.10. Ro. 12.11. Ezr. 3.12.13. Jn. 16.20.21.20. Ps. 121.
Mat. 16.9. Jn. 20.14.26.15. Ch. 3.4.

J. 16.4.5. Ps. 137.11.

peopled by a Grecian colony. It was long governed by its own kings; but was finally bequeathed to the Romans. During the prevalence of Christianity in north Africa, it was a place of importance; but was conquered by the Saracens, A.D. 640. Christianity has nearly disappeared, and Mahometanism reigns amidst ruins and barrenness. C.

Ver. 34. Gall. That this was some bitter infusion is all that is precisely known. It is probable, however, that it was a narcotic, employed, in 'cruel mercy,' to stupefy the sufferers; or perhaps even poisonous, and used to hasten dissolution. Wherefore our Lord, who was resigned to suffer, as appointed to save, 'to the uttermost,' would not drink. C.

Ver. 46. Eli, Eli, lama sabachthani? These are not the precise Hebrew words of Ps. 22. 1, but a translation into the Syro-Chaldaic. 'My hast thou forsaken me? This is nearer the language of expostulation and impatience; for he came, He, and therefore to suffer, the will of the Father. It is merely a believing recitation of the words of the Spirit (Ps. 22. 1), adduced to show that, in obedience to the Father's will, Messiah behaved to be 'cut off,' and left for a time to the triumphant malice of Satan and of wicked men. C.

Ver. 51. Vail. There were two vails, the one at the entrance of the holy place, the other between the holy place and the sanctuary. This was called 'the inner,' and, in He. 9. 3, 'the second vail.' The vail was the emblem of the flesh of Christ, He. 10. 20, which being rent by death, made patent the way into 'the holiest of all,' He. 9. 8. C.

Ver. 60. He rolled a great stone, &c. It is not likely that Joseph, who had hewn a sepulchre out of a rock, would have a door so unprofitable as this is sometimes represented—a mere round stone to be rolled up against the entrance. It is much more probable that it was, what may still be seen in the East, a flat circular stone that was rolled in a groove. C.

Ver. 66. Sealing the stone. How this sealing was effected cannot be precisely ascertained. But the stone still found in the East in which a hole in the circular stone described in the foregoing note (ver. 60) corresponds to one in the rock when the stone is rolled into its place. This hole, it would appear, was intended for a piece of wood or iron, the head of which, if pushed a little within the outer surface of the stone, could easily be so sealed as to render opening without detection quite impossible. C.

REFLECTIONS.—Men, especially wicked rulers, are awfully set upon mischief. Not only contemned devotion, but even necessary sleep, must give way to it.

But dreadful is the reward of treachery to Christ. And the price of blood, the horrors of conscience, and the damnation of hell, are closely linked together. Yet no alarming convictions, no pretences to piety, can restrain men abandoned to wickedness.—Dreadful from earth, from hell, from heaven, were the sufferings of our Redeemer. Hypocritical rulers, the lately extolling mob, the inwardly convinced heathen governor, the profane soldiers, concert to abuse and murder him. But, alas! at what expense of misery to themselves and posterity, for many ages, do the hardened Jews, who had witnessed his benevolent miracles and heard his saving doctrine, cry for his blood! In the most dreadful manner they tempt him to abandon his work of redemption. But willingly and steadily he persevered in his ransom of sinful men! Yea, the malice of the priests and elders, the treachery of Judas, the insolence and imprecations of the mob, the indulgence and obstinacy of Pilate, the insults of the soldiers, the attempt to imprison him in his grave, were all marvelously overruled to accomplish the oracles of God, and for the honour of Jesus and redemption of his church. With pleasure and triumph he therefore breathed out his last. And the most honourable attestations were given to his death. Thrice happy are they who sleep in Jesus!—Them will God, through his death, bring with him, that they may be glorified together.—Stand in awe, then, my soul! avoid sin, lest it bring thee to a miserable end, and entail a curse on my seed. Never value thyself on popular applause, which may so quickly be turned into contempt, malice, and murder. Let me never account anything too much to be given, or to be suffered, for the sake of my dying Redeemer. While others prefer Barabbas, let me adhere to look on and weep with him in every difficulty

and danger. Let me never come down from my cross till I can say, I is finished. And let neither death nor the grave terrify me, since Jesus the forerunner hath for me passed through and entered into his glory.—See now, my soul, the dreadful punishment, and in that the nature of my sin! What is a drowned woman, a burning Sodom, a plagued Egypt, an opened hell, in comparison of the Son of God accursed—troubled in spirit, till he knew not what to say—amazed and very heavy—sorrowful, even unto death—in an agony, sweating great drops of blood—tormented and insulted by men—harassed by devils—deserted by God—groaning and giving up the ghost, under the weight of infinite wrath!—Listen, O my soul, how, by every debasement, every strain, every labour, every reproach, every wound, every groan, every tear, every drop of blood, Jesus charges me to come to him, that I may have life! Behold how my debt is paid, my happiness purchased, my peace with God procured and confirmed, and my comfort enhanced! There divine righteousness is fulfilled, transgression finished, the curse exhausted, the law magnified, God reconciled, death vanquished, and hell extinguished—and all for me!

CHAPTER XXVIII. Ver. 8. With fear and great joy. The emotions of the human mind are often of a very mixed character, of which this verse presents a very striking example. C.

Ver. 9. 'All hail!' 'Hail,' in Saxon, was used to signify health, prosperity, and every kind of blessing, and good. 'All hail!' means, therefore, All health, &c., be to you! C.

Ver. 13. The statement of the watch contains the proof of its own falsehood. Had they said, 'Some persons unknown have stolen him,' they might have been believed. But when they charge the stealing against the disciples, and yet acknowledge themselves to be asleep when the theft was committed, they are asserting what they could not know, and are therefore entitled to no credence. That this falsehood was diligently dissemi-

they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, ¹Be not afraid: go¹ tell my brethren, that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold some of the watch came into the city,⁶ and showed unto the chief priests all the things that were done.

12 And ⁷when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And⁸ if this come to the governor's ears, we will persuade him, and secure you.

⁶ 1s. 41. 10. 14; 35. 3. 4. Re. 1. 17. 18. Mar. 5. 36.
⁷ 1 Ju. 16. Ho. 11. 6. Ps. 103. 8-13. He. 2. 11. 12. Ch. 12. 49. 50. Ju. 20. 17. See on ver.
⁸ Being terrified by the earthquake. N Ps. 1-6; 64. 2. Ch. 26. 3. 4.
⁹ Ch. 27. 64. P Ju. 3. 10. 20. Ac. 12. 19.

nated is evident from Justin Martyr. Traces of it may also be found in the Rabbinical writers. C.

Ver. 18. *All power is given unto me*—of which he had shown specimens upon earth in repelling Satan, casting out demons, healing diseases, raising the dead, producing food, stilling the tempest, smiting the barren fig-tree, and convincing and converting sinners. This power was given to him as Mediator, God and man in one person, in which character he held it not inherently but derivatively from the Father. C.

REFLECTIONS.—Jesus, who was delivered for our offences, rises again for our justification! In the most solemn and seasonable manner JEHOVAH liberates our

Surety when our debt is paid. And great earthquakes, mighty angels, risen saints, suspicious disciples, terrified soldiers, and an empty grave, are made joint witnesses of this leading article of our Christian faith. Yea, even the self-destructive lie, contrived by the Jewish rulers to refute it, indirectly confirms it. But O how great was his kindness in acknowledging those for *brethren* who had lately forsaken him, and solemnly to visit those who had so shamefully deserted and so sinfully suspected him. Great are the joys which spring from

15 So ⁹they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day.

16 ¶ Then¹⁰ the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.⁷

17 And ¹¹when they saw him, they worshipped him: but some doubted.⁸

18 ¶ And Jesus came and spake unto them, saying, ¹²All power is given unto me in heaven and in earth.

19 Go¹³ ye therefore, and teach all ¹³nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, ¹⁴I am with you¹⁴ always, *even* unto the end of the world. Amen.²

A.M. cir. 4097.
A.D. cir. 33.

9 Ch. 26. 15. 1 Ti. 6. 10.
Pr. 1. 10-16; 21. 2.

10 Ch. 26. 32. ver. 7. 10.
Mar. 16. 7. 1 Co. 15. 5.

11 The eleven¹¹ went to Galilee and were present at this interview; but this does not necessarily imply that they *alone* were present. There is reason to believe that this is the time referred to by the Fathers when he speaks of Christ's being seen by 500 brethren at once.

12 Co. 15. 6-8.
1 Th. 4. 16. 18. Ps. 45. 12.

212. Ju. 5. 23. Re. 5. 9. He. 1. 5.

8 Or, *had doubted*.
De. 7. 13. 14. Ps. 3. 6.

89. 19. 27. 110. 1-3. 18. 59.

1351. 250. 6. 7. Da. 7. 14.

Ch. 11. 27. 16. 28. Lu. 1.

32. Ju. 3. 35. 13. 31. 17. 5.

Ac. 2. 36. 5. 31. 1 Co. 15. 38.

49. Ro. 14. 9. 1 Co. 15. 54.

Ep. 1. 10. 21. Phil. 3. 9.

11. Col. 1. 16. 18. He. 1. 25.

32. 8. 9. 1 Pe. 3. 22. Re. 1.

13. 16. 18. 20. 11. 12. 17.

14. 10. 16.

8 Mar. 16. 15. 16. Lu. 24. 47.

15. 26. 16. Ro. 10. 18.

18. Ac. 2. 38. 12. 1 Co. 1. 13. 15. 18. 2. 1 Pe. 3. 21.

Col. 1. 26. Ac. 26. 27.

2. 42. 1 Co. 11. 2. 23. De. 3. 5. 12. 13.

A.M. cir. 4097.
A.D. cir. 33.

9 Or, *make disciples* on *Christianity* of *all nations*.

10 Jo. 1. 5. 10. 13. 41. 10.

11 44. 4. 18. 20. Re. 1. 18.

12 I am with you, and I will be with you; because, as God, all times, past, present, and to come, are alike to him.—C.

13 The concluding verses of this Gospel are among the most precious in the Bible.

Christ's declaration that *whosoever* is given to him in his mediatorial capacity, King and Head of his church, is the basis of what follows. 'Go ye therefore, I am your King, and you are bound to obey; I am omnipotent, and you must obey me; and I will make disciples of all nations—never cease until all mankind become mine. Go and teach them what I have commanded you; my word is to be your sole text-book. Act thus, AND, lo, I am with you always.'—P.

CONCLUDING REMARKS ON THE BOOK OF MATTHEW.

Matthew was early called to be a disciple and apostle. From that time forward he was a constant attendant upon our Lord; and so, amply qualified to relate the things that he both saw and heard. The Gospel by Matthew is distinguished by the length at which he has related several of our Lord's discourses. Take as examples, the sermon on the mount, his charge to the apostles, his parabolic illustrations of the nature of his kingdom, and his prophecy concerning Jerusalem and the judgment to come. He is also remarkable for the particularity with which he has related so many of our Lord's most wonderful replies to the cavils of his adversaries—replies in which may be found what many of the deepest reasoners of this world have sought in vain—the principle by which evidence rises above probability, and attains to certainty. This our Lord shows to be found in *uniformity*—in judging of one thing upon exactly the same principles that we judge by in another. By this he silenced the scribes, Pharisees, and Herodians—compelling them, by their judgment in their own case, either to yield to his arguments or shrink away in silence. Of this important principle of reasoning examples

may be found, ch. 12. 1-5; 15. 1-9; 16. 1-3; 21. 23-27; 22. 15-22, 41-46.—As the original purpose of the Gospel is to instruct the ignorant, and convince unbelievers, it is presented to us with all the historic evidence that entitles it to the acceptance of reasonable men. It is affirmed by competent witnesses—related with great simplicity;—and that the historians believed their own statements, their sufferings in defence of their testimony sufficiently demonstrate. Upon these grounds it was necessary the Gospel should first stand, so that no unbeliever would be able to screen his infidelity under any pretended want of ordinary historic evidence. Still it is to be remembered, that, while this species of evidence for revelation, like the evidence for the being of a God from the light of nature and creation, is sufficient to leave men without excuse, the believer ascends to a higher ground—the prophecies fulfilled, and the miracles wrought in attestation of our Lord's commission, and the commission emanating from him to his disciples, with the promise of the Holy Spirit to 'bring all things to their remembrance whatsoever he had said to them, and certainly to guide them into all truth.'

THE GOSPEL ACCORDING TO SAINT MARK.

Mark, the writer of the following Gospel, is generally supposed to be the person called John, surnamed Mark, who was nephew to Barnabas, Col. 4. 10, and the son of that Mary at whose house many were assembled praying when Peter was delivered from prison, Ac. 12. 12. Peter calls him 'Marcus my son,' 1 Pe. 5. 13, most probably as Paul calls Timothy 'my son in the gospel,' both being spiritual children of their respective fathers in Christ. He accompanied Paul in his travels, Ac. 12. 25; 13. 5-13; 15. 36-41; 2 Ti. 4. 11; Phil. 24; and he is said to have been amanuensis to Peter, and to have prepared his gospel narrative under Peter's inspection, and chiefly for the use of the Gentile converts. The internal evidence of this Gospel seems to favour this statement, for many things particularly honourable to Peter are omitted, while his weaknesses and faults are minutely detailed; given, as it were, *con amore*, not with the vain ostentation of a proud humility, but with the inward desire to humble the sinner and exalt the Saviour. Some learned commentators have represented it as an abridgment of the larger narrative of Matthew. But though there is doubtless a considerable agreement, yet Mark omits many important particulars mentioned by Matthew, and adds others, dilating upon some things only cursorily noticed by Matthew, and differs from him considerably in the order of time. So that, these things considered, there can appear no

MONASTERY AT THE BROOK CHERITH - WHERE CHRIST FASTED FORTY DAYS AND FORTY NIGHTS. [Mark, i: 13.] One of the most sublime and beautiful scenes in Palestine. The founders of the monastery considered the spot where the Lord was believed to be the site, or near the site, of His hiding place during the miraculous flight that occurred in Arab's reign, and where he was fed by ravens while the

family fled in Palestine. In this region Christ wandered when He was driven by the spirit into the wilderness after the opening heavens, the descending dove and the Father's voice. Here He was with the wild beasts; here He fasted forty days and forty nights; here He resisted the temptations of the adversary by the sword of the Spirit, which is the Word of God. It is a most desolate place.



28 And^d immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ And^d forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 ¶ And^d at even, when the sun did set,² they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases,³ and east out many devils; and suffered not the devils⁴ to speak, because they knew him.⁵

35 ¶ And^d in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.⁶

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, "All men seek for thee."

38 And he said unto them, "Let us go into the next towns, that I may preach there also: for therefore came I forth."

39 And he preached in their synagogues throughout all Galilee, and east out devils.

40 ¶ And^d there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, "If thou wilt, thou canst make me clean."

41 And Jesus, moved with compassion, put forth his hand, and touched him, and said unto him, "I will; be thou clean."

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And said unto him, "See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them."

45 But^d he went out, and began to publish it much, and to blaze abroad the matter, insomuch

that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter.

CHAPTER II.

1 Christ healeth one sick of the palsy, 14 calleth Matthew from the receipt of custom, 15 calleth with publicans and sinners, 18 excuseth his disciples for not fasting, 25 and indicateth them for plucking the ears of corn on the sabbath-day.

AND again^a he entered into Capernaum after some days; and it was noised that he was in the house.

2 And^b straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3 ¶ And^d they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, "Son, thy sins be forgiven thee."

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why^c doth this man thus speak blasphemies? Who^d can forgive sins but God only?

8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?³

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)⁴

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 ¶ And he went forth again by the seaside; and all the multitude resorted unto him, and he taught them.

14 And^d as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom,

^a Jn. 7. 48. 2. Pe. 1. 20-25. Mat. 22. 9. 2. 11. 31.

^b Or, at the place where the custom was received.

custom, constituted his bed.—Note, There is an expressive proverb: "Wherever there is a will there is a way," of which the faith of these friends affords a beautiful example. "Go thou" to thy friend, diseased in spirit, "and do likewise." Send him to Jesus by the Word of truth, if he will go; and if he will not, bear him to the Great Physician in the prayer of faith. C.

Ver. 22. By the parable of "new cloth," and "new wine," our Lord illustrates the necessity of suiting his doctrine and requirements to the weak state of his disciples, see Jn. 16. 12, whom he compares to the "old cloth" and "old bottles." In the same spirit Paul says to the Corinthians, "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet ye are able," 1 Co. 3. 2. Even so, the Lord seldom tries a young convert, or an infant church, by the test of persecution; but when they have ceased to be children, it often pleases him to call them to the duties and endurance of men. C.

REFLECTIONS.—Let me always attend Jesus' ordi-

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A.D. cir. 30.

¶ Mt. 1. 2. Lk. 22. 13.

Ca. 7. 3. Mat. 4. 23. 31.

¶ Mat. 13. 14. 15. Lk. 4. 38. 39.

¶ Ex. 15. 26. Re. 1. 9.

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TRAVELLING IN GALILEE. [MARK, iii: 7-9. — Jesus Christ was brought up in Galilee and often traveled through it. This scene is one common to the country. Every day one is likely to meet families traveling just as is here shown. Things never change in Palestine. As they travel to-day, they have always traveled, and there is no doubt that our Savior witnessed many just such scenes as the one here photographed.

A couple of boxes are strapped on the back of a mule or donkey so that one box balances the other. Then a part of the family occupy one box while the remainder occupy the other. The head of the household goes in front to lead the mule and to protect and guide his loved ones. One is constantly impressed with the air of contentment which seems to gather in the faces of the people in this country.



12 And "he straitly charged them that they should not make him known.⁸

13 ¶ And⁹ he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained¹ twelve, that they should be with him, and that he might send them forth to preach.²

15 And to have power to heal sicknesses, and to cast out devils:

16 And *Simon he surnamed Peter;

17 And *James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, *The sons of thunder:

18 And *Andrew, and Philip, and Bartholomew, and *Matthew, and *Thomas, and *James the son of Alphæus, and *Thaddeus, and *Simon the Canaanite,

19 And *Judas Iscariot, which also betrayed him: and they went into an house.⁴

20 ¶ And the multitude cometh together again, so that ³they could not so much as eat bread.

21 And when his friends⁵ heard of *it*, they went out to lay hold on him: for they said, *He is beside himself.⁶

22 ¶ And the scribes which came down from Jerusalem said, *He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in ⁷parables, How can Satan cast out Satan?⁷

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can ⁸enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily⁹ I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation;

30 Because¹⁰ they said, He hath an unclean spirit.¹⁰

31 ¶ There¹¹ came then his brethren and his mother, and standing without, sent unto him, calling him.

32 And the multitude sat about him; and they said unto him, Behold, ¹²thy mother and thy brethren without seek for thee.

⁸ ver. 23. Mat. 9:31. 10:25. 12:24. Lu. 11:17. 16:7. 20:2. 24:10. 25:10. 26:12. Mat. 12:46. Lu. 8:19. 21.

⁹ ver. 23. Mat. 9:31. 10:25. 12:24. Lu. 11:17. 16:7. 20:2. 24:10. 25:10. 26:12. Mat. 12:46. Lu. 8:19. 21.

A.M. cir. 4025.

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33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, *Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

1 The parable of the sower, 14 and the meaning thereof, 21. The parable of the seed growing secretly, 30 and of the mustard-seed, 35. Christ stilleth a tempest by his word.

AND he¹ began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he² entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things³ by parables, and said unto them in his doctrine, 3 Hearken;⁴ Behold, there went out a sower to sow:⁵

4 And it came to pass, as he sowed, some fell by the way-side, and ⁶the fowls of the air came and devoured it up.

5 And some fell on ⁷stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And ⁸some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.

8 And ⁹other fell on good ground, and did ¹⁰yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, ¹¹He that hath ears to hear, let him hear.

10 ¶ And ¹²when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, *Unto you it is given to know the mystery of the kingdom of God; but unto them ¹³that are without,² all ¹⁴these things are done in parables:

12 That¹⁵ seeing they may see, and not perceive;³ and hearing they may hear, and not understand; lest at any time they should be converted, and ¹⁶their sins should be forgiven them.

13 And he said unto them, *Know ye not this parable? and how then will ye know all parables?

14 ¶ The¹⁷ sower soweth the word. 15 And these are ¹⁸they by the way-side, where the word is sown; but when they have

¹ Co. 3:12. He. 5:12. 15:16. 16:8. 9. Co. 13:5. 15:30. 20. Mat. 13:37. ch. 14. Lu. 8:1. Ep. 3:8. 1 Pe. 1:23. 25.

² 15:30. 20. Mat. 13:37. ch. 14. Lu. 8:1. Ep. 3:8. 1 Pe. 1:23. 25.

³ 15:30. 20. Mat. 13:37. ch. 14. Lu. 8:1. Ep. 3:8. 1 Pe. 1:23. 25.

⁴ 15:30. 20. Mat. 13:37. ch. 14. Lu. 8:1. Ep. 3:8. 1 Pe. 1:23. 25.

⁵ 15:30. 20. Mat. 13:37. ch. 14. Lu. 8:1. Ep. 3:8. 1 Pe. 1:23. 25.

⁶ 15:30. 20. Mat. 13:37. ch. 14. Lu. 8:1. Ep. 3:8. 1 Pe. 1:23. 25.

⁷ 15:30. 20. Mat. 13:37. ch. 14. Lu. 8:1. Ep. 3:8. 1 Pe. 1:23. 25.

⁸ 15:30. 20. Mat. 13:37. ch. 14. Lu. 8:1. Ep. 3:8. 1 Pe. 1:23. 25.

⁹ 15:30. 20. Mat. 13:37. ch. 14. Lu. 8:1. Ep. 3:8. 1 Pe. 1:23. 25.

¹⁰ 15:30. 20. Mat. 13:37. ch. 14. Lu. 8:1. Ep. 3:8. 1 Pe. 1:23. 25.

¹¹ 15:30. 20. Mat. 13:37. ch. 14. Lu. 8:1. Ep. 3:8. 1 Pe. 1:23. 25.

CHAPTER IV. Ver. 26-30. As Mark very commonly relates the same facts as Matthew, so this is the only parable which Mark relates that is not mentioned

by Matthew. The scope of it is to show that the gospel, being once published in the world in a gradual and mysterious manner, should produce a large church

therein before the end of time; and that a vital principle of grace, being once planted in a soul, gradually and insensibly increases in strength, vigour, and appear-

heard, "Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground,

27 And should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear; after that, the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

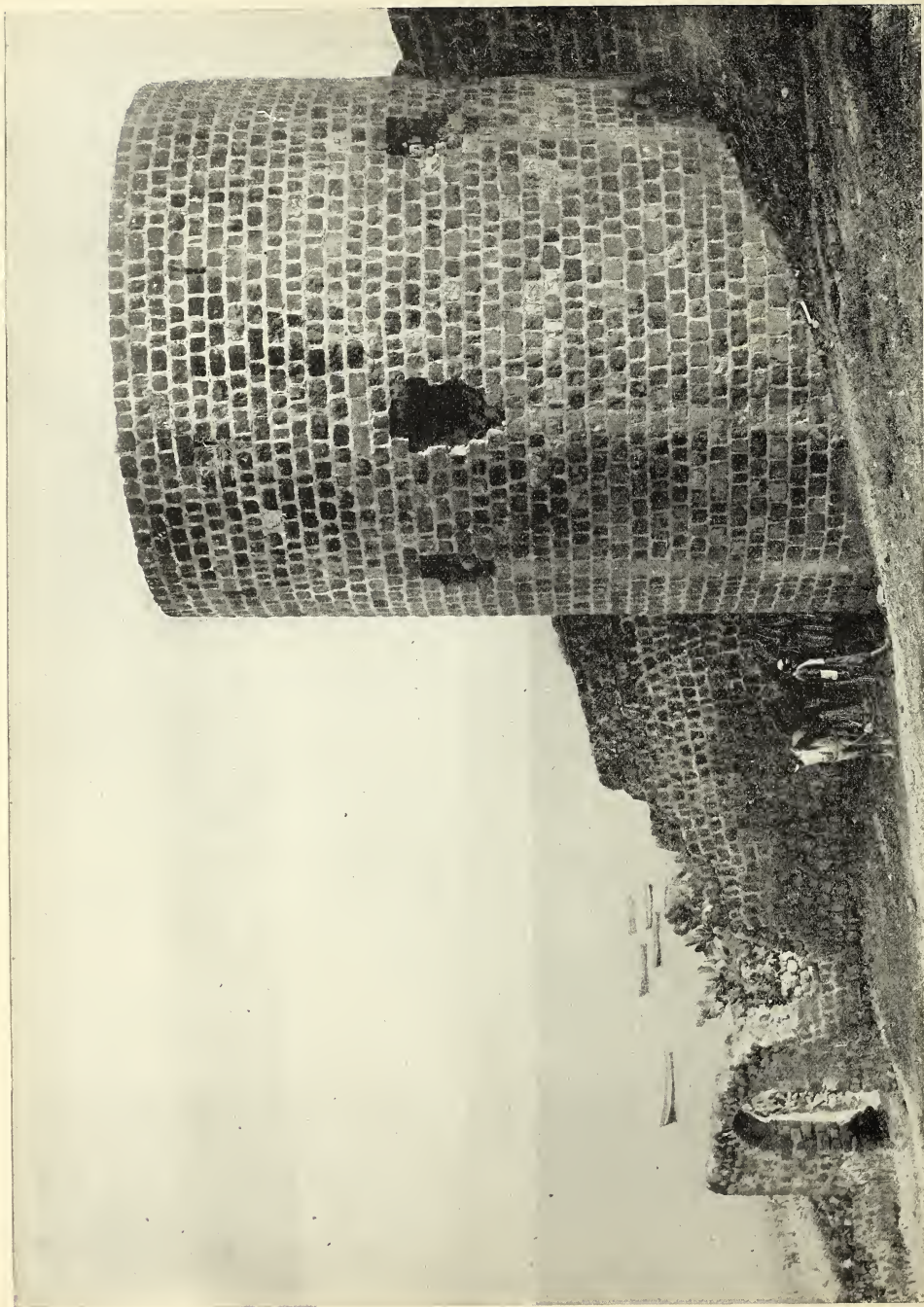
30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and

A. M. CH. 4935. A. D. CH. 31.

¶ Job 1.1. Ps 8.2. Co 2.11.4.4. Re 12.9. He 2.1.1.1. Lu 13.27. Lu 13.28. Lu 13.29. Lu 13.30. Lu 13.31. Lu 13.32. Lu 13.33. Lu 13.34. Lu 13.35. Lu 13.36. Lu 13.37. Lu 13.38. Lu 13.39. Lu 13.40. Lu 13.41. Lu 13.42. Lu 13.43. Lu 13.44. Lu 13.45. Lu 13.46. Lu 13.47. Lu 13.48. Lu 13.49. Lu 13.50. Lu 13.51. Lu 13.52. Lu 13.53. Lu 13.54. Lu 13.55. Lu 13.56. Lu 13.57. Lu 13.58. Lu 13.59. Lu 13.60. Lu 13.61. Lu 13.62. Lu 13.63. Lu 13.64. Lu 13.65. Lu 13.66. Lu 13.67. Lu 13.68. Lu 13.69. Lu 13.70. Lu 13.71. Lu 13.72. Lu 13.73. Lu 13.74. Lu 13.75. Lu 13.76. Lu 13.77. Lu 13.78. Lu 13.79. Lu 13.80. Lu 13.81. Lu 13.82. Lu 13.83. Lu 13.84. Lu 13.85. Lu 13.86. Lu 13.87. Lu 13.88. Lu 13.89. Lu 13.90. Lu 13.91. Lu 13.92. Lu 13.93. Lu 13.94. Lu 13.95. Lu 13.96. Lu 13.97. Lu 13.98. Lu 13.99. Lu 14.1. Lu 14.2. Lu 14.3. Lu 14.4. Lu 14.5. Lu 14.6. Lu 14.7. Lu 14.8. Lu 14.9. Lu 14.10. Lu 14.11. Lu 14.12. Lu 14.13. Lu 14.14. Lu 14.15. Lu 14.16. Lu 14.17. Lu 14.18. Lu 14.19. Lu 14.20. Lu 14.21. Lu 14.22. 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THE GADARENE COUNTRY—SHOWING THE PLACE WHERE THE DEVILS ENTERED INTO THE HERD OF SWINE. [MARK, v. 1.]—The Gadarene country lies east of the Jordan. From the point of our present view we see the dim outlines beyond the Sea of Galilee of part of the Gadarene country. It is supposed that the swine into which the devils entered ran violently down the steep hill opposite the present city of

Tiberias. So that in this view we are looking at about the place where this notable miracle of our Savior was wrought. There are little boats also out on the lake we see, which are used by the boatmen to carry tourists across the lake. The Gadarene country gets its name from the city of Gadara, which is some miles beyond the Sea of Galilee. This view was taken from a point near an old wall, by the edge of the lake.

of the most high God? ¹ I adjure thee by God, that thou torment me not.

8 For he said unto him, ² Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion.³ For we are many.⁴

10 And he⁵ besought him much, that he would not send them away out of the country.⁶

11 Now there was there, nigh unto the mountains, a great herd of ⁷ swine feeding.

12 And⁸ all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus ⁹ gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ¹⁰ ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.⁷

14 And⁸ they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that⁹ was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: ¹⁰ and they were afraid.

16 And they that saw *it*, told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And⁸ they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil ¹ prayed him that he might be with him.

19 Howbeit, Jesus suffered him not,⁸ but saith unto him, ² Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis⁹ how great things Jesus had done for him: and all *men* did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, ¹ much people gathered unto him: and he was ² nigh unto the sea.

22 And,² behold, there cometh one of the rulers of the synagogue,¹ Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, ¹ My

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¹ K.Lu.16.Mat.26.
63.A.C.19.13.

² J.Ch.12.10.9.5. Ac.
16.18. He.2.14.1.Jn.3.8.

³ About 6000 or
7000. Mat.14.45.

⁴ My name—for
we are many. Jn.
10.20.

⁵ These two phrases it
appears that there
was one chief, with
numerous attend-
ants, as wicked, but
less powerful, than
himself.—C.

⁶ The chief devil.
6 Out of the coun-
try. What preference
the devils might
have for one locality
above another, we
cannot tell, but cer-
tainly as wicked men
(embodied spirits)
have such prefer-
ences for gratifica-
tion of the appet-
ites, there can be no
reason assigned why
disembodied spirits
should not have a
similar preference
for indulgence of
their wicked propen-
sities.

—¹ Lu.8.32. Mat.8.30.
Le.17.8. De.14.8. 15.

² Re. 12. 12. 20. 1. 2.

³ Jn. 10. 20. 1. 2.

⁴ Mat.8.30. Lu.8.32.
33. 1 Ki.22.35. Job.1.17.
2. Re. 17. 2. 17. 15. 17.

⁵ Jn. 8. 44. 1 Pe. 5. 8.

⁶ The owners of
the swine were prob-
ably Jews, for our
Lord as yet confined
his ministry to the
people; and the loss
which they have
been inflicted on
them, as a punish-
ment for trading in
swine's flesh, which
they were strictly for-
bidden to eat them-
selves, and by im-
plication, to provide
for their Gentile
neighbours for the
sake of gain. This
sinful trade was thus
brought to a sudden
end, and judgment
as well as mercy.—P.

⁷ Jn. 8. 32. Lu. 8. 34.

⁸ Jn. 8. 32. Lu. 8. 34.

⁹ Jn. 8. 32. Lu. 8. 34.

¹⁰ Jn. 8. 32. Lu. 8. 34.

¹¹ Jn. 8. 32. Lu. 8. 34.

¹² Jn. 8. 32. Lu. 8. 34.

¹³ Jn. 8. 32. Lu. 8. 34.

¹⁴ Jn. 8. 32. Lu. 8. 34.

¹⁵ Jn. 8. 32. Lu. 8. 34.

¹⁶ Jn. 8. 32. Lu. 8. 34.

¹⁷ Jn. 8. 32. Lu. 8. 34.

¹⁸ Jn. 8. 32. Lu. 8. 34.

¹⁹ Jn. 8. 32. Lu. 8. 34.

²⁰ Jn. 8. 32. Lu. 8. 34.

²¹ Jn. 8. 32. Lu. 8. 34.

²² Jn. 8. 32. Lu. 8. 34.

²³ Jn. 8. 32. Lu. 8. 34.

²⁴ Jn. 8. 32. Lu. 8. 34.

²⁵ Jn. 8. 32. Lu. 8. 34.

²⁶ Jn. 8. 32. Lu. 8. 34.

²⁷ Jn. 8. 32. Lu. 8. 34.

²⁸ Jn. 8. 32. Lu. 8. 34.

²⁹ Jn. 8. 32. Lu. 8. 34.

³⁰ Jn. 8. 32. Lu. 8. 34.

³¹ Jn. 8. 32. Lu. 8. 34.

³² Jn. 8. 32. Lu. 8. 34.

³³ Jn. 8. 32. Lu. 8. 34.

³⁴ Jn. 8. 32. Lu. 8. 34.

³⁵ Jn. 8. 32. Lu. 8. 34.

³⁶ Jn. 8. 32. Lu. 8. 34.

³⁷ Jn. 8. 32. Lu. 8. 34.

³⁸ Jn. 8. 32. Lu. 8. 34.

³⁹ Jn. 8. 32. Lu. 8. 34.

⁴⁰ Jn. 8. 32. Lu. 8. 34.

⁴¹ Jn. 8. 32. Lu. 8. 34.

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⁴³ Jn. 8. 32. Lu. 8. 34.

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⁶⁶ Jn. 8. 32. Lu. 8. 34.

⁶⁷ Jn. 8. 32. Lu. 8. 34.

⁶⁸ Jn. 8. 32. Lu. 8. 34.

⁶⁹ Jn. 8. 32. Lu. 8. 34.

⁷⁰ Jn. 8. 32. Lu. 8. 34.

⁷¹ Jn. 8. 32. Lu. 8. 34.

⁷² Jn. 8. 32. Lu. 8. 34.

⁷³ Jn. 8. 32. Lu. 8. 34.

⁷⁴ Jn. 8. 32. Lu. 8. 34.

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every sinner whom
Jesus has ¹ plucked
as a brand out of the
burning, to attest,
and especially to his
own friends and
countrymen, what
God has done for his
soul.—C.

² Mat. 8. 15. Jn. 4. 47.
46. 5. 5. 6.

³ With Jn. 4. 50. 21. 6.
Mat. 2. 17. 15. 16. 4. 13
25. 8. 11. 12. 13. 30.

⁴ Le. 13. 19. 25. Jn. 5.
5. 14. 43. 48.

⁵ Job. 13. 4. 10. 1. 1.
13. 18. 10. 12. 16. 30. 12.

⁶ Mat. 14. 36. Ex. 15.
26. Jn. 12. 3. Mat. 4. 2.
Ki. 13. 21. ch. 6. 5. Ac.
5. 15. 10. 10. 10. 10. 10.

⁷ The removal of
several acute dis-
eases is often almost
instantaneous: but
the instantaneous or
even speedy cure of a
chronic and debilitat-
ing disease, of twelve
years' standing, is
unprecedented in the
history of medicine.
Like the other mira-
culous cures per-
formed by our Lord,
it is a beautiful mani-
festation of a miracle.
—An effect beyond the
human power, and also
the spiritual mark of
the prophetic, faith
and announcement of
the woman.—C.

⁸ Lu. 6. 19. 15. Jn. 1.
15.

⁹ Virtue. Not moral
virtue, but super-
natural power.—C.

¹⁰ Who touched my
clothes? He so in-
quired, not because
he was ignorant, but
because he desired to
bear witness to the
other dwelling in
him and doing the
miracles; and also to
furnish another spec-
imen of the sanative
power of faith.—C.

¹¹ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

¹² Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

¹³ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

¹⁴ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

¹⁵ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

¹⁶ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

¹⁷ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

¹⁸ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

¹⁹ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

²⁰ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

²¹ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

²² Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

²³ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

²⁴ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

²⁵ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

²⁶ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

²⁷ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

²⁸ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

²⁹ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

³⁰ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

³¹ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

³² Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

³³ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

³⁴ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

³⁵ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

³⁶ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

³⁷ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

³⁸ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

³⁹ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

⁴⁰ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

⁴¹ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

⁴² Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

⁴³ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

⁴⁴ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

⁴⁵ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

⁴⁶ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

⁴⁷ Ch. 4. 41. Lu. 8. 47.
Pe. 3. 7. Jn. 7. 17. 16.
116. 12. 66. 16. 103. 2. 3.
30. 2.

when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.⁸

CHAPTER VI.

1 Christ is contemned of his countrymen. 7 He giveth the twelve power over unclean spirits. 14 Divers opinions of Christ. 27 John Baptist is beheaded, 29 and buried. 30 The apostles return from preaching. 34 The miracle of five thousand fed with five loaves and two fishes. 45 Christ walketh on the sea; 53 and healeth all that touch him.

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many, hearing him, were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter,² the son of Mary, the brother of James, and Joseph, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work,³ save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 And he called unto him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money⁴ in their purse;

9 But be shod with sandals,⁵ and not put on two coats.⁶

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more

A.M. cliv. 4035.
A.D. cliv. 31.

Man, should bring up his wonderful yet poor son to his father's trade; And is there anything degrading in trade?

7. *Co. 97.*

8. *Co. 14. 15. Lu. 24. 42. Ac. 20. 19. 22. Mat. 10. 7. 27. Lu. 9. 6. 10. 9. 17. 34. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

9. *Co. 14. 15. Lu. 24. 42. Ac. 20. 19. 22. Mat. 10. 7. 27. Lu. 9. 6. 10. 9. 17. 34. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

10. *Co. 14. 15. Lu. 24. 42. Ac. 20. 19. 22. Mat. 10. 7. 27. Lu. 9. 6. 10. 9. 17. 34. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

11. *Co. 14. 15. Lu. 24. 42. Ac. 20. 19. 22. Mat. 10. 7. 27. Lu. 9. 6. 10. 9. 17. 34. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

12. *Co. 14. 15. Lu. 24. 42. Ac. 20. 19. 22. Mat. 10. 7. 27. Lu. 9. 6. 10. 9. 17. 34. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

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14. *Co. 14. 15. Lu. 24. 42. Ac. 20. 19. 22. Mat. 10. 7. 27. Lu. 9. 6. 10. 9. 17. 34. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

15. *Co. 14. 15. Lu. 24. 42. Ac. 20. 19. 22. Mat. 10. 7. 27. Lu. 9. 6. 10. 9. 17. 34. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

16. *Co. 14. 15. Lu. 24. 42. Ac. 20. 19. 22. Mat. 10. 7. 27. Lu. 9. 6. 10. 9. 17. 34. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

17. *Co. 14. 15. Lu. 24. 42. Ac. 20. 19. 22. Mat. 10. 7. 27. Lu. 9. 6. 10. 9. 17. 34. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

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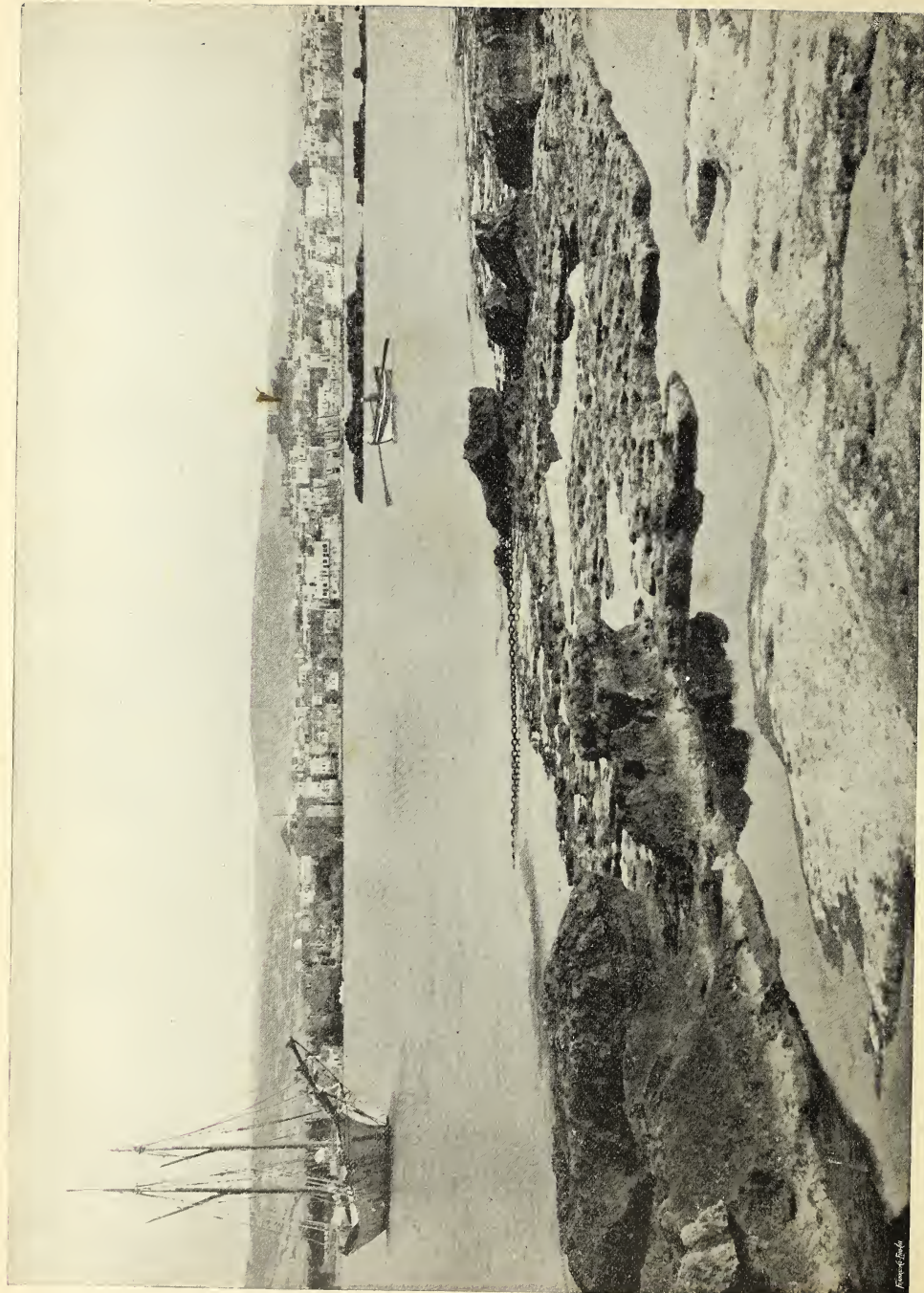
39. *Co. 14. 15. Lu. 24. 42. Ac. 20. 19. 22. Mat. 10. 7. 27. Lu. 9. 6. 10. 9. 17. 34. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

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41. *Co. 14. 15. Lu. 24. 42. Ac. 20. 19. 22. Mat. 10. 7. 27. Lu. 9. 6. 10. 9. 17. 34. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

42. *Co. 14. 15. Lu. 24. 42. Ac. 20. 19. 22. Mat. 10. 7. 27. Lu. 9. 6. 10. 9. 17. 34. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64*





SIDON, FROM THE SEA. [MARK, vii:24.]—Sidon was one of the great cities of Phœnicia. The first journey on which Jesus made outside of Palestine proper was into Phœnicia. It is not known whether He ever crossed into Tyre or Sidon. We are told that He went into the borders of Tyre and Sidon and entered into a house, and would have no man know it, but He could not be hid. It was during this excursion

into the country of the heathen that He drove the unclean spirit from the daughter of the Syro-Phœnician woman. From what is said of St. Paul in Acts, xxvii: 3, we are authorized to conclude that he had friends in Sidon, and that he made a visit to the city during one of the missionary journeys. Silks and fruits are extensively raised in the neighborhood of Sidon to-day.

to hold, *as* the washing of cups, and pots,⁴ brazen vessels, and of ⁵tables.⁶

5 Then the Pharisees and scribes asked him, Why^a lack not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?

6 He answered and said unto them, Well hath Esaias prophesied of you ⁷'hypocrites,'⁷ as it is written, ⁸'This people honoureth me with their lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, 'Full well ye reject^a the commandment of God, that ye may keep your own tradition.

10 For Moses said, 'Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is Corban,*⁹ that is to say, a gift, by whatsoever thing thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making^a the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And^a when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There^a is nothing from without a man that, entering into him, can defile him: but the things which come out of him, those are they that defile the man.

16 If^a any man have ears to hear, let him hear.

17 And^b when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, 'Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

supply every want. And he can feed them in a wilderness, or walk on floods for their help. If then he manifest his power and his glory in our deliverance, let us never turn again to folly, nor give way to hardness and unbelief.

CHAPTER VII. Ver. 9. *Full well.* This is commonly pronounced an *irony*; but such a figure seems utterly unsuited to the character of Christ. But as no meaning can be fairly extracted from the word *saith*, except one cognate to 'fairly, justly, properly, full well,' &c., may not the imagined irony be removed by taking the words interrogatively? 'And he said unto them, Do you properly set aside the commandment of God that you may establish your own tradition?' C.

REFLECTIONS.—What self-deceivers are human hearts! The most trifling superstitions are often substituted in the place of the substantial duties of religion and morality. But no devotion, which is not com-

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19 Because^a it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, 'That which cometh out of the man, that defileth the man.

21 For^a from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness,^a wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ And^a from thence he arose, and went into the borders of Tyre and Sidon, and 'entered into an house, and would have no man know *it*: but he could not be hid.

25 For ^aa certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek,² a Syrophenician by nation;³ and ^ashe besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, 'Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* upon the dogs.

28 And she answered and said unto him, Yes, Lord: 'yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, 'For this saying go thy way; the devil is gone out of thy daughter.

30 And 'when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.⁴

31 ¶ And^a again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of ^aDecapolis.⁶

32 And 'they bring unto him one that was deaf, and had an impediment in his ^aspeech; and they beseech him to put his hand upon him.

33 And he took him ^aaside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;⁸

34 And 'looking up to heaven, he ^asighed, and saith unto him, Ephphatha, that is, Be opened.

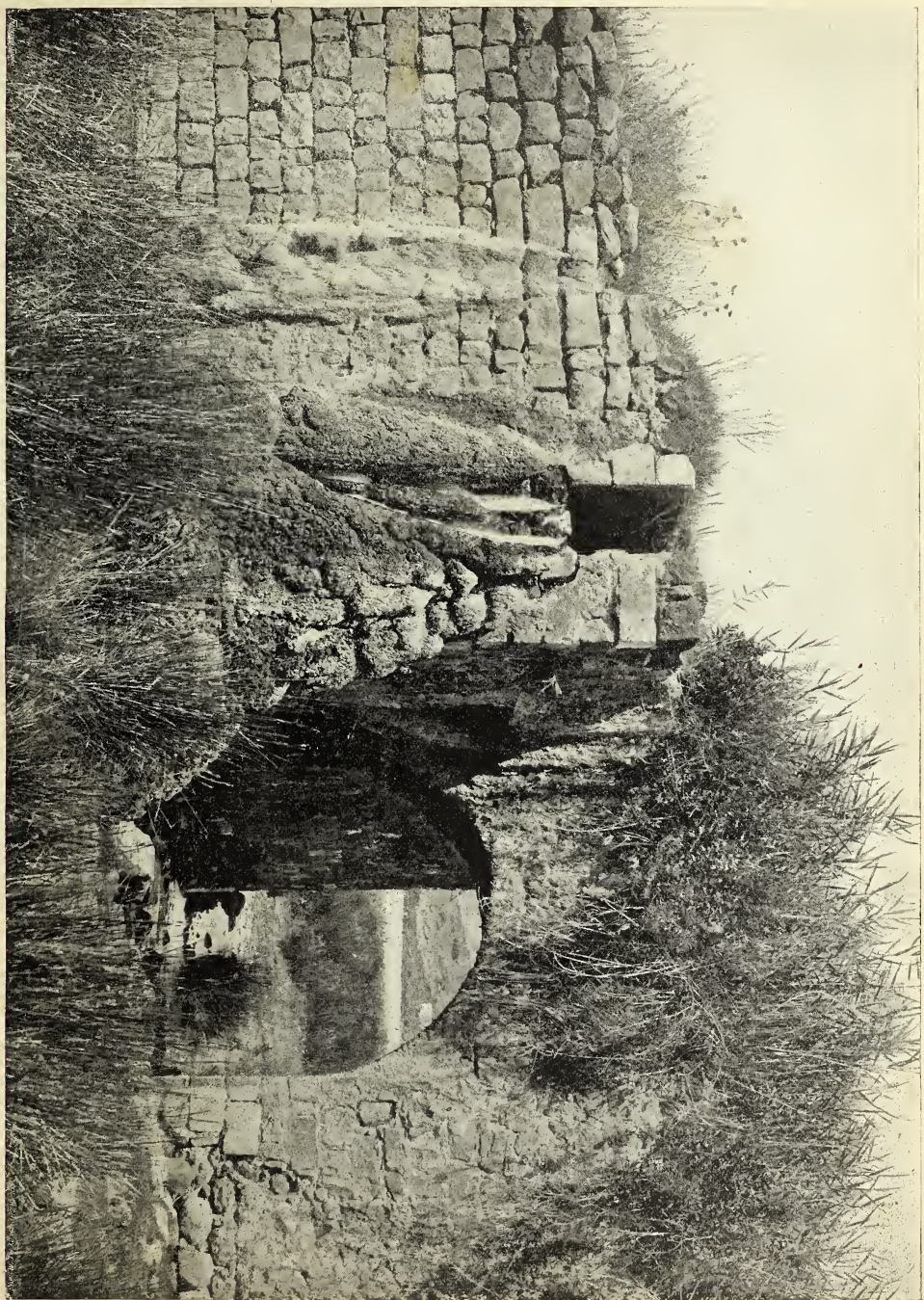
manded by God, and offered up in faith and sincerity, can be acceptable to him, or profitable to us. Alas! what an infernal fountain of wickedness is every unregenerate heart! It is ready to burst forth on every occasion. And there is an absolute necessity of God's implanting an abiding principle of life, light, faith, and love, in opposition to our natural corruption. His grace indeed makes a wonderful change even in the weakest believer. It gives the highest and most honourable views of Christ; the tenderest compassion to afflicted friends; earnest importunity in prayer for their relief; and great humility and patience under seeming insults and denials of help. And Jesus sometimes tries the faith of his people by great discouragements, even while he secretly upholds and animates it, till at last he crown it with the full enjoyment of all that it can wish. What complicated diseases spring from our

complicated lusts and crimes! And it is a great mercy that Jesus Christ has power over all plagues. Let me then, conscious of sinful pollutions and miseries unnumbered, look up to him for relief in his own time and way. No hardened heart, deaf ears, nor stammering tongue, can withstand his healing words of power. Let me listen to his instructions with an obedient ear; and ascribe to him, as he shall direct, the glory due to his name, who is wonderful in counsel, and excellent in working.

CHAPTER VIII. REFLECTIONS.—In following Christ, let me count nothing too hard. Let me trust him with my body as well as my soul: and bread shall be given me, my water shall be sure. Never let my unbelief raise or hesitate at difficulties, as if they were too great for Christ to surmount. And let me never

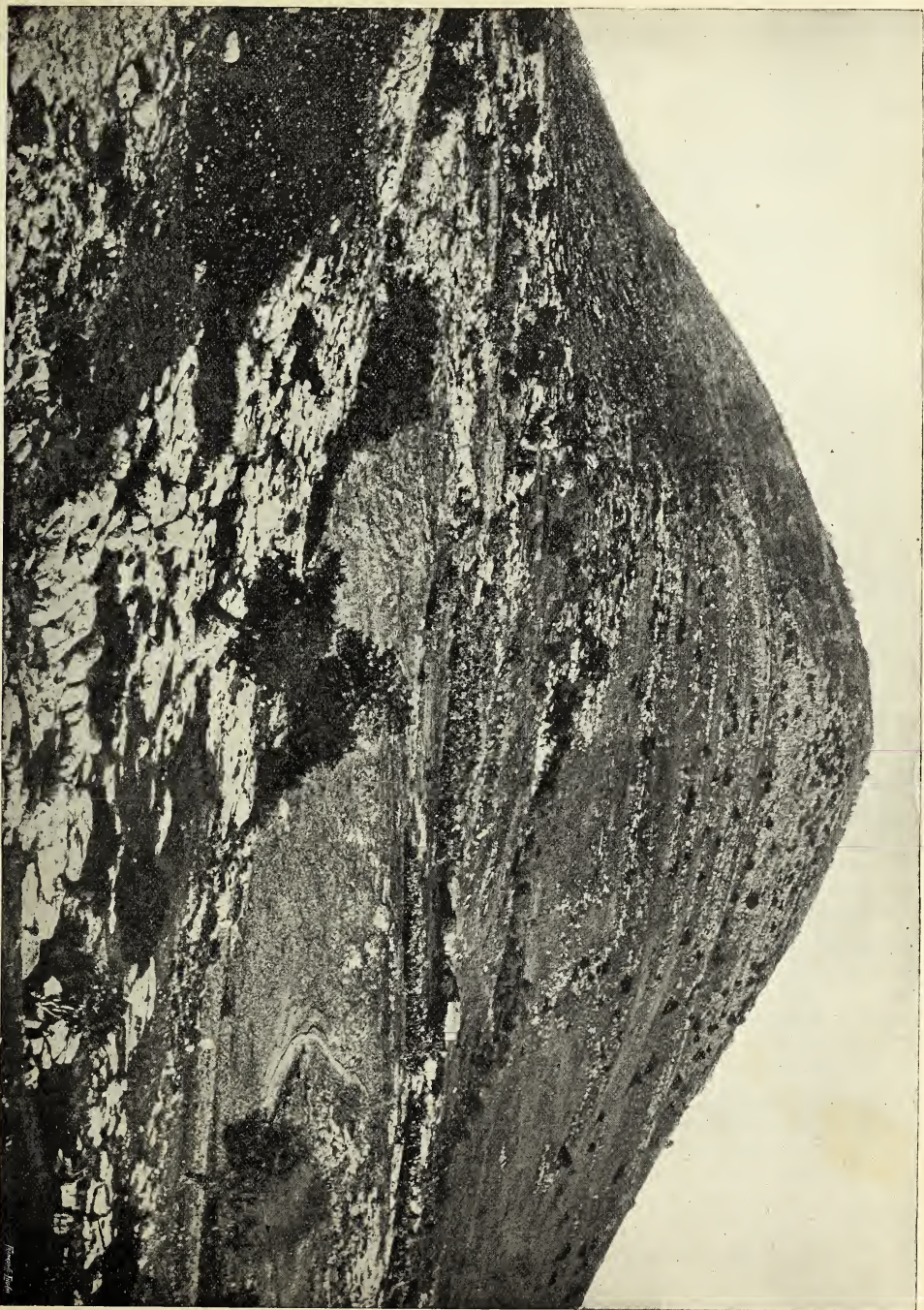
MILL AT BETHSAIDA.—ON SITE OF THE ANCIENT CITY. [MARK, viii: 22-25].—One of the most picturesque scenes in the East is an old mill at Bethsaida. It is hardly to be supposed that this day from the ruins of Bethsaida and that it stands upon the site of the ancient city, and serves to give a pathetic and picturesque impression of one of the great cities that stood upon this sacred sea. It was in

Bethsaida that a blind man was brought to our Savior, whom He took by the hand and led out of the town and healed him. It is a place of great interest to the pilgrim, and it is a place of great interest to the pilgrim. It gives us a striking picture of the vanity of building our hopes upon earthly places and prospects.



MOUNT TABOR. [MARK, ix:2.]—Mount Tabor competes with Mount Hermon for the glory of being the place of the Transfiguration of our Savior. It is on the road from Jerusalem to Nazareth, and in sight of the latter city. It is one of the mountains upon which our Savior, in his boyhood, doubtless looked every day. It would not seem strange if this had been the mountain selected for the Transfiguration. It

is unique in its features. Upon the top of this mountain there are the ruins of an old church, and all who pass this way make a pilgrimage to its top. One of the most magnificent panoramic views can be obtained from the top of Tabor. It overlooks the plain of Jezreel and Nazareth, and the Sea of Galilee, and the Gadarene country, and Mount Carmel far to the south on the shore of the Mediterranean Sea.



him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, O^a a child:

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help^a thou mine unbelief.⁹

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And^d the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And^d when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing but by prayer and fasting.¹

30 ¶ And^d they departed thence, and passed through Galilee; and he would not that any man should know it.

31 For^a he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But^a they understood not² that saying, and were afraid to ask him.

33 ¶ And^d he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves who should be the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever^a shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.³

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7 Job 14:15-17. Ps. 51.
8 Mat. 15:22. Ps. 25:7.
9 Mat. 17:20. 21. 22.
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152 Mat. 17:20. 21. 22.
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197 Mat. 17:20. 21. 22.
198 Mat. 17:20. 21. 22.
199 Mat. 17:20. 21. 22.
200 Mat. 17:20. 21. 22.

4 And they said, 'Moses suffered³ to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For² the hardness of your heart he wrote you this precept:

6 But ⁴from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And² they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What² therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, ⁵Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And² they brought young children to him, that he should touch them: and *his* disciples ⁶rebuked those that brought them.

14 But when Jesus saw *it*, he ⁷was much displeased, and said unto them, ⁸Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.⁴

15 Verily I say unto you, ⁹Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And² he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And² when he was gone forth into the way, there came one running, and kneeled to him, and asked him, 'Good Master, "what shall I do that I may inherit eternal life?"

18 And Jesus said unto him, ¹⁰'Why callest thou me good? *There is none good, but one, that is, God.*⁵

19 Thou² knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, ¹¹'all these have I observed from my youth.

21 Then² Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, ¹²'take up the cross, and follow me.

22 And² he was sad at that saying, and went away grieved; for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, 'How hardly shall they that have riches enter into the kingdom of God!

A.M. cir. 4037.
A.D. cir. 33.

De 24. 1, Je. 3. 1.
Mat. 5. 31, 32.

3 *He suffered.*
The word in Mat. 19.

4 *He commanded.*
How then was the difference of state-

ment with historical ac-

curacy or verbal in-

spiration?—that during a

lengthened confer-

ence, both phrases

were used—while

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as he was guided by the Holy Ghost.—

De 6. 5; 31. 27. Ac.

7. 9. Ge. 27. 5; 2. 24.

Mat. 2. 14-16, with Je.

6. 6.

Ge. 2. 24. Ep. 5. 31.

2. 14-16. Ro. 7. 1-3. 1 Co.

7. 10-13.

De 5. 31, 32. Lu.

16. 18. 1 Co. 7. 3. Mat.

14. 16. 1 Co. 7. 10-13.

Mat. 19. 19-21. Lu.

16. 18. 1 Co. 7. 10-13.

14. 16. 1 Co. 7. 10-13.

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16. 18. 1 Co. 7. 3. Mat.

14. 16. 1 Co. 7. 10-13.

Mat. 19. 19-21. Lu.

16. 18. 1 Co. 7. 10-13.

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24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them ¹³'that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, 'Who then can be saved?

27 And Jesus, looking upon them, saith, ¹⁴'With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ Then² Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, ¹⁵'There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive ¹⁶'an hundredfold now in this time, ¹⁷'houses, and brethren, and sisters, and mothers, and children, and lands, ¹⁸'with persecutions; and in the world to come eternal ¹⁹'life.

31 But² many *that are* first shall be last; and the last first.

32 ¶ And² they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed,³ and as they followed, they ²⁰'were afraid. ²¹'And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, 'Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles;

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

35 ¶ And² James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.⁹

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand,¹ in thy glory.

38 But Jesus said unto them, ²²'Ye know not what ye ask. Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, 'We can. And Jesus said unto them, ²³'Ye shall indeed drink of

principle that the inquirer remaining an absolute lover of the world, any special love towards him was impossible. These difficulties, however, seem more than found in [1] Would not Christ have loved an enemy and taught his disciples the same?

Not, indeed, with love of approbation or complacency—for that were unnatural, impossible, and sinful—but with love of compassion, benevolence, and forgiveness. [2] Would not some special movement of the love of pity and benevolence

towards this visitant? [3] Is it certain because this man 'went away grieved' that he therefore never returned? It is by no means certain, and his return is the higher probability. See ver. 27. C.

the cup that I drink of: and with the baptism that I am baptized withal, shall ye be baptized:

40 But^z to sit on my right hand and on my left hand, is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And ^ywhen the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them to *him*, and saith unto them, ^aYe know that they which are accounted² to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But^a so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For^e even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.³

46 ¶ And^e they came to Jericho: and as he went out⁴ of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway-side, begging.

47 And when he heard that it was ^aJesus of Nazareth, he began to cry out, and say, Jesus, *thou* ^eSon of David, have mercy on me.

48 And ⁹many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And^b Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, ⁱBe of good comfort, rise: he calleth thee.

50 And he, casting away his garment,⁵ rose, and came to Jesus.

51 And Jesus answered and said unto him, What^k wilt thou that I should do unto thee? The blind man said unto him, Lord,⁶ that I might receive my sight.

52 And Jesus said unto him, ¹Go thy way; thy faith hath ⁷made thee whole.⁸ And^a immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

1 Christ rideth with triumph into Jerusalem: 12 curseth a barren fig-tree: 15 purgeth the temple: 20 exhorteth his disciples to steadfastness of faith, and to forgive their enemies: 27 and defendeth the lawfulness of his actions, by the witness of John, who was a man sent of God

AND when^a they came nigh to Jerusalem,
unto Bethphage, and Bethany, at ^bthe

REFLECTIONS.—What an example of unwearied patience and labour, of wisdom and prudence, of humility and condescension, of tenderness and compassion, has Jesus set before us in himself! and under what an all-wise dispensation of purity, light, and grace, do we now live in the gospel period! Its various truths are set forth in the most evident light, and all its precepts recommended by the strongest arguments. The laws of marriage are plainly settled, for preventing confusion, and for promoting conjugal faithfulness and affection. And the privileges of believers' children are clearly established, and themselves made emblems of

the true heirs of God, and joint heirs with Christ. But self-confidence, proud ambition, and a worldly spirit are great hindrances to real religion and happiness. And God's grace rarely recovers men from their influence, or makes them the only use of riches to do good with them. Alas! how many have several amiable qualities, and yet, for want of indwelling grace, land at last in eternal torments! but rich are the rewards of self-denial and multiplied losses for Christ's sake. And yet it is only believing views of his sufferings that will make us to delight in them. It is shameful for the disciples of a crucified Redeemer repeatedly to

mount of Olives, he sendeth forth two of his
disciples,¹

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that ^cthe Lord ^dhath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.²

5 And certain of them that stood there said
unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, ⁹cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: ^hHosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And^k on the morrow, when they were come from Bethany, he was hungry;

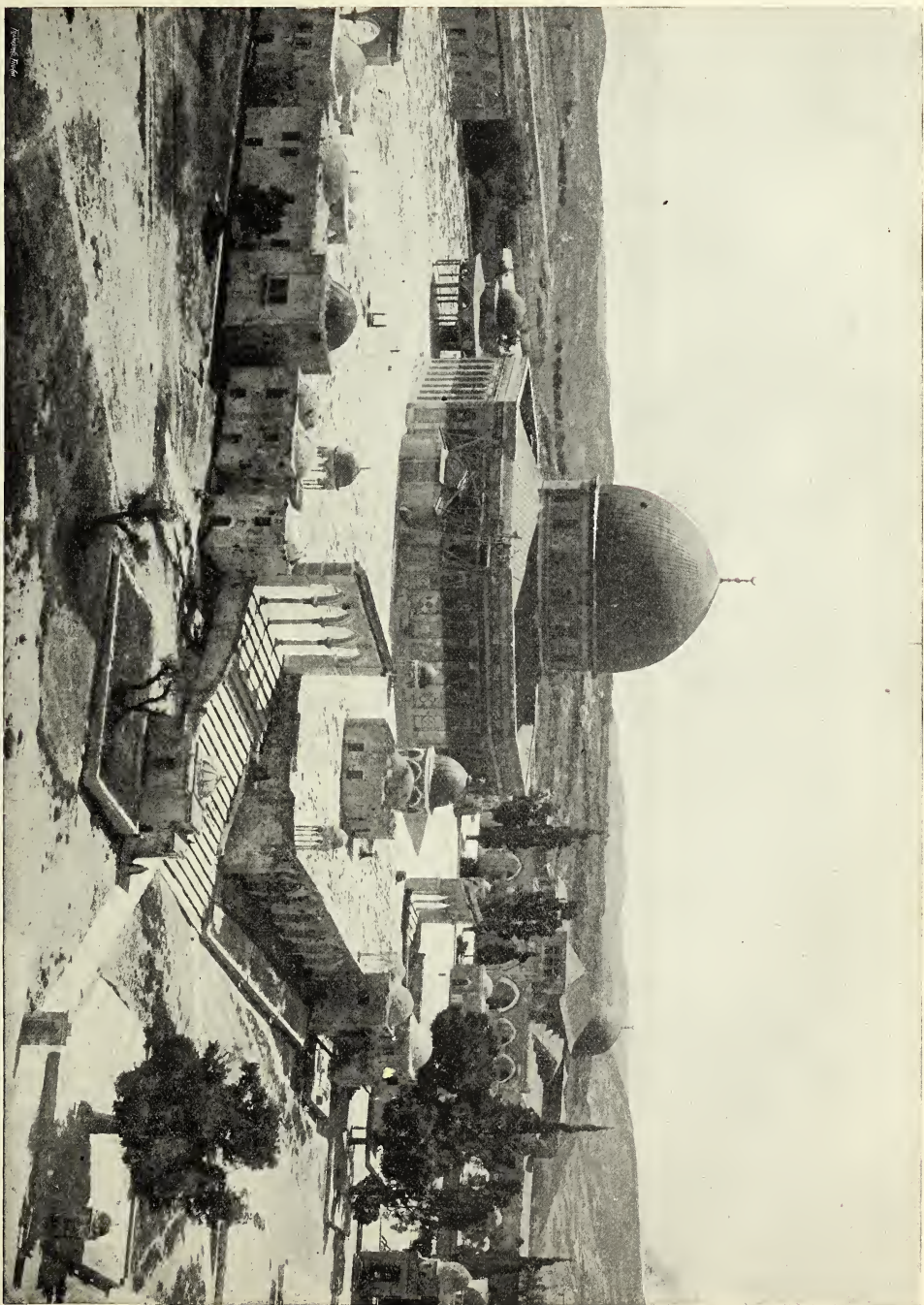
13 And¹ seeing a fig-tree afar off, having leaves,³ he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man⁴ eat fruit of thee hereafter for ever. And his disciples heard *it*.⁵

15 ¶ And^a they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves:

16 And would not suffer that any man should carry *any* vessel through the temple.

content about the imaginary trifles of worldly grandeur. And great is his compassion in bearing with the infirmities, ignorance, and frowardness of his people. Yes, he is ready to best such a supply for the relief of the firm faith of his infirm ability and willingness to save. No meanness, no distemper, can stop the egress of his special love. And if he welcome, no matter how many thousands wickedly discourage me. And if he succour, surely, save, and enlighten my soul or body, cheerfully should I follow him in my way to eternal rest.



SITE OF THE TEMPLE. [MARK, xi: 27.]—This view gives us the best representation of the premises upon which the temple was situated to be possibly obtained from a photograph. It was taken from the top of a house in the neighborhood, and we are enabled to see the Mosque of Omar and the Mosque of El Aksa, with gates, tombs, pulpits and arches that belong to this wonderful spot. We are able to form a very satis-

factory idea of the area on which stood the temple of Solomon a thousand years before Christ, and on which stood the temple of Herod, into which our Savior entered at the time of the royal reception which the multitude gave him. What memories crowd upon us as we look at these sacred precincts! It was here that Abraham offered Isaac, and the scene calls up the illustrious names of Jewish and of Christian history.

17 And he taught, saying unto them, Is it not written, 'My house shall be called of all nations the house of prayer?'⁶ but ye have made it a den of thieves.

18 And^d the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And^d when even was come, he went out of the city.

20 ¶ And^d in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away!

22 And Jesus, answering, saith unto them, Have faith in God?

23 For^d verily, I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass,³ he shall have whatsoever he saith.

24 Therefore I say unto you, 'What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.'

25 And^d when ye stand^d praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.¹

27 ¶ And^d they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, 'By what authority doest thou these things? and who gave thee this authority to do these things?'

29 And Jesus answered and said unto them, I will also ask of you one question,² and answer me, and I will tell you by what authority I do these things.

30 The^d baptism of John, was it from heaven, or of men? Answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But^d if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

reignty, the omniscience, and almighty power of our Redeemer, was clearly manifest even in his deepest humiliation; and his meek and lowly triumph proclaimed the spiritual nature of his kingdom. Every one's property ought therefore to be ready at his call, and every mouth opened to publish his praise. Notwithstanding the fairest pretences to the contrary, every ordinance should be inviolably observed according to his law. Yea, it is the great design of Christ and his gospel to reform the worship of God and the hearts and manners of men. And he acts with great majesty

and power whenever he takes his work in hand. Christ will do great things for such as believe firmly, pray earnestly, and forgive injuries heartily. But, alas! how many prayers are lost for want of faith and a charitable frame towards others! Infinite is the danger of living fruitless under the means of salvation, and of being blasted by a Saviour's curse into endless perdition! But the more he displays his glory, holiness, and power, in his word or work, the more ungodly sinners, and especially hypocrites, set themselves against him. Yea, by every art, evasion, and wicked or wilful un-

33 And they answered and said unto Jesus, 'We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.'

CHAPTER XII.

1 In a parable of the vineyard let out to wicked husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles, 13 He avoideth the snare of the Pharisees and Herodians about paying tribute to Cæsar: 18 confuteth the error of the Sadducees, who denied the resurrection: 28 resolveth the scribe, who questioned of the first commandment: 35 refuteth the opinion that the scribes held of Christ: 38 bidding the people to beware of their ambition and hypocrisy: 41 and commendeth the poor widow for her two mites, above all the gifts of the rich.

AND he^a began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having^b yet therefore one son, his well-beloved,¹ he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; 'The stone which the builders rejected is become the head of the corner.'²

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people:³ for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they sent unto him certain of the Pharisees and of the Herodians,⁴ to catch him in his words.

CHAPTER XII. REFLECTIONS.—Sovereign is the kindness of God in planting a church among men, and astonishing his patience towards obstinate and rebellious sinners. Thousands of the most shocking affronts to himself, his messengers, and messages, he endures before he executes his wrath upon them. Yea, marvellous above all is his grace in sending his Son to

A.M. chr. 4937.
A.D. chr. 33.

o Is. 56.76.76, Zec. 2.11; 8.20-23, with Is. 7.11; Ho. 1.7; Lu. 29.40. Mat. 2.13.
q Or, on house of prayer for all nations.

r Mat. 7.28; 21.15; Lu. 4.37; 19.47, 48; Jo. 12.19; Ac. 4.21, 23, 45; 26.11; Ec. 4.4; Job 5.2; ch. 12.26.
s Mat. 21.19, 20, 24; 45.44; 29.25; 6.43; Job xviii. 22, 15. 20, 14; He. 8.10, 26, 27.

t Or, Hence the faith of God.

u Mat. 17.20; 21.21; Lu. 17.17; Jo. 12.16; 14.12, 13; Ac. 1.3, 5.

v This description does not warrant an enthusiast to expect the fulfilment either of his desires or predictions, but the man who desires and prays, tells upon the direct warrant and promise of God.

w Mat. 7.11; 18.19; 21.22; Lu. 11.9, 10; 18.13; 14.13; 17.7, 18.24; Ja. 1.5, 6; 10.18; 1Jo. 3.21; 14.14; 46.11; Ec. 3.26; Ps. 138.5; 139.2, 4; Col. 3.12; He. 4.16.

x Mat. 6.14; 18.23; Ec. 4.29; Col. 3.13; Mat. 7.12; Ja. 1.3.

y Standing is one among the various attitudes of prayer exemplified in Scripture: see Zec. 3.1; Lu. 8.11, 13; Ro. 12.11; 1 Th. 5.17; wherefore, upon account of their customary attitude, Christians should neither despise nor condemn one another.

z These words are found in Mark only. They were probably added by our Lord to prevent any wrong impression that might have been made on the minds of men by the cursing of the fig-tree. We are not warranted by that miracle in praying for judicial sentence upon our enemy. Forgiveness and love are the feelings we are commanded to cherish toward our fellow-men.

a Mat. 21.23; 23. Lu. 20.1-8.

b Mat. 3.1; Hag. 2.7, 9.

c Ps. 21.2; 22.15, 16; 15.3; Ac. 4.7, 8.

d Nu. 16.3; Ex. 2.14; Ac. 7.27; Mat. 2.29.

e Is. 53.3; Am. 5.13; Jo. 8.13.

f Or, things.

g Ch. 1.1; 2. Mat. 23.13; Lu. 11.31; 11.32; 11.33; 11.34; 11.35; 11.36; 11.37; 11.38; 11.39; 11.40; 11.41; 11.42; 11.43; 11.44; 11.45; 11.46; 11.47; 11.48; 11.49; 11.50; 11.51; 11.52; 11.53; 11.54; 11.55; 11.56; 11.57; 11.58; 11.59; 11.60; 11.61; 11.62; 11.63; 11.64; 11.65; 11.66; 11.67; 11.68; 11.69; 11.70; 11.71; 11.72; 11.73; 11.74; 11.75; 11.76; 11.77; 11.78; 11.79; 11.80; 11.81; 11.82; 11.83; 11.84; 11.85; 11.86; 11.87; 11.88; 11.89; 11.90; 11.91; 11.92; 11.93; 11.94; 11.95; 11.96; 11.97; 11.98; 11.99; 12.1; 12.2; 12.3; 12.4; 12.5; 12.6; 12.7; 12.8; 12.9; 12.10; 12.11; 12.12; 12.13; 12.14; 12.15; 12.16; 12.17; 12.18; 12.19; 12.20; 12.21; 12.22; 12.23; 12.24; 12.25; 12.26; 12.27; 12.28; 12.29; 12.30; 12.31; 12.32; 12.33; 12.34; 12.35; 12.36; 12.37; 12.38; 12.39; 12.40; 12.41; 12.42; 12.43; 12.44; 12.45; 12.46; 12.47; 12.48; 12.49; 12.50; 12.51; 12.52; 12.53; 12.54; 12.55; 12.56; 12.57; 12.58; 12.59; 12.60; 12.61; 12.62; 12.63; 12.64; 12.65; 12.66; 12.67; 12.68; 12.69; 12.70; 12.71; 12.72; 12.73; 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23.3; 23.4; 23.5; 23.

14 And when they were come, they say unto him, 'Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: 'Is it lawful to give tribute to Cæsar,⁵ or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why⁴ tempt ye me? Bring me a penny,³ that I may see it.

16 And they brought it. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's.

17 And Jesus, answering, said unto them, Render¹ to Cæsar the things that are Cæsar's, and to God the things that are God's. 'And they marvelled at him.

18 ¶ Then² come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, 'If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his 'brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying, left no seed.

21 And the second took her, and died; neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because 'ye know not the scriptures,⁶ neither 'the power of God?

25 For when they shall rise from the dead, they neither marry nor are given in marriage; but are 'as the angels which are in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, 'that in the bush? God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?⁸

27 He is not the God of the dead, but the God of the living: 'ye therefore do greatly err.

28 ¶ And⁹ one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all

A.M. clt. 4097.
A.D. chr. 33.

1 Ch. 4.45; Ps. 12; 22; 24; with 2 Co. 2.17; 1 Th. 2.4; Gal. 1.20; Ac. 13.34-35.

2 Mat. 17.27; 22.22; 24.10; 26.17; 27.17; 28.17; 29.17; 30.17; 31.17; 32.17; 33.17; 34.17; 35.17; 36.17; 37.17; 38.17; 39.17; 40.17; 41.17; 42.17; 43.17; 44.17; 45.17; 46.17; 47.17; 48.17; 49.17; 50.17; 51.17; 52.17; 53.17; 54.17; 55.17; 56.17; 57.17; 58.17; 59.17; 60.17; 61.17; 62.17; 63.17; 64.17; 65.17; 66.17; 67.17; 68.17; 69.17; 70.17; 71.17; 72.17; 73.17; 74.17; 75.17; 76.17; 77.17; 78.17; 79.17; 80.17; 81.17; 82.17; 83.17; 84.17; 85.17; 86.17; 87.17; 88.17; 89.17; 90.17; 91.17; 92.17; 93.17; 94.17; 95.17; 96.17; 97.17; 98.17; 99.17; 100.17; 101.17; 102.17; 103.17; 104.17; 105.17; 106.17; 107.17; 108.17; 109.17; 110.17; 111.17; 112.17; 113.17; 114.17; 115.17; 116.17; 117.17; 118.17; 119.17; 120.17; 121.17; 122.17; 123.17; 124.17; 125.17; 126.17; 127.17; 128.17; 129.17; 130.17; 131.17; 132.17; 133.17; 134.17; 135.17; 136.17; 137.17; 138.17; 139.17; 140.17; 141.17; 142.17; 143.17; 144.17; 145.17; 146.17; 147.17; 148.17; 149.17; 150.17; 151.17; 152.17; 153.17; 154.17; 155.17; 156.17; 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MOUNTAINS OF JUDEA.—SHOWING BIRTHPLACE OF JOHN THE BAPTIST.
 [MARK, xiii: 14.]—In this view we have an excellent picture of Judea. In the foreground we see the olive groves, and then in the far distance, rising up from the side of the hill, we see a little village which, according to tradition,



was the birthplace of John the Baptist. It was to this village that Mary went to see him when he was born, and to the same place that she returned with her six months' babe. Here John the Baptist grew up and there is a church in his memory there to-day, called the Church of St. John in the Desert. The character of the place where John the Baptist was born and brought up is in line with the character of that great preacher of repentance. It is solemn and lonely and severe.



BETHANY. [MARK, xiv: 3.] — There is no village in the world outside of Bethlehem, where our Savior was born, more attractive than the village of Bethany, where He so often sojourned with His friends, Lazarus and Mary and Martha. Here Jesus came to rest after the toil and conflicts of the day in Jerusalem. Here He found friends who understood Him and sympathized with Him; and His connection with this little village has endeared it to the hearts of the human race. Here took place the incident of the woman having the alabaster box of ointment, giving rise to an immortal lesson. There is nothing in its present appearance to win consideration for it. Because it was so often the home and resting-place of the Lord Jesus Christ is it so much loved and so often visited to-day. It is two miles from Jerusalem and on the road to Jericho.

31 For the Son of man is 'as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch^a ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning;

36 Lest coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch.^p

CHAPTER XIV.

1 A conspiracy against Christ. 3 Precious ointment is poured on his head by a woman. 10 Judas sells his Master for money. 12 Christ himself foretells how he shall be betrayed by one of his disciples: 22 after the passover prepared, and eaten, instituted his last supper: 26 declares the overthrow of all his disciples, and Peter's denial of him. 43 Judas betrays him with a kiss. 46 He is apprehended in the garden, 53 falsely accused, and (tapiously) condemned of the Jews' council: 55 shamefully abused by them. 66 Peter's denial, and repentance.

AFTER two^a days was the feast of the passover, and of unleavened bread:¹ and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But^b they said, Not on the feast-day, lest there be an uproar of the people.

3 ¶ And^c being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard,² very precious; and she brake the box,³ and poured it on his head.⁴

4 And^d there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence,⁵ and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For^b ye have loved the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could:⁶ she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10 ¶ And^d Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.⁷

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And^d the first day of unleavened bread, when they killed⁸ the passover, his disciples

¹ 1 Ki. 18:1. 1 Ti. 10:1. Pr. 28:21. 110:16. 2 Co. 11:13. Ex. 31:2. 3 Jn. 18:28. Ex. 12:6. 13 Jn. 1:7. 5. Nu. 9:3. 26:17. De. 16:1-4.

² Mat. 26:17-29. Lu. 22:7-9. ³ See, ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

faithful servants and followers; guide them by his counsel while here, and afterwards receive them to glory. And nothing is more proper to preserve us steady and faithful in evil times than constant watchfulness and fervent prayer. In so doing we shall be able, at Jesus' tribunal, to give our account with joy, and not with grief.

A.M. CH. 4037. A.M. CH. 4037.

A.D. CH. 33. A.D. CH. 33.

1 Mat. 25:44-51; 25:4-30. Lu. 17:27. 2 Mat. 25:43. Lu. 12:36. 24:34. Ro. 13:11. 1 Co. 15:24. Ep. 5:14. 2 Pe. 3:10. 13. Re. 3:16. 15 Mat. 24:40-51. 16 Lu. 21:34. 1 Th. 5:6,7. Ep. 5:14. Ro. 13:11-13. Pr. 6:9-12. 24. 35:34. 2 Ver. 35:35.

CHAP. XIV.

1 Mat. 26:4-5. Lu. 22:1-2. 2 Mat. 26:11. Lu. 22:12. 3 Mat. 26:13. Lu. 22:13. 4 Mat. 26:14. Lu. 22:14. 5 Mat. 26:15. Lu. 22:15. 6 Mat. 26:16. Lu. 22:16. 7 Mat. 26:17. Lu. 22:17. 8 Mat. 26:18. Lu. 22:18. 9 Mat. 26:19. Lu. 22:19. 10 Mat. 26:20. Lu. 22:20. 11 Mat. 26:21. Lu. 22:21. 12 Mat. 26:22. Lu. 22:22. 13 Mat. 26:23. Lu. 22:23. 14 Mat. 26:24. Lu. 22:24. 15 Mat. 26:25. Lu. 22:25. 16 Mat. 26:26. Lu. 22:26. 17 Mat. 26:27. Lu. 22:27. 18 Mat. 26:28. Lu. 22:28. 19 Mat. 26:29. Lu. 22:29. 20 Mat. 26:30. Lu. 22:30. 21 Mat. 26:31. Lu. 22:31. 22 Mat. 26:32. Lu. 22:32. 23 Mat. 26:33. Lu. 22:33. 24 Mat. 26:34. Lu. 22:34. 25 Mat. 26:35. Lu. 22:35. 26 Mat. 26:36. Lu. 22:36. 27 Mat. 26:37. Lu. 22:37. 28 Mat. 26:38. Lu. 22:38. 29 Mat. 26:39. Lu. 22:39. 30 Mat. 26:40. Lu. 22:40. 31 Mat. 26:41. Lu. 22:41. 32 Mat. 26:42. Lu. 22:42. 33 Mat. 26:43. Lu. 22:43. 34 Mat. 26:44. Lu. 22:44. 35 Mat. 26:45. Lu. 22:45. 36 Mat. 26:46. Lu. 22:46. 37 Mat. 26:47. Lu. 22:47. 38 Mat. 26:48. Lu. 22:48. 39 Mat. 26:49. Lu. 22:49. 40 Mat. 26:50. Lu. 22:50. 41 Mat. 26:51. Lu. 22:51. 42 Mat. 26:52. Lu. 22:52. 43 Mat. 26:53. Lu. 22:53. 44 Mat. 26:54. Lu. 22:54. 45 Mat. 26:55. Lu. 22:55. 46 Mat. 26:56. Lu. 22:56. 47 Mat. 26:57. Lu. 22:57. 48 Mat. 26:58. Lu. 22:58. 49 Mat. 26:59. Lu. 22:59. 50 Mat. 26:60. Lu. 22:60. 51 Mat. 26:61. Lu. 22:61. 52 Mat. 26:62. Lu. 22:62. 53 Mat. 26:63. Lu. 22:63. 54 Mat. 26:64. Lu. 22:64. 55 Mat. 26:65. Lu. 22:65. 56 Mat. 26:66. Lu. 22:66. 57 Mat. 26:67. Lu. 22:67. 58 Mat. 26:68. Lu. 22:68. 59 Mat. 26:69. Lu. 22:69. 60 Mat. 26:70. Lu. 22:70. 61 Mat. 26:71. Lu. 22:71. 62 Mat. 26:72. Lu. 22:72. 63 Mat. 26:73. Lu. 2



GARDEN OF GETHSEMANE. [MARK, xiv:32]—Between Jerusalem and the Mount of Olives, the Valley of the Kidron, there is a place that no one ever fails to visit while in Palestine. Our Lord Jesus Christ, on the night of his arrest, went to Gethsemane, which is a garden enclosed by a fence, and an olive tree that is said to date from the time of the Old Testament. The olive tree itself, and flowers of all varieties beautifully cultivated and kept by the faithful and

devoted monks. Here it was that our Savior met his disciples for the last conference and prayer before the Crucifixion. One cannot enter and return from this garden without feeling a tenderer and better man—imagine here appeals to the highest and deepest sentiments of the human soul. The flowers which grow in this sacred enclosure are cut by the monks and given in small bouquets to the tourists.

wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see, and believe. And they that were crucified with him reviled him.

33 ¶ And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, 'Eloi, Eloi, lama sabachthani?' which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 ¶ And the vail of the temple was rent in twain, from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and of James, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the Preparation, that is, the day before the sabbath,

43 Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid

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A.C. ch. 33.

Re. 3. 3. 12. 13.

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Mat. 27. 196. 27. 197.

Mat. 27. 198. 27. 199.

Mat. 27. 200. 27. 201.

A.M. ch. 4037.

A.C. ch. 33.

Re. 3. 3. 12. 13.

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Mat. 27. 198. 27. 199.

Mat. 27. 200. 27. 201.

him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary the mother of James beheld where he was laid.

CHAPTER XVI.

1 An angel declared the resurrection of Christ to three women. 9 Christ himself appeared to Mary Magdalene: 12 then to two of his disciples going into the country: 14 then to the apostles, 15 whom he sendeth forth to preach the gospel: 19 and ascendeth into heaven.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

9 ¶ Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue; neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

corpse. The women attended in order to embalm him. And shall not my soul love and honour him who so loved me, and gave himself for me?

CHAPTER XVI. Ver. 6. Ye seek Jesus of Nazareth. A pious mind—which is always the same with a truly philosophical

mind—will feel pleasure in observing that an angel from heaven is well acquainted with the name of Jesus, and is despatched down upon earth, of which he makes special and honourable mention, as the birthplace of Jesus. And let every humble, though, it may be, despised believer, remember that the contrite heart receives from the Saviour the honour of being recorded not only as his birthplace, but his home. See Ga. 4. 19; Jn. 14. 23; Re. 3. 20. C.

REFLECTIONS.—Saints, in love, sometimes prepare that for Christ which he will need. And they often fear where there is matter of joy in a risen Redeemer. The weaker sex, over which Satan at first triumphed, sometimes appear the veriest heroes in the cause of Christ. Apprehending diffi-

Christ sendeth forth his apostles.

S. MARK XVI.

He ascendeth into heaven.

15 And^s he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He^t that believeth, and is baptized, shall be saved;² but he that believeth not shall be damned.

17 And^s these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

18 They^s shall take up serpents; and if they

A.M. cir. 4037.
A.D. cir. 33.

^s Mat. 28. 19. Lu. 24. 47. Ac. 1. 8. 16. 23. 1. 25. 10. Jo. 20. 21. 15. 16. Ro. 10. 15. Col. 1. 6. 23. 18. 45.

^t In. 3. 3. 5. 16. 10. 36. 16. 48. 10. 12. 12. Ac. 2. 38. 8. 37. 16. 31. 53. 1 Pe. 3. 21.

^s He that believeth, AND is baptized, shall be saved. This text cannot justly be adduced for the denial of infant baptism and the continuance of baptism exclusively to adults; for it may be baptized but those who believe, then, indeed the child of a believer cannot

A.M. cir. 4037.
A.D. cir. 33.

be baptized but upon the same principle—neither can it be saved—→ conclusion to which surely no one would venture to come, but a conclusion inevitable, if it be the highest and lowest promise of God be not to believers and their children. See Ac. 2. 38. C. 1. Lu. 10. 17. Ac. 24. 5. 25. 8. 7. 10. 45. 19. 6. 12. C. 10. 12. 10. 18. Ac. 16. 16.

^s Ac. 5. 14. 16. 28. 8. 8. Lu. 10. 19. Jo. 5. 14. 15. Jo. 14. 12. 17. Lu. 24. 48. 20. 20. 21. 15. 22. Mat. 28. 18—20.

drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then, after the Lord had ^sspoken unto them, he was ^treceived up into heaven, and sat on the right hand of God.

20 And ^tthey went forth and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

^s Lu. 24. 50. 51. Ps. 110. 1. 1 Pe. 3. 22. Ac. 1. 2. 9. 3. 21. 7. 55. He. 1. 3. 4. 14. 8. 1. 10. 12. Re. 3. 21. 5. 6. Jo. 16. 5. 28. 17. 5. 4. 3. Ac. 11. xix. 1. 4. 14. 3. Ro. 10. 16. 15. 19. 1 Co. 3. 6. 5. 15. 10. 2. Co. 5. 1. He. 2. 4.

culities which they know not how to surmount, they go forward depending on God, and find them removed; and readily, amidst fear and confusion, they obey the heavenly direction.—Happy are they who have a risen Redeemer as theirs, with all mercy in his heart and all power in his hand! How marvellous his love in appearing first to Mary Magdalene, who had been lately so notorious a sinner; and so early to disciples, who

had so shamefully deserted him! How careful was he to establish the truth of his resurrection by repeated appearances to his incredulous followers! He conquered their unreasonable diffidence, and shamed them out of their unbelief. But great was his grace in granting his apostles an unlimited commission to preach the gospel in all the world, and miraculous powers to attest it. And astonishing is his glory in

heaven, and the blessed effects of it in the descent of his Spirit.—Let me now then believe the gospel to the saving of my soul. Let my faith and hope be in God through him. Let me rejoice in my risen, my ascended Saviour; and eagerly ask, and abundantly receive, the gifts which he received for men, even for the rebellious. And let my affections be set on things above, where Jesus is at the right hand of God.

CONCLUDING REMARKS ON THE BOOK OF MARK.

Biography is, certainly, one of the most efficient modes of instruction; for by gratifying curiosity, it lightens study, and excites attention, while it conveys and fixes precept by the visible power of example. In the biographies, however, composed by worldly men—nay, sometimes in those composed by religious men—minute and trivial details are often so extended as to beget a fear that the idolatry of friendship has rather attempted to set up an object of admiration and worship, than to record important facts either for warning against error and sin, or instruction in truth and righteousness.

Among the numerous internal evidences of the divine origin of the Scriptures, their biographies hold a conspicuous place, their chief characteristics being truth, concerning good or evil, and brevity. Had the life of our Lord been 'a cunningly devised fable,' it contains materials for many volumes, which literary vanity never could have compressed into four brief tracts, such as the Gospels literally are. This observation applies in a particular manner to the Gospel by Mark, which reduces the whole ministerial life of the most remarkable character that ever appeared on earth to sixteen chapters! Mark was not himself, so far as appears, a constant companion of our Lord, and so must have received several of his narratives, and especially whatever he records of our Lord's private discourses, from one of the twelve apostles, who is believed to have been Peter. That the style and contents of his Gospel are somewhat similar to those of Matthew, is certain; yet are there

differences, both of omission and addition, to prove that he was no copyist; and especially there are some marks of style that prove the distinct originality of Mark,—the Spirit of God making use of the various styles of men—the words being his own—just as in nature God manifests a continued variety, though that boundless variety unites in one witness to his wisdom, power, and goodness.

As an example of Mark's peculiarity of style, one word may be selected, the word *εὐθὺς*, immediately; which occurs in Matthew 15 times, in Luke 8 times, in John 4 times, in Acts 9 times, and in Mark no less than 39 times! A peculiarity so striking that were it certain that the evangelist was that John Mark who was servant to Paul and Barnabas (Ac. 15. 37—39), his so frequent use of the word might be looked upon as a result and memorial of that ready and habitual attention with which he was accustomed to reply to their directions.

That he wrote for Gentile strangers is obvious from the following, among other evidences. 1. When he mentions the Jordan (ch. 1. 5), the appellation river is added. 2. As the Romans could not understand the Jewish phrase 'defiled' hands, he adds, parenthetically, the description 'unwashed' (ch. 7. 2). 3. When he uses the word 'corban' (ch. 7. 11), he immediately subjoins the interpretation, 'that is, gift.' 4. In speaking of our Lord he never styles him 'Son of man,' which the Jews could interpret from Daniel (ch. 7. 13), but 'Son of God,' by which the Gentiles might comprehend his deity.

THE GOSPEL ACCORDING TO SAINT LUKE.

Luke was a physician, Col. 4. 14: and attended Paul about seventeen years after his coming into Macedonia, Ac. 16. 10: probably till his death, 2 Ti. 4. 11. He wrote this history of the life of Christ, perhaps about twenty-two, or rather thirty years after his ascension; and includes therein a multitude of things, not mentioned by Matthew nor Mark, concerning the birth and private life of John the Baptist and Jesus Christ, ch. i. ii.; Christ's genealogy, ch. iii.; his preaching and persecution at Nazareth, ch. iv.; his sermon on the plain, ch. vi.; his raising the widow's son, and parable of the debtors, ch. vii.; his mission of the seventy; direction of the lawyer as to the way of eternal life; parable of the Samaritan, and reproof of Martha, ch. x.; his directions to pray; parable of the importunate friend, ch. xi.; and of the rich fool, ch. xii.; his alarm to repentance, &c.; his parable of the barren fig-tree; his healing the deformed woman, ch. xiii.; his cure of the dropsy; parables of the supper, builder, and king intending to make war, ch. xiv.; his parables of the lost sheep, piece of silver, younger son, unjust steward, and of Lazarus, ch. xv. xvi.; his parable of the servant; his healing ten lepers; his warning as to the awful manner of setting up his kingdom, ch. xvii.; his parable of the importunate widow, and of the Pharisee and publican, ch. xviii.; the conversion of Zaccheus; parable of the pounds; mournful prediction of Jerusalem's ruin, ch. xix.; his abuse by Herod, ch. xxiii.; and conversation with the disciples going to Emmaus; and with the eleven, &c., ch. xxiv.

[The references of Luke to the Old Testament are Ge. 7. 27. 18. 19. 19. 26; Ex. 23. 15—17; Le. 19. 18; De. 6. 5—13; 16. 1—16; 2 Sa. 7. 11, 12; 1 Ki. 10. 1; 17. 9; 2 Ki. 5. 14; 1 Ch. 24. 10—19; 2 Ch. 8. 14; 24. 20, 21; Ps. 91. 11; 118. 22, 26; 132. 11; Is. 8. 14; 9. 2; 35. 5; 46. 3; 50. 6; 52. 10; 53. 1, 2; Da. 9. 26, 27; Mi. 3. 12. C.]

The origin and object of Luke's Gospel are stated by himself. Others had taken in hand to draw up narratives of our Lord's life and labours, he resolved to write a more complete history. The other narratives to which he refers were not the canonical Gospels; they appear to have been fragmentary biographies written without divine authority, and consequently imperfect, and probably erroneous. Luke, with these before him, undertook in the interests of the church, and under the guidance of the Holy Spirit, to draw up a full and authentic narrative. He was not himself an eye-witness of Christ's labours; but he received his information from

CHURCH OF ST. JOHN IN THE DESERT. [LXX, i. 5.]—The Church of St. John is built over the exact spot where it is supposed once stood the house in which lived Zachariah and Elizabeth. This is at Ain Karim. We have a clear view of this village from the Jerusalem road lying inland in the middle of the Judean mountains. Now we are on the very spot that is sacred to the memory of Elizabeth

and Zachariah and John the Baptist. This church was built by the affection and piety of the Christians of the early ages. For hundreds of years monks and priests and unworried Christians found pleasure in living in the neighborhood of this sacred place. It is about nine miles from Jerusalem. Here Mary came from Nazareth and spent six months with her cousin Elizabeth.





NAZARETH FROM THE LATIN MOUNT. [LUKE, i. 26.]—We have here an excellent view of Nazareth. From the Latin Mount we see the roads and camel paths and hills about the city, with the olive trees and residences at the lower part of the city, and get a beautiful picture of the loveliest spots under the sun. A view all the more attractive because we know, in addition to the natural features which make it lovely,

the eyes of our Savior often beheld it. Perhaps there is not a hill or valley or spot about this, the city of His boyhood, that He did not pass over time and again. The tents that look so small, above the Greek Church of the Annunciation, were the tents of the tourists who passed through Palestine to get the pictures which illustrate this New Testament. They were here from the 5th to the 8th of May, 1894.

DISTANT VIEW OF THE BIRTHPLACE OF JOHN THE BAPTIST. [LUKE, i: 57.] "The birthplace of John the Baptist which we have seen is hardly to be discerned. ● It is toward mountains is so indistinctly and vegetation is so heavily be discerned. ● It is toward the right of the picture. The general topographical features of the country. This view is the folds of the hills, and the general topographical features of the country. This view is



typical of the character of John the Baptist. He was a gloomy and severe and lonely man. So the country, represented in the picture before us, is gloomy and lonely and severe. A man in a region like this would be very apt to grow into a contemplative and thoughtful man. There is nothing here to divide the attention and nothing of a worldly nature to tempt any one. Here are lonely hills and skies and lakes and olive trees, and nothing else.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John.⁶ And they marvelled all.

64 And^d his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And^d fear came on all¹ that dwelt round about them: and all these sayings² were noised abroad throughout all the hill country of Judea:

66 And all they that heard them laud them up in their hearts, saying, ³What manner of child shall this be! ⁴And the hand of the Lord was with him.

67 ¶ And his father Zacharias was ⁵filled with the Holy Ghost, and prophesied, saying,

68 Blessed⁶ be the Lord God of Israel; for he hath visited and redeemed his people,

69 And^d hath raised up an horn of salvation for us, in the house of his servant David;

70 As⁷ he spake by the mouth of his holy prophets, which have been since the world began:

71 That⁸ we should be saved from our enemies, and from the hand of all that hate us;

72 To⁹ perform the mercy promised to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, ¹⁰that we, being delivered out of the hand of our enemies, might serve him without fear,

75 In¹¹ holiness³ and righteousness⁴ before him, ¹²all the days of our life.

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¶ ver. 13.
 6 John, gracious, because he introduced the grace of our Lord Jesus Christ.—C.
 6 ver. 20. Ps. 113, 103:1-116:1-18; 145:21.
 7 Mat. 9:33; 13:31; Ac. 5:12.
 8 Fear (religious awe) came upon all.
 9 Or, things.
 10 Ch. 13:33-34.
 11 Ch. 2:25-28; Ge. 21:6, 7.
 12 Ki. 18:46. Ju. 13, 24, 25.
 13 Na. 1:1, 25. 2 Sa. 23:2.
 14 Ch. 20:14. Re. 1:10.
 15 Ps. 113, 103:1-116:1-18; 145:21.
 16 Ch. 2:25-28; Ge. 21:6, 7.
 17 Ps. 113, 103:1-116:1-18; 145:21.
 18 Ch. 2:25-28; Ge. 21:6, 7.
 19 Ch. 2:25-28; Ge. 21:6, 7.
 20 Ch. 2:25-28; Ge. 21:6, 7.
 21 Ch. 2:25-28; Ge. 21:6, 7.
 22 Ch. 2:25-28; Ge. 21:6, 7.
 23 Ch. 2:25-28; Ge. 21:6, 7.
 24 Ch. 2:25-28; Ge. 21:6, 7.
 25 Ch. 2:25-28; Ge. 21:6, 7.
 26 Ch. 2:25-28; Ge. 21:6, 7.
 27 Ch. 2:25-28; Ge. 21:6, 7.
 28 Ch. 2:25-28; Ge. 21:6, 7.
 29 Ch. 2:25-28; Ge. 21:6, 7.
 30 Ch. 2:25-28; Ge. 21:6, 7.
 31 Ch. 2:25-28; Ge. 21:6, 7.
 32 Ch. 2:25-28; Ge. 21:6, 7.
 33 Ch. 2:25-28; Ge. 21:6, 7.
 34 Ch. 2:25-28; Ge. 21:6, 7.
 35 Ch. 2:25-28; Ge. 21:6, 7.
 36 Ch. 2:25-28; Ge. 21:6, 7.
 37 Ch. 2:25-28; Ge. 21:6, 7.
 38 Ch. 2:25-28; Ge. 21:6, 7.
 39 Ch. 2:25-28; Ge. 21:6, 7.
 40 Ch. 2:25-28; Ge. 21:6, 7.
 41 Ch. 2:25-28; Ge. 21:6, 7.
 42 Ch. 2:25-28; Ge. 21:6, 7.
 43 Ch. 2:25-28; Ge. 21:6, 7.
 44 Ch. 2:25-28; Ge. 21:6, 7.
 45 Ch. 2:25-28; Ge. 21:6, 7.
 46 Ch. 2:25-28; Ge. 21:6, 7.
 47 Ch. 2:25-28; Ge. 21:6, 7.
 48 Ch. 2:25-28; Ge. 21:6, 7.
 49 Ch. 2:25-28; Ge. 21:6, 7.
 50 Ch. 2:25-28; Ge. 21:6, 7.
 51 Ch. 2:25-28; Ge. 21:6, 7.
 52 Ch. 2:25-28; Ge. 21:6, 7.
 53 Ch. 2:25-28; Ge. 21:6, 7.
 54 Ch. 2:25-28; Ge. 21:6, 7.
 55 Ch. 2:25-28; Ge. 21:6, 7.
 56 Ch. 2:25-28; Ge. 21:6, 7.
 57 Ch. 2:25-28; Ge. 21:6, 7.
 58 Ch. 2:25-28; Ge. 21:6, 7.
 59 Ch. 2:25-28; Ge. 21:6, 7.
 60 Ch. 2:25-28; Ge. 21:6, 7.
 61 Ch. 2:25-28; Ge. 21:6, 7.
 62 Ch. 2:25-28; Ge. 21:6, 7.
 63 Ch. 2:25-28; Ge. 21:6, 7.
 64 Ch. 2:25-28; Ge. 21:6, 7.
 65 Ch. 2:25-28; Ge. 21:6, 7.
 66 Ch. 2:25-28; Ge. 21:6, 7.
 67 Ch. 2:25-28; Ge. 21:6, 7.
 68 Ch. 2:25-28; Ge. 21:6, 7.
 69 Ch. 2:25-28; Ge. 21:6, 7.
 70 Ch. 2:25-28; Ge. 21:6, 7.
 71 Ch. 2:25-28; Ge. 21:6, 7.
 72 Ch. 2:25-28; Ge. 21:6, 7.
 73 Ch. 2:25-28; Ge. 21:6, 7.
 74 Ch. 2:25-28; Ge. 21:6, 7.
 75 Ch. 2:25-28; Ge. 21:6, 7.
 76 Ch. 2:25-28; Ge. 21:6, 7.
 77 Ch. 2:25-28; Ge. 21:6, 7.
 78 Ch. 2:25-28; Ge. 21:6, 7.
 79 Ch. 2:25-28; Ge. 21:6, 7.
 80 Ch. 2:25-28; Ge. 21:6, 7.
 81 Ch. 2:25-28; Ge. 21:6, 7.
 82 Ch. 2:25-28; Ge. 21:6, 7.
 83 Ch. 2:25-28; Ge. 21:6, 7.
 84 Ch. 2:25-28; Ge. 21:6, 7.
 85 Ch. 2:25-28; Ge. 21:6, 7.
 86 Ch. 2:25-28; Ge. 21:6, 7.
 87 Ch. 2:25-28; Ge. 21:6, 7.
 88 Ch. 2:25-28; Ge. 21:6, 7.
 89 Ch. 2:25-28; Ge. 21:6, 7.
 90 Ch. 2:25-28; Ge. 21:6, 7.
 91 Ch. 2:25-28; Ge. 21:6, 7.
 92 Ch. 2:25-28; Ge. 21:6, 7.
 93 Ch. 2:25-28; Ge. 21:6, 7.
 94 Ch. 2:25-28; Ge. 21:6, 7.
 95 Ch. 2:25-28; Ge. 21:6, 7.
 96 Ch. 2:25-28; Ge. 21:6, 7.
 97 Ch. 2:25-28; Ge. 21:6, 7.
 98 Ch. 2:25-28; Ge. 21:6, 7.
 99 Ch. 2:25-28; Ge. 21:6, 7.
 100 Ch. 2:25-28; Ge. 21:6, 7.

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patches of cultivation, but having pasture for sheep and goats. It was here that the shepherds, like king David in his youth, as he was a shepherd.—P.
 6 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 7 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 8 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 9 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 10 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 11 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 12 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 13 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 14 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 15 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 16 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 17 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 18 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 19 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 20 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 21 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 22 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 23 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 24 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 25 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 26 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 27 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 28 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 29 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 30 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 31 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 32 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 33 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 34 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 35 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 36 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 37 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 38 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
 39 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.
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 100 ver. 15-17. Is. 40:3. Mal. 3:1-4.6. Mat. 11:11.

CHAP. II.

Before the account called *Anno Domini* 1000 years.
 1 Or enrolled in the book of the empire in order to be taxed, &c.
 2 The chronological difficulty in this statement appears to be solved by the residence of Zumpt, p. 5. *Quirini* was the name of the province of Syria, from B.C. 12 till A.D. 4, the names of the governors of Syria are recorded from A.D. 4 till A.D. 1000. During that period the census took place, and there is a very strong probability that Quirinus filled the office of governor of Syria, & during his rule the census of the province was either first ordered by the imperial government, or first carried into effect. Grauert, and during his passage may bear either interpretation.—P.
 3 A.D. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
 4 The census, or "wilderness of Judea," was a mountainous region extending from the western shore of the Dead Sea to Bethlehem, Tekoa, and Jutta. It was a parched district, with only very few

76 And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways;

77 To^a give knowledge of salvation unto his people,^b by^c the remission of their sins,

78 Through the tender mercy^d of our God; whereby the day-spring^e from on high hath visited us,

79 To^f give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80 And² the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.³

CHAPTER II.

1 Augustus increaseth all the Roman empire. 6 The birth of Christ. 8 An angel relateth it to the shepherds: 13 Many sing praises to God for it. 21 Christ is circumcised. 22 Mary purified. 28 Simeon and Anna prophesy of Christ: 40 who increaseth in wisdom, 46 quietness in the temple with the doctors, 51 and is obedient to his parents.

AND it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.¹

2 (And this taxing was first made when Cyrenius was governor of Syria.)²

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, unto Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David.)

5 To be taxed with Mary his espoused wife, being great with child.

6 ¶ And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling-clothes, and

them the Spirit lauds the memories of these two godly women, and gives their feelings utterance in language doubly affecting, because uniting the recollection of the past with the possession of the present mercies; see ver. 54, C.

Ver. 66. It is evident Zacharias had communicated to his wife the name the angel had prescribed for the child—a lesson of that confidence that those whom God hath bound together should ever reciprocate. It is equally evident that while perfectly confidential with one another, they were as perfectly silent towards their neighbours and relatives—another most valuable lesson for all relations and conditions of life; for while concealment of our purposes is foolish and vain, a prudent silence, and even secrecy, is always a proof of wisdom, and generally essential to success, C.

Ver. 77. 'The knowledge of salvation,' and the knowledge of the 'remission of sins,' are inseparably connected in the purpose of God; and he that lays hold upon the one, must necessarily be ignorant of the other. Even as he that is delivered from shipwreck or disease cannot possibly, if in his right mind, be ignorant of his escape from danger, or of his restored health, C.

REFLECTIONS.—The wonderful things of the gospel are declared with the greatest care and certainty, that we may clearly understand and firmly believe them. And for the same purpose a train of miracles introduced our Immanuel into our world, by which the ancient predictions concerning him and his forerunner were exactly accomplished. Delightful, distinguished, and unexpected mercies will come at last to those who, in a distinguished manner, fear God. Those that are humble and honour him will honour; nothing is too hard for him to effect. And saints' unbelief of his promises must meet with sharp rebukes. The revival of miracles and prophecies pleasingly opened the way for the gospel dispensation. And with what reverence ought we always to think of Jesus Christ as the Son of God, as the Lord our God; and of the Holy Ghost,

who exerts the whole power of the Godhead!—But how sweetly astonishing is it to behold God's eternal Son made of a woman!—To behold the infinite JEHOVAH personally united to the likeness of sinful flesh in order to save his enemies of mankind. Permanent and glorious is his spiritual kingdom. From the riches of sovereign mercy all the blessings of it originally proceed, and are bestowed on us by almighty power, notwithstanding all our weakness and unworthiness. It is this which lays the surest ground for the firmest faith, the deepest humility, the profoundest admiration, the most ravishing joy, and exalted praise. Thrice blessed is it to rejoice in a Saviour born for us, and received into our heart, and in that great salvation which he brings near to multitudes. Thrice happy are true believers in the pardon of their sins, the acceptance of their prayers, and their deliverance from their enemies. And in the highest praise and filial service of God should they improve these benefits. Never does God send any upon important work without proper qualifications. And rarely do men addicted to carnal company make an agreeable figure in the church.—Let me in every state learn to be fervent in my devotions. Let me offer all my services through Jesus' mediation. Let me acquaint myself with God and his Word, and always credit whatever he says. Let me vie with angels in readiness to speak of my Redeemer. And if God honour me, let me humble myself, and rejoice in his mercy.

CHAPTER II. Ver. 34, 35. He is ordained of God and brought into the world as an occasion of the

stumbling and falling of many Israelites, and as the effectual means of raising up many to eternal life and happiness. And such shall be his wonderfully mean and suffering circumstances that many will speak against him with bitter enmity and blasphemy; and you, his mother, shall be tormented with anguish and pain to see him so contemned, reviled, persecuted, and murdered: yet by these means it will clearly be discovered who are his friends that shall be saved, and who his enemies that shall be lost for ever.

Ver. 1. *Caesar Augustus*. This was Caius Caesar Octavianus Augustus, one of the Roman triumvirs, who was chosen emperor B.C. 29, and died A.D. 14. He received the name of Caesar, the family name of Julius Caesar, by whom he had been adopted, and the name of Augustus (the most probable meaning of which is, 'worthy of divine honours', *Fausan.* iii. 11) he received from the servile senate.—*All the world*. Some would translate it, 'all the Roman empire'—an expression very frequent in the best classical writers. But as no such general taxation is mentioned by any contemporary historian, it seems more consonant to Jewish phraseology to understand it merely of 'all Judæa,' which the Jews considered the earth of the whole world; see Ru. i. 1; 2 Sa. 24. 8. This view seems to be confirmed by ver. 3, in which 'every one' went to his own city—an description that evidently could apply to Judea alone, C.

Ver. 2. It appears from historical records that Cyrenius was made governor of Syria till ten or twelve years after the birth of Jesus. The words may, however, be more literally translated, 'And this first registration was carried into effect (that is, by taxation) when Cyrenius was governor of Syria,' or, 'The first registration was made under Cyrenius (afterwards) governor of Syria,' C.

Ver. 3. *His own city*—the capital city of his own family (see ver. 4), not of his district. Wherefore it is evident that, though commanded by Roman authority, the registration was conducted upon Jewish principles, C.

Ver. 12. *A manger*. The ordinary Greek text is 'the manger, stable,' or whatever else the meaning of the term may be. *The*



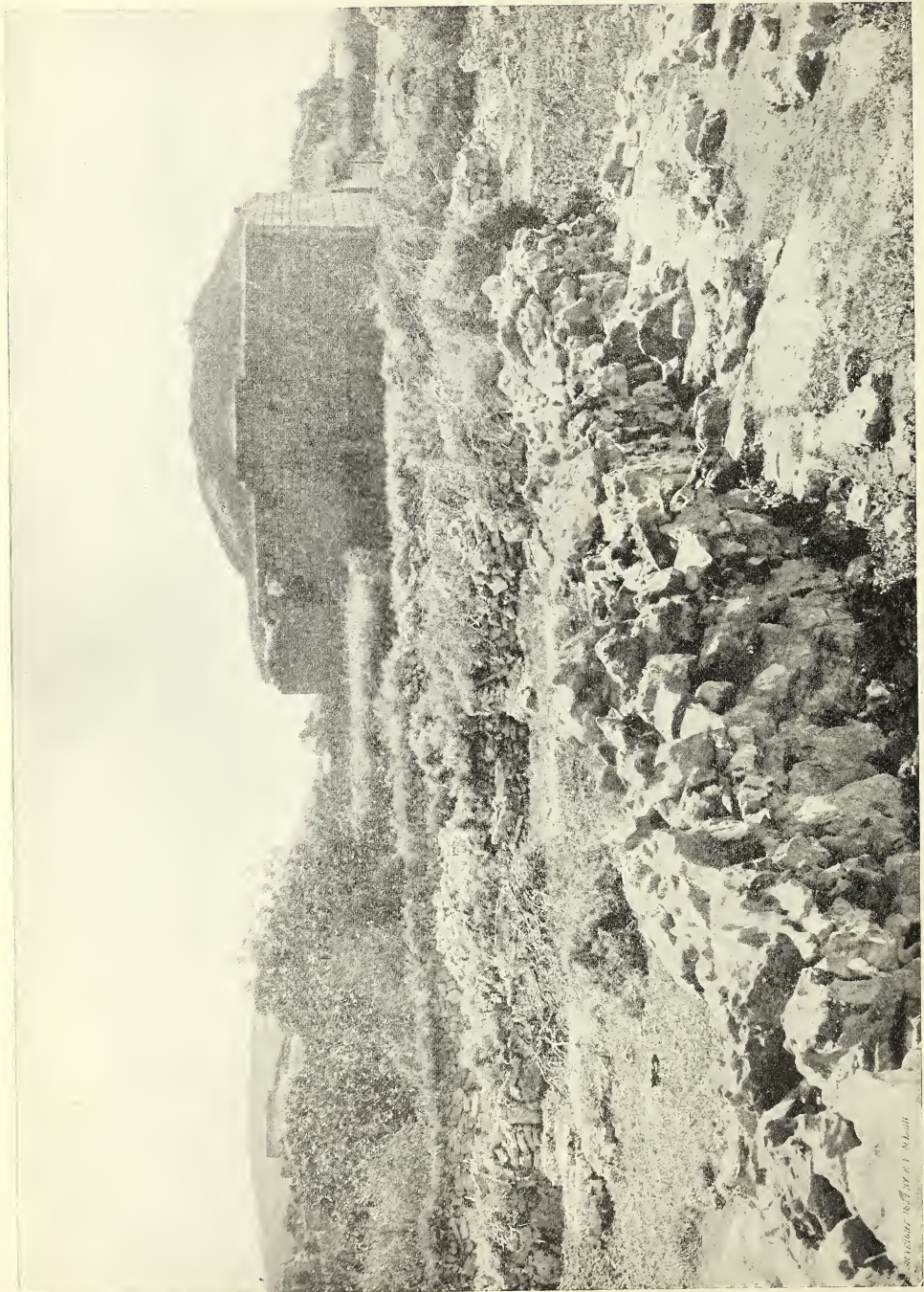
PLACE OF THE MANGER IN THE GROTTTO. [Jerks, ii: 4-7.]—This is a picture of the interior of the Church of the Nativity and there is given here a representation of the place once occupied by the manger in which our Savior was born. The star which you observe in the view is supposed to occupy the particular place where our Savior was born. Around this star are written the following words: "HERE JESUS CHRIST

WAS BORN OF THE VIRGIN MARY." This place is always guarded by the Turkish soldiers, and about this star silver lamps are always burning. Notable festivities are observed in this church during Christmas time. Nearly all the lamps that are in it are very fine, and are presents from different kings of the world. There is no place in Palestine looked upon with more loving and pathetic interest than the place of the manger in the grotto.



THE ROAD FROM JERUSALEM TO BETHLEHEM—OVER WHICH MARY AND JOSEPH PASSED on their way to Bethlehem. Mary and Joseph, in going from Nazareth to Bethlehem to be taxed in accordance with the decree of Caesar Augustus, doubtless passed by Jerusalem, and this road becomes interesting to us because of its connection with the visit of the holy family. It is, perhaps, very much to-day as it was when Joseph and

Mary passed this way. The particular part of it we see is just below the Joppa Gate in the Jerusalem wall. One sort of conveyance passes along this way now that was never known until within recent years—that is the omnibus which carries passengers to and from the Jerusalem trains; for it is along this same way that modern tourists now go to the Jerusalem depot, which is about half a mile from the walls of the city.



BEEROTH - WHERE MARY AND JOSEPH MISSED THE CHILD JESUS. [LUKE, II:44.]—Beeroth is about a day's journey from Jerusalem as people used to travel. It is interesting to-day because it is supposed to be the place where Mary and Joseph spent the night after the first day's journey from Nazareth upon their return to Nazareth, in our Savior's twelfth year. It is well known that at the end of

the day's journey they sought Him among the people, and failed to find Him, making it necessary that they return the next day to Jerusalem to seek for Him. This is one of the cities of the Gibcomites. There are the ruins of an ancient church here, built by the Knights Templar who held Beeroth during the reign of the Latin kings. It was at Beeroth that Judham concealed himself for fear of his brother, Abimelech.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple,⁵ sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hath thou thus dealt with us? behold, thy father⁶ and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?⁷

50 And they understood not the saying which he spake unto them.

51 ¶ And he went down with them, and came⁸ to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature,⁹ and in favour with God and man.⁹

CHAPTER III.

1 The preaching and baptism of John: 15 his testimony of Christ. 19 Herod imprisoneth John. 21 Christ is baptized, and receiveth testimony from heaven. 23 The age and genealogy of Christ from Joseph upwards.

NOW in the fifteenth¹ year of the reign of Tiberias Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch² of Galilee, and his brother Philip tetrarch of Iturea³ and of the region of Trachonitis, and Lysanias the tetrarch⁴ of Abilene,

2 Annas⁵ and Caiaphas being the high-priests,⁴ the word of God came unto John the son of Zacharias in the wilderness.⁵

3 And he came into all the country about Jordan, preaching the baptism of repentance⁶ for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, ¶ The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and

6 Every valley shall be filled, and every mountain and hill shall be brought low; and

7 Every valley shall be filled, and every mountain and hill shall be brought low; and

8 Every valley shall be filled, and every mountain and hill shall be brought low; and

9 Every valley shall be filled, and every mountain and hill shall be brought low; and

10 Every valley shall be filled, and every mountain and hill shall be brought low; and

11 Every valley shall be filled, and every mountain and hill shall be brought low; and

12 Every valley shall be filled, and every mountain and hill shall be brought low; and

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the crooked shall be made straight, and the rough ways shall be made smooth;

6 And "all flesh" shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, "O generation of vipers! who hath warned you to flee from the wrath to come?"

8 Bring^k forth, therefore, fruits worthy of repentance; and begin not to say within yourselves, "We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham."

9 And now also the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit, is hewn down, and cast into the fire.

10 And the people⁸ asked him, saying, "What shall we do then?"

11 He answered⁹ and saith unto them, "He that hath two coats, let him impart to him that hath none;¹ and he that hath meat, let him do likewise."

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?"

13 And he said unto them, "Exact no more than that which is appointed you."

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, "Do violence to no man;² neither accuse any falsely;³ and be content with your wages."

15 ¶ And as the people were in expectation, and all men mused⁴ in their hearts of John, whether he were the Christ or not;⁷

16 John answered, saying unto them all, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:⁸

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."

18 And many other things, in his exhortation, preached he unto the people.

19 ¶ But Herod⁹ the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 ¶ Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a

3 Mat. 3.1, 12. Mar. 1.7, 8. Jn. 1.25, 26, 27. Ac. 1.3, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

God, and plagued with all the prophetic plagues. And rising again of many—by the spiritual resurrection of the whole Jewish nation, when they shall return to the Lord, and look upon him whom their fathers perished. C.



THE FORD OF THE RIVER JORDAN—SHOWING WHERE CHRIST WAS BAPTIZED.
[JOHN, i: 33.]—The children of Israel crossed the Jordan when they came over into the promised land at what is called the "Ford" of the Jordan. This is only about three hundred yards from the place where Christ was baptized. As we stand upon the bank here we are looking down the river, and the mountains in the distance are the

Judean mountains. The river here is wider than in most places along its course, and it is shallow enough for one to ford when the stream is not swollen with the spring rains. The river here is the place where the baptism was made, which is down against the bank which seems to arrest its course, as if it were a barrier, because that is the place where Christ was baptized. The banks are several feet above the water's edge.

bodily shape like a dove¹ upon him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.²

23 ¶ And Jesus himself began to be about thirty³ years of age,³ being (as was supposed) the⁴ son of Joseph, which was the son⁴ of Heli,⁵

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esi, which was the son of Nagge,

26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel,⁶ which was the son of Salathiel, which was the son of Neri,

28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 Which was the son of Melea, which was the son of Menan, which was the son of Mattathias, which was the son of Nathan, which was the son of David,

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STREAM FLOWING FROM UNDER THE MOUNT OF TEMPTATION. [LUKE, IV:5.]—

The second Temptation of Christ is represented in the Scriptures as taking place upon a high mountain, from which the devil could call the attention of our Savior to all the kingdoms of the world. This mountain, upon which occurred the second Temptation, is over against Jericho and looking directly over the Plain of Sodom and Gomorrah and away to the mountains of Moab. At the time of the Temptation this whole Plain of the Jordan, between the Dead Sea below and twenty miles above, was cultivated and kept like a garden. Herod had lived here in great style and luxury. Cleopatra had come to this place for revelry, and it was doubtless one of the most beautiful and attractive places in the world. The Mount of Temptation is a lonely height.

3 And the devil said unto him, 'If thou be the Son of God, ¹command this stone that it be made bread.²

4 And Jesus answered him, saying, 'It is written, That man shall not live by bread alone, but by every word of God.'

5 And³ the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, 'All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou, therefore, wilt worship me,³ all shall be thine.

8 And Jesus answered and said unto him, Get⁴ thee behind me, Satan: for it is written, Thou⁵ shalt worship the Lord thy God, and him only shalt thou serve.

9 And⁴ he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, 'If thou be the Son of God, ⁶cast thyself down from hence:

10 For⁵ it is written, He shall give his angels charge over thee, to keep thee;⁴

11 And in ⁷their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus, answering, said unto him, 'It is said, Thou shalt not tempt the Lord thy God.'

13 And⁶ when the devil had ended all the temptation, he departed from him for a season.⁵

14 ¶ And⁷ Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And⁸ he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The⁸ Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted,⁹ to preach deliverance to the captives, and recovering of sight to the blind,⁶ to set at liberty them that are bruised,

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19 To preach the ⁹acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.⁷

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the ¹⁰gracious words which proceeded out of his mouth. And they said, 'Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: ¹¹whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No ¹²prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And⁹ many lepers were in Israel in the time of ¹³Elishus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, ¹⁴were filled with wrath,

29 And¹⁰ rose up, and thrust him out of the city, and led him unto the brow⁸ of the hill whereon their city was built, that they might cast him ¹⁵down headlong.⁹

30 But¹¹ he, passing through the midst of them, went his way.¹

31 And¹² came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: ¹⁶for his word was with power.²

33 ¶ And¹³ in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone,³ what¹⁷ have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; ¹⁸the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had ¹⁹thrown him in the midst, he came out of him, and hurt him not.

36 And¹⁴ they were all amazed, and spake

is 'the prince,' nay, 'the god of this world,' is all true; but when he adds that 'all this power and glory' is his, and that 'to whomsoever he will he gives it,' he affirms what is false; for 'the Lord God omnipotent reigneth.' He alone 'putteth down one and setteth up another,' even as he 'raised up Pharaoh to show his power in him.' Satan, moreover, after the manner of all liars and deceivers, suppresses what is true; for he never alludes to the coming judgment of the great day, nor the 'everlasting fire prepared for him and his angels.' See Re. 13, 2, 7; 12, 31; 2 Co. 4, 4; Ps. 97, 12; 10, 6; 75, 7; Eccl. 9, 16; Mat. 25, 41; C.

Ver. 19. The acceptable year seems an allusion to the year of the jubilee, which proclaimed its blessings on the day of atonement, which proclaimed liberty to him who had been enslaved, restoration to possessions, and return to families—all emblems of

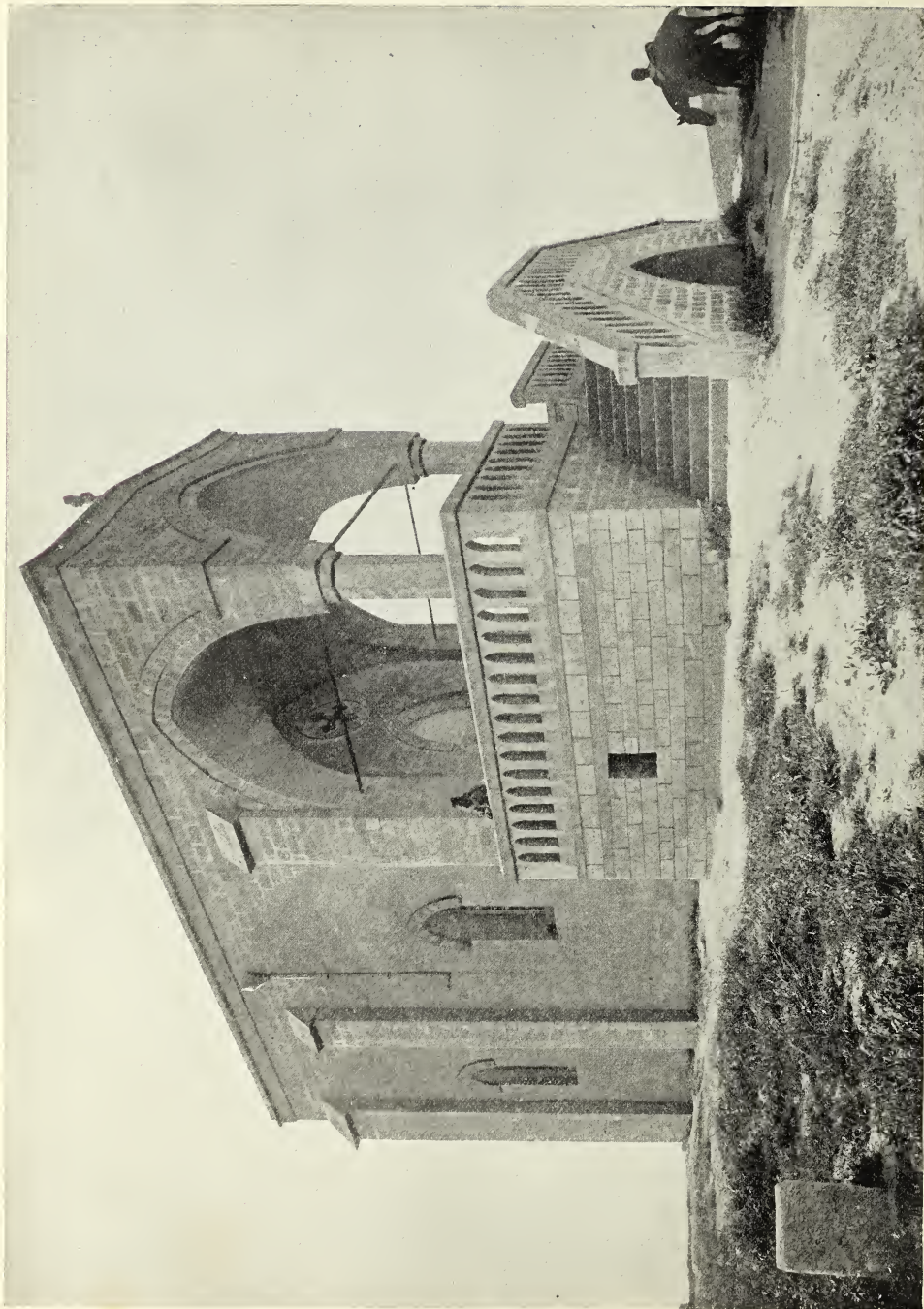
gospel time and gospel blessings. The time, the day upon which the proclaimed atonement is fully embraced; the blessings, the restoration of possession, the freedom from bondage, and membership and communion in the family of God, C.

Ver. 20. The eyes of all . . . were fastened on him. The specific reason of this is never stated; see ver. 22—Or from his voice, for 'he taught them as one that had authority, and not as the scribes.' C.

Ver. 24. This statement has been fully verified by all prophetic history. Moses was rebelliously vilified, Nu. 16, 3; David was

ejected from his throne; Jeremiah was cast into prison; Elijah was hunted 'like a partridge upon the mountains.' All were despised or rejected by their countrymen. Wherefore let no man wait for the reformation of any church or people until God raise up some of themselves to lead the way; but rather let every one remember that the human mind is more ready to listen to strangers than to acquaintance, and take hold of this propensity, and send the gospel by 'men of other tongues.' C.

Ver. 26. The secret cause of offence seems to be the implied intimation of God's merciful regards to the heathen, whom the Jews despised, and judged unworthy of sharing with them in the divine favour; but the ostensible cause was the parallel between the humble Jesus and Elijah and Elisha, whom they esteemed as chief among the prophets. C.



GREEK MOUNT OF PRECIPITATION, NAZARETH.—FROM WHICH IT WAS SOUGHT TO CAST OUR SAVIOR DOWN. (Luke, iv, 28, 29.)—“And all they in the synagogue, when they heard these things, were filled with wrath, and said unto him, Thou wilt destroy this temple which our fathers have built, and thou shalt build it in three days.”—Luke, iv, 28, 29. Upon the

brow of this hill, from which it is supposed the people of Nazareth sought to cast our Savior down, the Greeks have built a little chapel, where the devout and faithful of that town continued to retire to pray and meditate. This little chapel may be said to be the seat of the great hatred which the people of Nazareth bore against the people of Nazareth when they turned from their doors and their lives the greatest of their countrymen.

among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And^e the fame of him went out into every place of the country round about.

38 ¶ And^h he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And^e he stood over her,⁴ and rebuked the fever; and it left her: ⁵and immediately she arose, and ministered unto them.

40 ¶ Now⁶ when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 ¶ Andⁱ devils also came out of many, crying out, and saying, Thou art Christ⁷ the Son of God. And he, rebuking *them*, suffered them not to speak: for they knew that he was Christ.⁸

42 ¶ And^j when it was day, he departed, and went into a desert place: ⁹and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, ¹⁰I must preach the kingdom of God to other cities also; for therefore am I sent.

44 And^k he preached in the synagogues of Galilee.

CHAPTER V.

¹ Christ teacheth the people out of Peter's ship: 4 in a miraculous taking of fishes, sheweth how he will make him and his partners fishers of men: 12 cleanseth a leper in the wilderness: 18 healeth one sick of the palsy: 27 calleth Matthew the publican: 29 justifieth his eating with publicans and sinners: 33 foretelleth the fastings and afflictions of the apostles after his ascension: 36 and liketh faint-hearted and weak disciples to old bottles and worn garments.

AND it^a came to pass,¹ that, as the people ²pressed^b upon him to hear the word of God, he ³stood by the lake of Genesaret,¹

2 And saw two ships standing² by the lake: but the fishermen were gone out of them, and were washing *their* nets.

REFLECTIONS.—The most fearful temptations and troubles may quickly succeed to the most distinguished testimonies of God's love. And it is highly improper for the best of saints to hope to escape even the most horrible seducements, when Jesus was called to suffer them. How shocking is the impudence of Satan! how fixed his perseverance in harassing the saints! how often implacable his malice in tempting where he is certain not to succeed! He is very subtle in contriving the form and choosing the seasons of his temptation. And it is necessary to resist him always with the sword of the Spirit. Thus only can we prove conquerors through him that loved us, and is able and ready to succour us. But what fearful work hath sin made in the world! It hath transformed angels into unclean spirits, perverted human nature, and subjected it to the tyranny of the devil, and to diseases unnumbered.—Alas! into what debasement and suffering it plunged our divine Saviour! But infinite is his grace; and, as appointed of God to save us, in him all fulness dwells answerable to all our need. And often, by his Word, he exerts his power on the most unworthy. With great toil and danger he went about to heal human maladies, spiritual and temporal. But, alas! where he should be most readily received he is often most obstinately rejected; and almost everywhere few are turned to

him! Many never believe more than devils, who never had his blessings offered to them; and though they hear his words with attention and wonder, they quickly cry and seek to destroy him or his interests; but terrible is their confusion when he abhors them to their own hearts' lusts.—It is a great mercy that he can restrain furious persecutors, and cast out malicious and subtle devils, even when they almost transform themselves into angels of light. And it is delightful when they who have much public work in hand prepare for it by much fervent prayer; and when they who have enjoyed Christ's presence and ordinances earnestly desire the continuance of them.

CHAPTER V. Ver. 8. Every man of intellect judges best in his own profession. Had Peter been a landsman he would not have been at all so affected by the miracle; but as an experienced fisherman, he sees its full extent. But the narrative edifies another trait of character. Had Peter been covetous he would have entreated our Lord never to leave him; had he been superstitious (as fishermen are often found to be) he would have ascribed the miracle to good fortune or some magical charm or talisman; but being neither superstitious nor covetous, he beholds in the miracle the evidence of our Lord's holiness and divinity, which contrasting with his own sinfulness, falls down and worships, and entreats him to depart, not because he desired to be freed from his presence, but counted himself unworthy of the honour. C.

Ver. 26. They were all amazed, &c. That is, the multitudes,

A.M. cliv. 4034.
A.D. cliv. 30.

2 Mat. 4.23-25; 9. 31.
1.3. 13. 13. 13. 13. 13. 13.

3 Mat. 9.29-31. Mat. 8.15.

4 Ex. 15.26. Re. 16.6.
Ps. 137. 137. 137. 137.

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A.M. cliv. 4034.
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15 But^a so much the more went there a fame abroad of him; and great multitudes came together, to hear, and to be healed by him of their infirmities.

16 ¶ And^b he withdrew himself into the wilderness, and prayed.

17 ¶ And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was present^c to heal them.^d

18 And^b behold, men brought in a bed a man which was taken with a palsy; and they sought means to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling,¹ with his couch,² into the midst before Jesus.

20 And when he saw their faith,³ he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he, answering, said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay,⁴ and departed to his own house, glorifying God.

26 And^b they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ And^b after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And^b he left all, rose up, and followed him.

29 And^b Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?⁵

¹ ver. 17, 21; ch. 7, 9; 30; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

² See note on Mat. 9, 10.—C.

A.M. cir. 4734.
A.D. cir. 30.

^a Mat. 4, 23-25; 9, 36; 14, 35; 17, 14; 18, 5; 23, 35; 24, 15; 25, 1; 26, 1; 27, 1; 28, 1; 29, 1; 30, 1; 31, 1; 32, 1; 33, 1; 34, 1; 35, 1; 36, 1; 37, 1; 38, 1; 39, 1; 40, 1; 41, 1; 42, 1; 43, 1; 44, 1; 45, 1; 46, 1; 47, 1; 48, 1; 49, 1; 50, 1; 51, 1; 52, 1; 53, 1; 54, 1; 55, 1; 56, 1; 57, 1; 58, 1; 59, 1; 60, 1; 61, 1; 62, 1; 63, 1; 64, 1; 65, 1; 66, 1; 67, 1; 68, 1; 69, 1; 70, 1; 71, 1; 72, 1; 73, 1; 74, 1; 75, 1; 76, 1; 77, 1; 78, 1; 79, 1; 80, 1; 81, 1; 82, 1; 83, 1; 84, 1; 85, 1; 86, 1; 87, 1; 88, 1; 89, 1; 90, 1; 91, 1; 92, 1; 93, 1; 94, 1; 95, 1; 96, 1; 97, 1; 98, 1; 99, 1; 100, 1.

^b Mat. 1, 35; 4, 6; 10, 6; 11, 6; 12, 6; 13, 6; 14, 6; 15, 6; 16, 6; 17, 6; 18, 6; 19, 6; 20, 6; 21, 6; 22, 6; 23, 6; 24, 6; 25, 6; 26, 6; 27, 6; 28, 6; 29, 6; 30, 6; 31, 6; 32, 6; 33, 6; 34, 6; 35, 6; 36, 6; 37, 6; 38, 6; 39, 6; 40, 6; 41, 6; 42, 6; 43, 6; 44, 6; 45, 6; 46, 6; 47, 6; 48, 6; 49, 6; 50, 6; 51, 6; 52, 6; 53, 6; 54, 6; 55, 6; 56, 6; 57, 6; 58, 6; 59, 6; 60, 6; 61, 6; 62, 6; 63, 6; 64, 6; 65, 6; 66, 6; 67, 6; 68, 6; 69, 6; 70, 6; 71, 6; 72, 6; 73, 6; 74, 6; 75, 6; 76, 6; 77, 6; 78, 6; 79, 6; 80, 6; 81, 6; 82, 6; 83, 6; 84, 6; 85, 6; 86, 6; 87, 6; 88, 6; 89, 6; 90, 6; 91, 6; 92, 6; 93, 6; 94, 6; 95, 6; 96, 6; 97, 6; 98, 6; 99, 6; 100, 6.

^c ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^d ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^e ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^f ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^g ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^h ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

ⁱ ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^j ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^k ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^l ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^m ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

ⁿ ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^o ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^p ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^q ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^r ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^s ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^t ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^u ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^v ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^w ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^x ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^y ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^z ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^{aa} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^{ab} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^{ac} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^{ad} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^{ae} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^{af} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^{ag} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

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^{ak} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^{al} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^{am} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^{an} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^{ao} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^{ap} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^{aq} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^{ar} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^{as} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^{at} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^{au} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^{av} ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

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A.D. cir. 31.

^a Mat. 9, 10-13; Mar. 2, 17; 16, 12; 17, 1; 18, 1; 19, 1; 20, 1; 21, 1; 22, 1; 23, 1; 24, 1; 25, 1; 26, 1; 27, 1; 28, 1; 29, 1; 30, 1; 31, 1; 32, 1; 33, 1; 34, 1; 35, 1; 36, 1; 37, 1; 38, 1; 39, 1; 40, 1; 41, 1; 42, 1; 43, 1; 44, 1; 45, 1; 46, 1; 47, 1; 48, 1; 49, 1; 50, 1; 51, 1; 52, 1; 53, 1; 54, 1; 55, 1; 56, 1; 57, 1; 58, 1; 59, 1; 60, 1; 61, 1; 62, 1; 63, 1; 64, 1; 65, 1; 66, 1; 67, 1; 68, 1; 69, 1; 70, 1; 71, 1; 72, 1; 73, 1; 74, 1; 75, 1; 76, 1; 77, 1; 78, 1; 79, 1; 80, 1; 81, 1; 82, 1; 83, 1; 84, 1; 85, 1; 86, 1; 87, 1; 88, 1; 89, 1; 90, 1; 91, 1; 92, 1; 93, 1; 94, 1; 95, 1; 96, 1; 97, 1; 98, 1; 99, 1; 100, 1.

^b Mat. 1, 35; 4, 6; 10, 6; 11, 6; 12, 6; 13, 6; 14, 6; 15, 6; 16, 6; 17, 6; 18, 6; 19, 6; 20, 6; 21, 6; 22, 6; 23, 6; 24, 6; 25, 6; 26, 6; 27, 6; 28, 6; 29, 6; 30, 6; 31, 6; 32, 6; 33, 6; 34, 6; 35, 6; 36, 6; 37, 6; 38, 6; 39, 6; 40, 6; 41, 6; 42, 6; 43, 6; 44, 6; 45, 6; 46, 6; 47, 6; 48, 6; 49, 6; 50, 6; 51, 6; 52, 6; 53, 6; 54, 6; 55, 6; 56, 6; 57, 6; 58, 6; 59, 6; 60, 6; 61, 6; 62, 6; 63, 6; 64, 6; 65, 6; 66, 6; 67, 6; 68, 6; 69, 6; 70, 6; 71, 6; 72, 6; 73, 6; 74, 6; 75, 6; 76, 6; 77, 6; 78, 6; 79, 6; 80, 6; 81, 6; 82, 6; 83, 6; 84, 6; 85, 6; 86, 6; 87, 6; 88, 6; 89, 6; 90, 6; 91, 6; 92, 6; 93, 6; 94, 6; 95, 6; 96, 6; 97, 6; 98, 6; 99, 6; 100, 6.

^c ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^d ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^e ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^f ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^g ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^h ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

ⁱ ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^j ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^k ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^l ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^m ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

ⁿ ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^o ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^p ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^q ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^r ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^s ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^t ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^u ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^v ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^w ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^x ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^y ver. 19, 20; ch. 5, 17; 11, 5; 54; 14, 1, 3; 15, 27; 16, 14; Mar. 7, 2; Mat. 23, 23.

^z ver. 19, 20; ch. 5, 17; 11, 5; 54; 14,



DISTANT VIEW OF THE MOUNT OF BEATITUDES. [LUKE, vi:20.]—We have in this picture a different view of the Mount of Beatitudes from the one we gave in connection with the Sermon on the Mount, as reported by Matthew, v, vi, vii. This is an interesting height, not simply because it is supposed that Christ there uttered his memorable sermon, but also because it is thought by some to be the mount to

which He retired after the resurrection. If Jesus Christ was not the son of God is it not an unaccountable thing that He should have, nearly 2,000 years ago, uttered the words which, by general consent, are looked upon as the sublimest that have ever fallen from the lips of man? It is inconceivable that a Galilean peasant, with no help from a divine source, could have expressed himself in such a discourse.

The twelve apostles are chosen.

S. LUKE VI.

How we must love our enemies.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day, that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing; 'Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 ¶ And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there were virtue out of him, and healed them all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed be ye poor; for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for

Ac 4:1, Ro 5:5, Col 1:14, 1 Jn 1:1, Pe 1:13, Re 7:2, 14:13, 17:17, 1 Ti 2:14, 4:1, 2 Ti 1:12, 2 Co 4:18, 5:1, 10:1, 12:1, 13:1, 14:1, 15:1, 16:1, 17:1, 18:1, 19:1, 20:1, 21:1, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1.

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18:37, 39; 38:12, ch. 13:14, 11:33, 14:1, 15:1, 16:1, 17:1, 18:1, 19:1, 20:1, 21:1, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1.

7 See ch. 5:29; Job 42:2, 1 Sa 16:7, 1 Ch 9:1, Ps 139:2, 144:4, He 4:13, 2 Th 2:13, 1 Jn 1:17, 2 Jn 1:8, Phil 2:14, 1 Th 2:17, 2 Ti 2:17, 3 Jn 1:14, 14:1, 15:1, 16:1, 17:1, 18:1, 19:1, 20:1, 21:1, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1.

8 Mar 3:5, Mat 13:13, 14:1, 15:1, 16:1, 17:1, 18:1, 19:1, 20:1, 21:1, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1.

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8 Mar 3:5, Mat 13:13, 14:1, 15:1, 16:1, 17:1, 18:1, 19:1, 20:1, 21:1, 22:1, 23:1, 24:1, 25:1, 26:1, 27:1, 28:1, 29:1, 30:1, 31:1, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1.

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in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you who all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

42 Either how canst thou say to thy brother, Brother, 'let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite! cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A¹ good man out of the good treasure² of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And³ why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever⁴ cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

48 He is like a man which⁵ built an house, and digged deep, and laid the foundation on a rock; and when⁶ the flood arose, the stream beat vehemently upon that house, and could not shake it; for it was founded upon a rock.

49 But⁷ he that heareth, and doeth not, is

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allow them impartially to judge like righteous judgment for others, though against yourselves. C.

Ver. 42. Cast out first the beam out of thine own eye. Does this exhortation imply that the casting out of the beam is the act of the hypocrite himself, without any reference to the Word, Spirit, and grace of God? It contains no such implication. It speaks, as the Scriptures often do, of the thing to be done, and not of the power by which alone it can be done. When the Scriptures speak of the power by which alone conversion is effected, they attribute nothing to the sinner, but all to the Word, Spirit, and grace of the Lord. Jesus Christ, 1 Pe. 1. 23; 1 Jn. 3. 9; Eccl. 11. 19; Zec. 4. 6; Ep. 2. 8.

REFLECTIONS.—Works of real necessity and mercy, but no other, may consist with a proper observance of the Sabbath. And it is base when Christ's kind indulgence is abused to carnal licentiousness; and when the rigid accusers of the innocence of others are the most indulgent to their own crimes. If we desire to have our spiritual maladies healed we must attend Christ's ordinances; and neither our own inability, nor other men's perverseness, must hinder us from our duty. If Jesus command, he can enable to perform. Where passion reigns, neither conscience nor reason can be regarded; but it is in vain to devise mischief against an all-seeing Redeemer. Important work ought always to be introduced with fervent and solemn prayer; and Jesus' prayers and power can easily furnish his church with plenty of gospel ministers! Marvellous and free are the effects of his mercy; and infinitely distant his views of real happiness and mercy from those of carnal men. Happy are they whom he blesses, and miserable are they whom he curses, be their outward circumstances what they will. And it is eternity, not time, that properly distinguishes the lot of saints and sinners. Honourable and beneficent is the spirit and tendency of the Christian religion, which so calls us to imitate JEHOSHAPHAT in his most endearing perfections and work. How important is it to be a Christian indeed! It is a great reproach for the professors of the true religion to do no more in duty toward God or men than mere heathens. And we need to live always under a deep sense of our own weakness and pollution, and in daily repentance and forgiveness; so shall we be induced to candid and charitable conceptions of others. It is absurd to attempt raising good works out of un-renewed hearts; or to expect a blessing with teachers whom Christ never sent. Let us therefore take heed what, how, and whom we hear. Let us receive Christ's

Word into our heart; and resting on him by faith, practise it in our lives; so shall we persevere unto the end, and safely arrive in glory, notwithstanding all the storms that may befall us by the way.

CHAPTER VII. Ver. 11. *Nain* was a city of Galilee, a few miles south of Nazareth. It still exists as a small village, exclusively inhabited by Turks. Of that the Lord would again say to the dead (to Israel, the son of the widow (Zion), Young man! Israel young and vigorous in faith, Arise! O! that he would deliver him again from Jerusalem's moan! Surely then he would again 'begin to speak,' and, like Paul, he that persecuted Christ in his members, would preach him in every city! —Note. Infidels have spoken of this case as a mere restoration from a lethargy. This assertion represents these objectors as better judges, at the end of many hundred years, than a tender mother and all the young man's personal friends, a few days after his death. They judged him dead. Our Lord found him as carried to his grave, closely covered with a cloth, as the manner of the Jews required—he touched the bier—commanded him to arise—he obeyed, rose up, and began to speak.—All present were astonished, and ascribed the work to God. Infidels now may gainsay—for having rejected Moses and the prophets, neither will they believe though one rise from the dead. C.

REFLECTIONS.—Masters ought to take tender care of their faithful servants; and such indeed will in general insure their attention and regard in the time of distress or affliction. It is a great advantage to interest the fervent prayers of Christ's favourites in our behalf. And great is the influence, and distinguished the humility and honour, of a strong faith. Unanswerably has Jesus demonstrated his divine and mediatorial characters in healing all manner of diseases, raising the dead, and forgiving sins, for our own and others' advantage. Tender is his regard to Gentile believers, and his compassion to the afflicted and destitute; and sovereign, free, and plenteous his mercy to all sorts of sinners, however guilty and miserable. What exalting thoughts ought we then to have of him, and what abasing thoughts of ourselves before him! With great earnestness ought we to call on him in every distress, and to imitate him in always doing good. Spiritually to know who and what he is, cannot but create love to him, and remove every prejudice against him; and he is ever ready to instruct and satisfy humble inquirers. Nor should we ever doubt of his excellency because we suffer for his sake, and others condemn and oppose him.—The meek will he teach his way, that they may be witnesses for God and religion, when proud and self-righteous men shall be left to reject his admini-

like a man that without a foundation built an house upon the earth: against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER VII.

1 Christ findeth a greater faith in the centurion, a Gentile, than in any of the Jews: 10 health his servant, being absent: 11 raise to life the widow's son at Nain: 19 answereth John's messengers with the declaration of his miracles: 24 testifieth to the people what opinion he held of John: 30 inveigheth against the Jews, who, with eviler, the manners of John nor of Jesus, could be won: 36 and sheweth, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.¹

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends² to him, saying unto him, Lord, trouble not thyself,³ for I am not worthy that thou shouldst enter under my roof:

7 Wherefore neither thought I myself worthy

tions to their own destruction. Resolute cavaliers will always find a handle in the different tempers and manners of ministers. Hatred of Christ's Word will lead them to quarrel either with the deliverer or the delivery of it.—O what a change God's almighty grace makes on the heart and life of the most atrocious sinners! And the more abundantly the grace of the gospel is believed and applied, the more abundant love to God, repentance, and deep humility will be manifested in our whole temper and conduct. Alas! that any should ever quarrel with the sovereignty of God's mercy towards sinners, or with their uncommon affection towards him while impressed with a sense of his mercy!

CHAPTER VIII. REFLECTIONS.—O the infinite but voluntary debasement of our Redeemer, that he must live on the liberality of others, even of those who had lately been infamous sinners! But cheerfully they who get good by the gospel will contribute to maintain the preacher. And they who have been healed by Jesus' grace will eagerly follow him in the way. But Satan and our inward corruptions most awfully hinder the efficacy of the gospel on most of the hearers of it. It is but a remnant that are renewed, according to the election of grace, and rendered fruitful in holiness. Let us then take heed how we hear, and whether we have the habits and principles of true grace implanted in our soul. And let us improve the light and grace that we have for our own and others' advantage. If we cordially embrace the gospel, we are Christ's favourites; and neither raging winds nor devouring devils shall be able to deprive us of his love and care. If storms try our faith, his presence will secure our safety. Let us therefore in dangers ever flee to, trust in, and adore our ever-merciful, ever-mindful God and Saviour. If Satan should exert all his power and malice to render us miserable, Jesus can rescue us and restrain him at pleasure. Alas, that ever love to this world, or slavish fear, should make his presence disagreeable! Happy are they who, sensible of sin, weakness, and danger, eagerly press towards and cleave to him, notwithstanding every discouragement. In what God-like manner he triumphed over diseases, devils, and death: and yet, with the greatest self-denial, laboured to conceal his miraculous works!—And still abundant is his

to come unto thee: 'but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers: and I say unto one, 'Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And^a they that were sent,⁵ returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the 'only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, 'Weep not.

14 And he came and touched the bier:⁶ and they that bare him stood still. And he said, Young man, 'I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And^a there came a fear on all: and they glorified God, saying, That 'a great prophet is risen up among us; and, That God hath 'visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 ¶ And^a the disciples of John showed him of all these things.

19 And John calling unto him 'two of his disciples, sent them to Jesus, saying, Art thou he⁷ that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits;⁸ and unto many that were blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; 'how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he, whosoever shall not 'be offended in me.

24 ¶ And when the messengers of John were

A.M. clir. 4935.

A.D. clir. 34.

1 Ps. 33. 9, 41, 127.

20747; 33. 135-9. Ac.

16. 9. De 7. 15.

4 Cor. 13. 11. 1 Sa. 26.

10. 12. 30.

4 Mat. 15. 28; 8. 10; 9.

2.

1 Ps. 147. 19, 20. Ro. 3.

2-39. 44.

7 Mat. 8. 13; 15. 28.

Mat. 23. 104. 20. 5.

8 They that were sent.

Either the el-

ders sent to ask the

favour, or the friends

sent to prepare the

way for the cen-

tion himself. This

verse, which makes

no mention of the cen-

tion, seems clearly

to intimate that he,

as an expression of

his profound respect,

had styed with the

Lord.

9 Zec. 12. 10. K. 137.

18. K. 137. 28. 14. 8.

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A.M. clir. 4935.

A.D. clir. 34.

8 ch. 1. 8. 23.

9 An unsuitable man?

No. Ep. 4. 14. Tit. 1. 10.

10 Cor. 13. 11. 1 Sa. 26.

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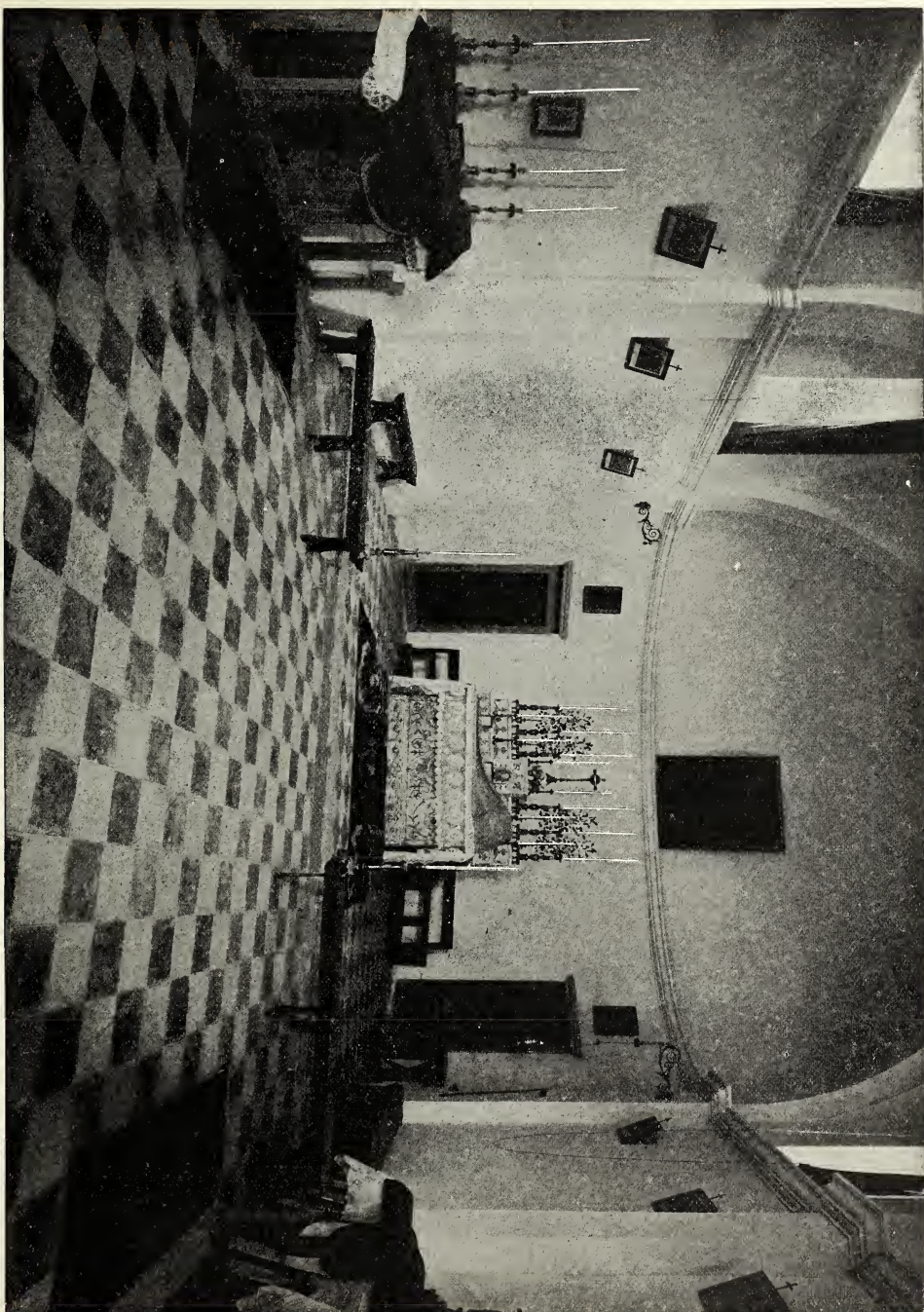
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INTERIOR OF THE CHURCH AT NAIN—WHERE OUR LORD RAISED THE WIDOW'S SON TO LIFE. [LUKE, vi:11.]—"And it came to pass the day after, that he went into a city called Nain, and many of his disciples went with him, and much people." Nain is to-day but a dilapidated and wretched village. It was here that our Savior met the funeral procession, and said to the dead young man: "Young man, I say unto

thee, arise." And he that was dead sat up, and began to speak, and he delivered him to his mother. Perhaps this is the first instance on record where a funeral procession was changed into an assembly of good cheer and rejoicing, and Jesus Christ is the only one who has ever been able to redeem a funeral from its utter desolate and depressing features, and to inspire those who are grieving up their loved ones with hope to meet them again.

40 And^a Jesus, answering, said unto him, Simon,⁴ I have somewhat to say unto thee. And he saith, Master, say on.

41 There⁵ was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty;

42 And when they⁶ had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?

43 Simon answered and said, I suppose that he⁷ to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My⁸ head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many,⁹ are forgiven; for⁷ she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.⁸

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

CHAPTER VIII.

1 Women minister unto Christ of their substance. 4 Christ, after he had preached from place to place, attended with his apostles, propounded the parable of the sower. 16 Light is given to be improved and communicated: 21 he declareth who are his mother and brethren: 22 rebuketh the winds: 26 casteth the legion of devils out of the man into the herd of swine: 37 is rejected of the Gadarenes: 43 healeth the woman of her bloody issue; 49 and raiseth to life Jairus's daughter.

AND it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him;

2 And certain women,¹ which had been healed of evil spirits and infirmities, Mary called Magdalene,² out of whom went seven devils,

3 And Joanna the wife of Chuza,³ Herod's steward, and Susanna, and many others, which ministered⁴ unto him of their substance.

4 ¶ And⁵ when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A⁶ sower⁷ went out to sow his seed: and as he sowed, some fell⁸ by the way-side; and it was trodden down, and the fowls of the air devoured it.⁴

6 And some fell upon⁹ a rock; and as soon

A.M. cir. 4035.
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7 ch. 5, 22, 31, 68.

4 This is not Simon Peter, but Simon the Pharisee, in whose house Jesus was now sitting.—P.

5 Jn. 13, 121, 28, 32.

6 The scope of this parable is to show, that great forgiveness of sin naturally issues in delightful love to God.

7 Mat. 6, 13 ch. 11, 1.

8 1 Co. 6, 9, 10, 11, 12.

9 See Mat. 18, 28.

10 Ps. 42, 7, 8. Ro. 3, 23.

11 2 Co. 3, 5. Ep. 2, 1.

12 Ho. 14, 2. Is. 1, 18, 43.

13 24, 22, 23, 24, 25, 26.

14 Ep. 1, 7. Col. 1, 11, 12.

15 Tit. 1, 16. 1 Ti. 1, 13.

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more is, no doubt,

evidence of her great sinfulness, but by no means evidence of any particular sin. To charge her with a crime neither named nor insinuated, is uncharitable.—C.

4 Je. 4, 3, ch. 2, 34, 1.

5 Ti. 6, 10, ver. 14.

6 Jn. 1, 20, 23, 8, 1, 4.

7 2 Ti. 6, 10, 11, 12, 13, 14, 15.

8 De. 30, 4. Mat. 11, 13.

9 1 Ti. 3, ch. 4, 1, 1 Ki. 22.

10 Re. 2, 7, 1, 8, 1, 2.

11 Mat. 7, 7. Mar. 4, 10.

12 Mat. 13, 36. Ps. 3, 5, 6.

13 Ho. 6, 3.

14 Jn. 1, 25, 13, 11.

15 10, 17. Ps. 35, 9, 14, 18.

16 29, 14. 1 Co. 7, 2, 7, 10.

17 29, 14. 1 Co. 7, 2, 7, 10.

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as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among¹ thorns; and the thorns sprang up with it, and choked it.

8 And other fell on² good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 ¶ And his disciples asked him, saying, What might this parable be?

10 And he said, ¶ Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 ¶ Now³ the parable is this: The seed is the word of God.

12 Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They⁴ on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And⁵ that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

15 But⁶ that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.⁶

16 ¶ No⁷ man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

17 For⁸ nothing is secret that shall not be made manifest; neither any thing hid that shall not be known and come abroad.

18 Take⁹ heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.⁸

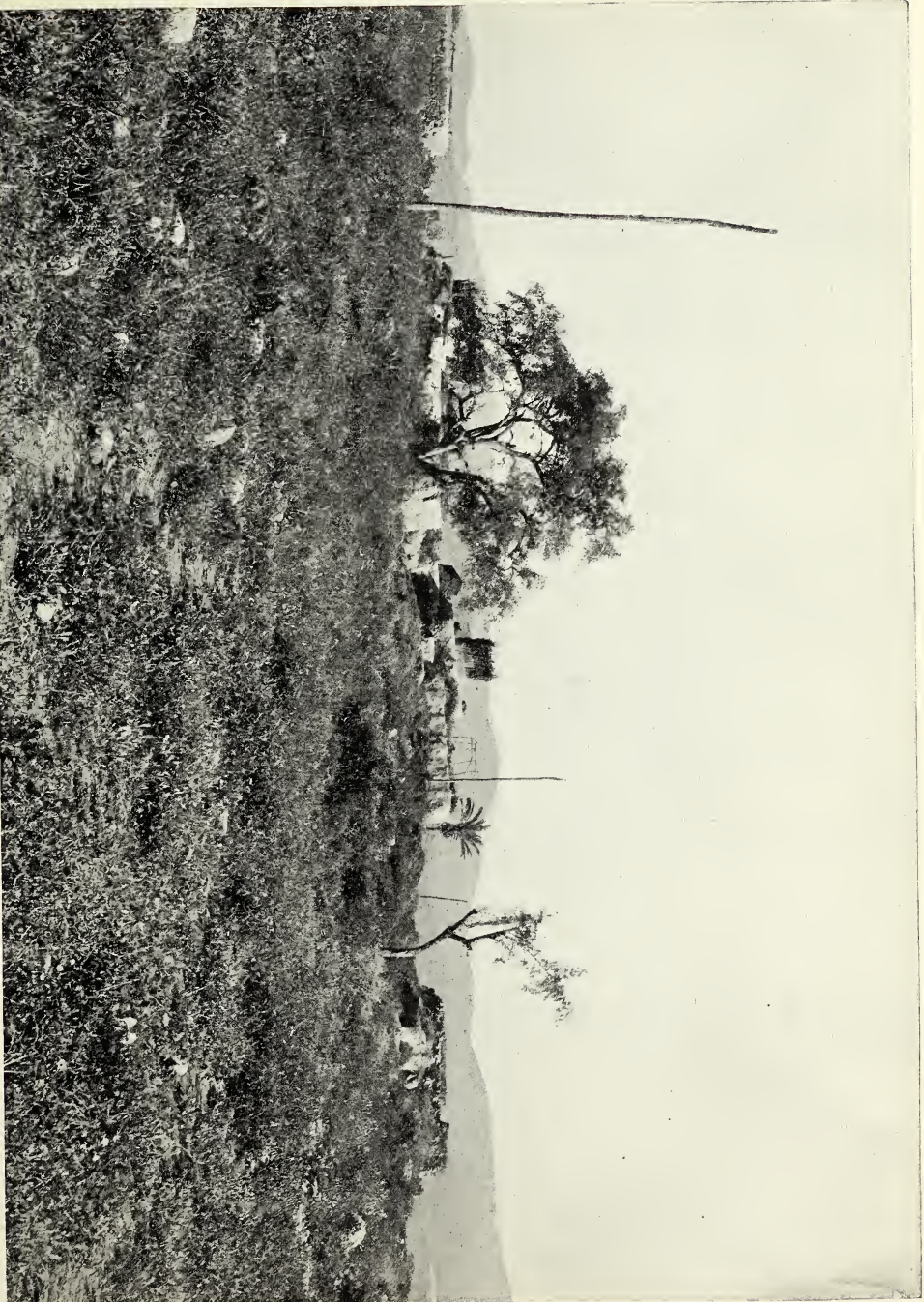
19 ¶ Then¹⁰ came to him his mother and his brethren, and could not come at him for the press.

20 And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now¹¹ it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep: and



MAGDALA. [Luzk. viii: 2.]—North of Tiberias, on the west coast of the Sea of Galilee, a single day's journey takes the traveler through the sites of Magdala, Nazareth and Capernaum—scenes of sacred interest in connection with the New Testament. This is nothing to-day but a little fishing village, but it has continued to bear the name it was known by in the days of our Savior, while many of the great

cities of the world have disappeared, and thus this insignificant little town has continued to bear witness and to keep alive the memory of Mary Magdalene. Here it was that in grace of the Redeemer was shown in transforming into a sweet and lovely saint a woman whose name perhaps would never have been known but for the fact that she came into the presence of the Son of God and the Son of Man.

there^c came down a storm of wind on the lake; and they were filled⁹ with water, and were in jeopardy.

24 And they came to him, and "awoke him, saying, "Master, Master, we perish! "Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, "Where is your faith? And they, "being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes,¹ which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in any house, but in the tombs.

28 When he saw Jesus, "he cried out, and fell down before him, and with a loud voice said, "What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, "tortment me not.

29 (For⁹ he had commanded the unclean spirit to come out of the man. "For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion:² because many devils were entered into him.

31 And⁴ they besought him that he would not command them to go out into the deep.³

32 And there was there "an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them: "and he suffered them.

33 Then went the devils out of the man, and entered into the swine: and "the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and "found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and "in his right mind:⁴ and they were afraid.

36 They also which saw it told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with

A.M. clir. 4035.
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1 Mat. 8. 24; 14. 24.
2 Mat. 4. 27; Ps. 135. 15.
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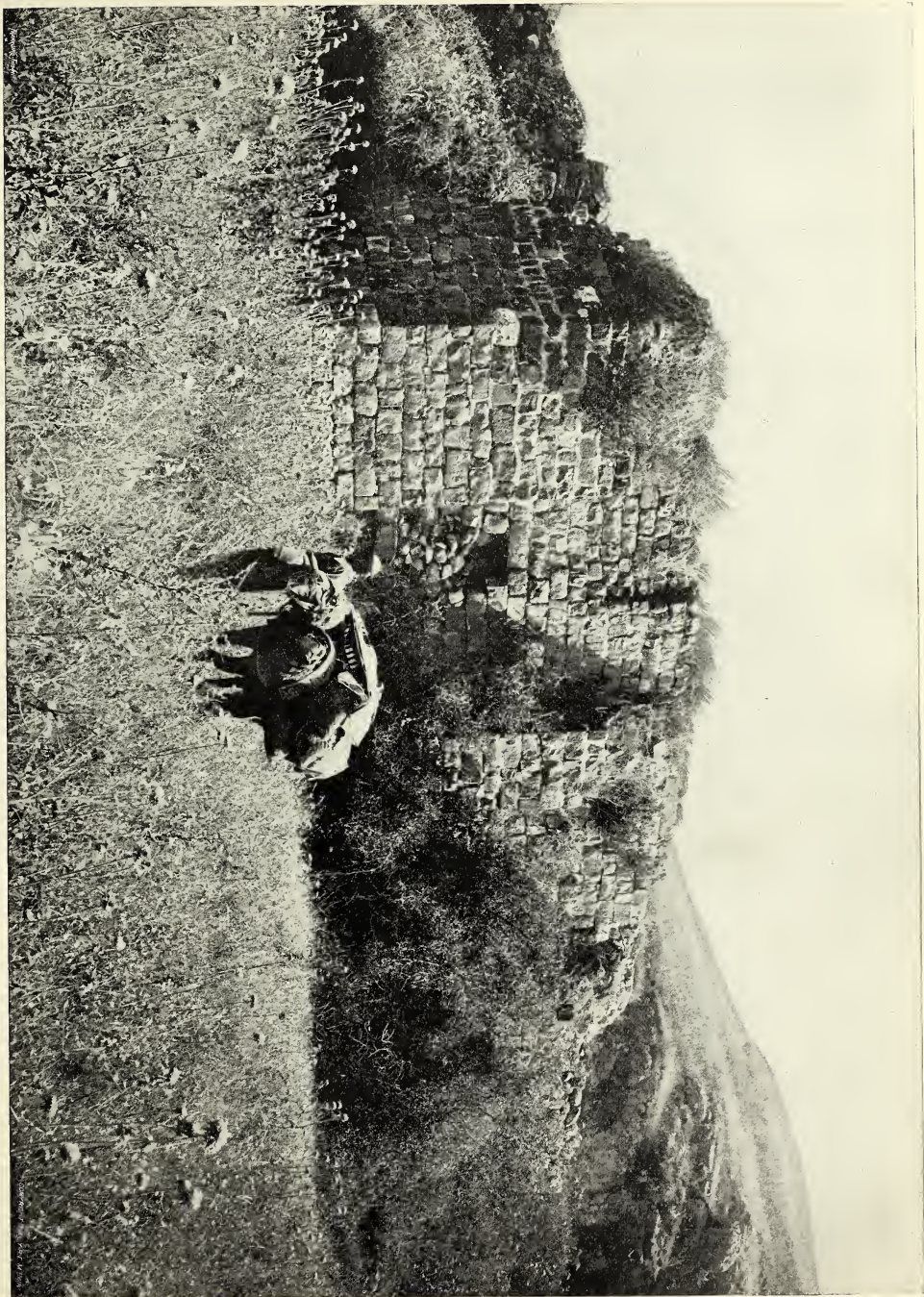
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BETHSAIDA—THE PRESENT SITE OF THE CITY THAT WITNESSED MANY OF HIS WONDERFUL WORKS. Look, look!—Bethsaida was one of the cities most frequently visited by Jesus. It was very near Capernaum, which is called his "city," and he was going from Capernaum to Jerusalem, or to any point west of the Sea of Galilee. He would pass through Bethsaida. It is said "He preached in their syna-

gogues throughout all Galilee and cast out devils." We know from the woe Christ pronounced on Bethsaida that it was one of the cities which had witnessed most of his wonderful works. Nothing remains of the once proud and wealthy city but a few broken walls. It is all grown up in prickly pears and thorns, making such a thick undergrowth that it is almost impossible to pass over the site at all.



54 And ^{he} put them all out, and took her by the hand, and ^{called}, saying, Maid, arise.

55 And ^{her} spirit came again, and she arose straightway: and he commanded to give her meat.

56 And ^{her} parents were astonished; but he charged them that they should tell no man what was done.

CHAPTER IX.

1 Christ sendeth his apostles to work miracles, and preach the gospel. 7 Herod desireth to see Christ. 12 Christ feedeth five thousand: 18 inquireth what opinion the world had of him: foretelleth his passion: 23 propheth to all the pattern of his patience. 28 The transfiguration. 37 He healeth the lunatic: 43 opinit forewarneth his disciples of his passion: 46 commendeth humility: 51 biddeth them to shew meekness towards all, without desire of revenge: 57 propheth terms to those persons who offer to follow him.

THEN ^{he} called his twelve disciples together, and ^{gave} them power¹ and authority over all devils, and to cure diseases.

2 And he sent them to ^{preach} the kingdom of God, and to heal the sick.

3 And he said unto them, ^{Take} nothing for ^{your} journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And ^{whatsoever} house ye enter into, there abide, and thence depart.²

5 And ^{whosoever} will not receive you, when ye go out of that city, shake off the very dust from your feet, for a testimony against them.

6 And ^{they} departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now³ Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And⁴ of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, ^{John} have I, beheaded: but who is this,⁵ of whom I hear such things? And ^{he} desired to see him.

10 ¶ And⁶ the apostles, when they were returned, told him all that they had done. ^{And} he took them, and went aside privately into a desert place, belonging to the city called ^{Bethsaida}.

11 And the people, when they ^{knew} ^{it}, followed him: and ^{he} received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 ¶ And⁷ when the day began to wear away,⁸ then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, ^{Give} ye them to

will be more than compensated in heaven. But dreadful is their eternal state who prefer the honours, profits, and pleasures of a present world, to him and his everlasting salvation, or who are ashamed of his truths and ways.—Astonishing is the influence of close fellowship

with God. Easily it could even overset our mortal constitution. And how delightful then is heaven, where Jesus and all his saints shall for ever appear in their glory, and for ever, with joy inexpressible, contemplate his expiatory sufferings! In hopes of it, let me

eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, ^{Make} them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes; and ^{looking} up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And⁹ they did eat, and were all filled: and ^{there} was taken up of fragments that remained to them twelve baskets.

18 ¶ And¹⁰ it came to pass, as he was ^{alone} praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?¹¹

19 They answering said, ^{John} the Baptist; but some ^{say}, Elias; and others ^{say}, that one of the old prophets is risen again.

20 He said unto them, But ^{whom} say ye that I am? Peter answering said, ^{The} Christ of God.

21 And¹² he straitly charged them, and commanded ^{them} to tell no man that thing;

22 Saying, ^{The} Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ And¹³ he said to ^{them} all, If any ^{man} will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For¹⁴ what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For¹⁵ whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and ⁱⁿ his Father's, and of the holy angels.

27 But¹⁶ I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 ¶ And¹⁷ it came to pass, about an eight days¹⁸ after these sayings,¹⁹ he took ^{Peter} and John and James, and went up into a mountain to pray.²⁰

29 And as he prayed, ^{the} fashion of his countenance was altered, and his raiment ^{was} white and glistering.

30 And, behold, there talked with him two men, which were ^{Moses} and Elias:

love his person, obey his directions, and trust all my cares and maladies to his power and skill. Let me accurately observe whether I have true faith, and in what degree; and into what debates I enter, and with what manner of spirit. Alas, what defects, prejudices,

A.M. CH. 4935.

A.D. CH. 31.

See ver. 31.

2 Jn. 6. 63. Ro. 4. 17.

3 Jn. 7. 14. Jn. 14. 45.

4 Jn. 5. 22. Ps. 35. 9.

5 Kt. 17. 25. Kt. 4. 35. Jn.

11. 44. Ac. 20.

6 See Mar. 5. 42. 43.

7 ch. 7. 54. Mat. 8. 4.

8 30.

9 CHAP. IX.

10 Mat. 10. 1-42. Mar.

7. 13. 7. 13. ch. 6. 31.

11 8. ch. 10. 17. 19. Mar.

16. 17. 18. Jn. 14. 12. Ac.

3. 5. 30. 31.

12 See note on Mat.

10. 1-42.

13 Mar. 16. 13. 17. 12.

14 1. 14. 15. 14. 12. 10.

15 1. 16. 1. 4. Ro. 10.

16 17. Col. 1. 23. 25. 28.

17 Eccl. 3. 4.

18 Mat. 10. 10.

19 6. 9. ch. 4. 17. 27. 28.

20 1. 11. 14. 18. 37. 53.

21 13. 31. 13. 13. Mar.

6. 6. ch. 10. 5. 6.

22 This place where

the church is

mentioned by Matthew

1. 13. 14. 15. 16. 17.

27. It was in the

city of Cæsarea-

Philippa.—²

23 Mat. 7. 28. Mar. 8. 28.

24 Mat. 14. 14. 15. 16.

25 1. 18. 14. 15. 5. 5.

26 Ac. 3. 37. 9. 20. Mat. 26.

27 Mar. 8. 26. 30. 7. 36.

28 Mat. 8. 26. 30. 7. 36.

29 Mat. 17. 22. 26. 16.

30 1. 18. 14. 15. 5. 5.

31 1. 18. 14. 15. 5. 5.

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75 1. 18. 14. 15. 5. 5.

A.M. CH. 4036.

A.D. CH. 32.

10 Co. 14. 32. 40. 7. KI

10. 5. Mar. 6. 30. 47. 6.

11 Ps. 121. 1. 2. Mat. 14.

40. 15. 20. 26. 36. 34. 45.

Ro. 14. 6. 1. 5. 1. 1. 1. 1.

11. Mar. 6. 14. Ex. 7. 25.

3. Ps. 6. 5. Mat. 16. 1.

14. 20. 21. Jn. 6. 12-14.

2. Mat. 16. 13-23.

Mar. 8. 27-32.

3. Privately.

4. Alone. Rather,

20. 24. 28. In retirement

from the multitude,

for the purpose of prayer

and undisturbed

communion with his Father

—an impressive ex-

ample of the duty

and privilege of be-

lievers, whose spirits

may derive such re-

vival by occasional

retirement from the

burden of the world

and the wearied body

rests from daily rest

and food, Ps. 4. 22. 23.

4. 28. 6. 2. 7. 5. 119. 55.

119. 62. 137. 6. 2.

5. The place where

this occurred is

mentioned by Matthew

1. 13. 14. 15. 16. 17.

27. It was in the

city of Cæsarea-

Philippa.—²

23 Mat. 7. 28. Mar. 8. 28.

24 Mat. 14. 14. 15. 16.

25 1. 18. 14. 15. 5. 5.

26 Ac. 3. 37. 9. 20. Mat. 26.

27 Mar. 8. 26. 30. 7. 36.

28 Mat. 8. 26. 30. 7. 36.

29 Mat. 17. 22. 26. 16.

30 1. 18. 14. 15. 5. 5.

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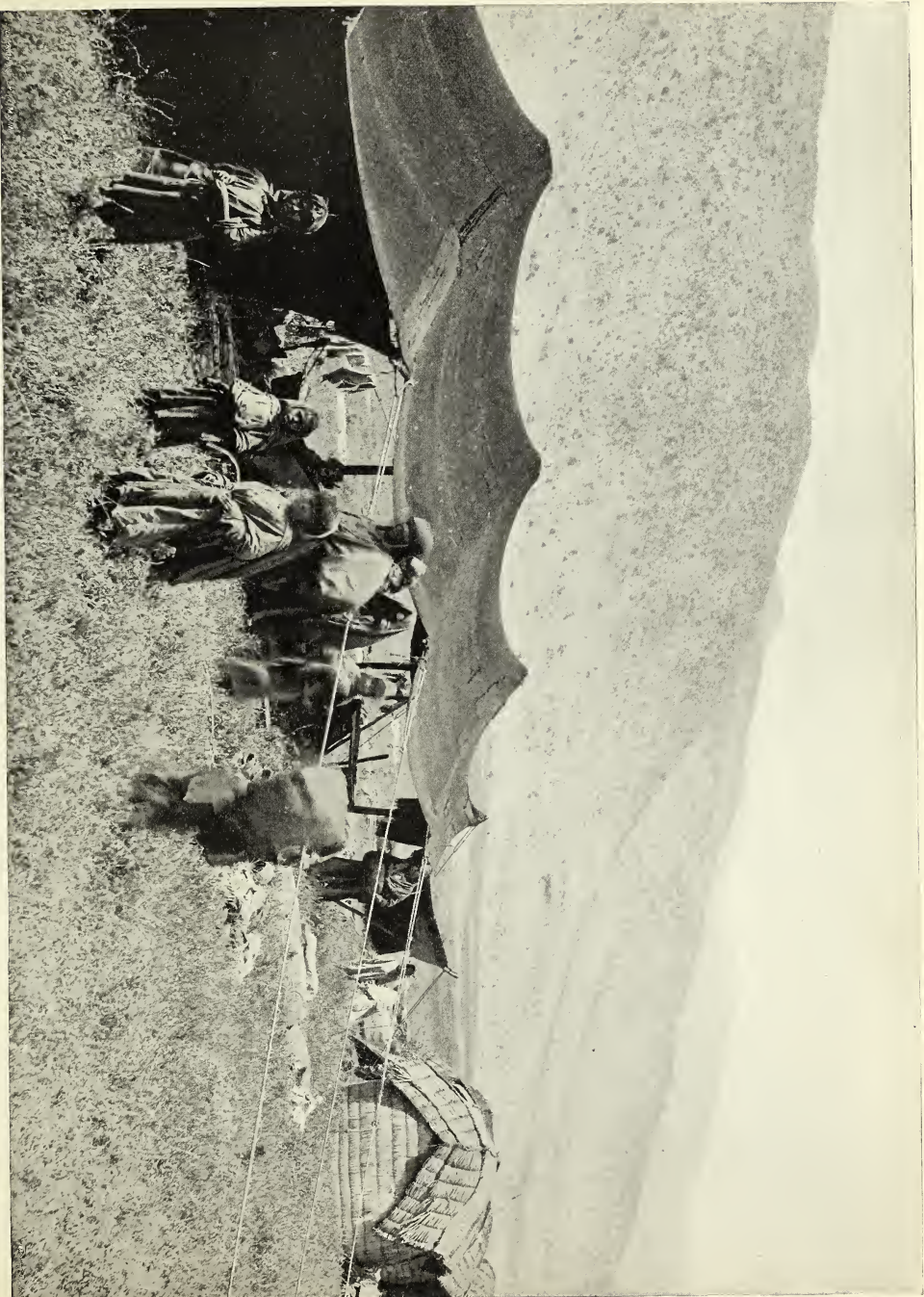
58 1. 18. 14. 15. 5. 5.

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61 1. 18. 14. 15. 5. 5.

62 1. 18. 14. 15. 5. 5.



BEDOUIN VILLAGE NEAR CAESAREA PHILIPPI. [LUKE, ix: 39.—This scene in a Bedouin village, near Caesarea Philippi, shows us people who are very much like those living in the same region in the time of our Savior. These people are often to-day diseased with afflictions they do not understand and that they have no means of relieving. They are so ignorant as to suppose that any medicine is sufficient to

alleviate and cure them of their diseases. Refusing the spiritual help that our Lord brought to them, they have continued through all the centuries to suffer from the bodily ailments that have been given to them. Those that accept the spiritual offers of Jesus Christ have light and wisdom given to them, by which they are able to discern the herbs and minerals which are necessary to relieve their afflicted bodies.

31 Who^a appeared in glory, and ^bspake of his decease which he should accomplish² at Jerusalem.

32 But Peter and they that were with him were^c heavy with sleep: and when they were awake, ^dthey saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, ^eit is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: ^fnot knowing what he said.

34 While he thus spake, there came a ^gcloud, and overshadowed them: and they ^hfeared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, ⁱThis is my beloved Son: ^jhear him.

36 And when the voice was past, Jesus was found alone. ^kAnd they kept ^lit close, and told no man in those days any of those things which they had seen.

37 ^mAndⁿ it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, ^oI beseech thee, look upon my son; ^pfor he is mine only child.

39 And lo, ^qa spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and, bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and ^rthey could not.

41 And Jesus answering said, O ^sfaithless and perverse generation! how long shall I be with you, and suffer you? ^tBring thy son hither.

42 And as he was yet a coming, ^uthe devil threw him down, and tare ^vhim. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.³

43 ^wAnd^x they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let^y these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But^z they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ^{aa}Then^{ab} there arose a reasoning among them, which of them should be greatest.⁴

47 And Jesus, ^{ac}perceiving the thought of their heart, took ^{ad}a child, and set him by him,

48 And said unto them, ^{ae}Whosoever shall

A.M. ch. 4956.
A.B. cit. 30.

1 Co. 2.2. Col. 3.4.
Pb. 3.21.

1 Co. 2.2. Phil. 3.8.
Col. 1.15. with ver.
22 ch. xiii. Mat.
xxvi. xlvii. Jn. xviii.
13.

2 Which he should accomplish or fulfil, as it was the accomplishment of the will of his Father, and as it was the victory over Satan, sin, and death.

3 Du. 8.18; 10; ch. 25.45-46.
7 Jn. 1.14. 2 Pe. 1.16.
17.

4 Ps. 27.43; 67.28. Mat. 9.5, 56. Mat. 17.4.

5 Mat. 18.35.
6 Ps. 18.9. 139.7. Is. 16.1. Re. 10.1.

7 Mat. 10.5. Da. 8.10. 10.10. Ex. 33.20. Ju. 6.22. 13.2. Ps. 53.5.

8 2 Pe. 1.17. 18. Mat. 3.17. 17.5. Mar. 9.18. 41. 18. 2. Jn. 1.14. 16. 16. Ro. 8.3. Ga. 4.4. Col. 1.13. 2Co. 1.37. Ch. 22.1.

9 Ex. 23.21. 24.1. De. 33.14. 34.1. 35.1. 36.1. 37.1. 38.1. 39.1. 40.1. 41.1. 42.1. 43.1. 44.1. 45.1. 46.1. 47.1. 48.1. 49.1. 50.1. 51.1. 52.1. 53.1. 54.1. 55.1. 56.1. 57.1. 58.1. 59.1. 60.1. 61.1. 62.1. 63.1. 64.1. 65.1. 66.1. 67.1. 68.1. 69.1. 70.1. 71.1. 72.1. 73.1. 74.1. 75.1. 76.1. 77.1. 78.1. 79.1. 80.1. 81.1. 82.1. 83.1. 84.1. 85.1. 86.1. 87.1. 88.1. 89.1. 90.1. 91.1. 92.1. 93.1. 94.1. 95.1. 96.1. 97.1. 98.1. 99.1. 100.1.

10 Ec. 3.7.
11 Ch. 2. 12. 8.41. Jn. 4.47. 49. 2. 3. 6. 9. 58. 22.10. 14.7. 26.

12 2 Co. 12.10.
13 1 Pe. 5. 8. Jn. 8.44. Mat. 12.1. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

14 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

15 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

16 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

17 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

18 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

19 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

20 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

21 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

22 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

23 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

24 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

25 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

26 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

27 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

29 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

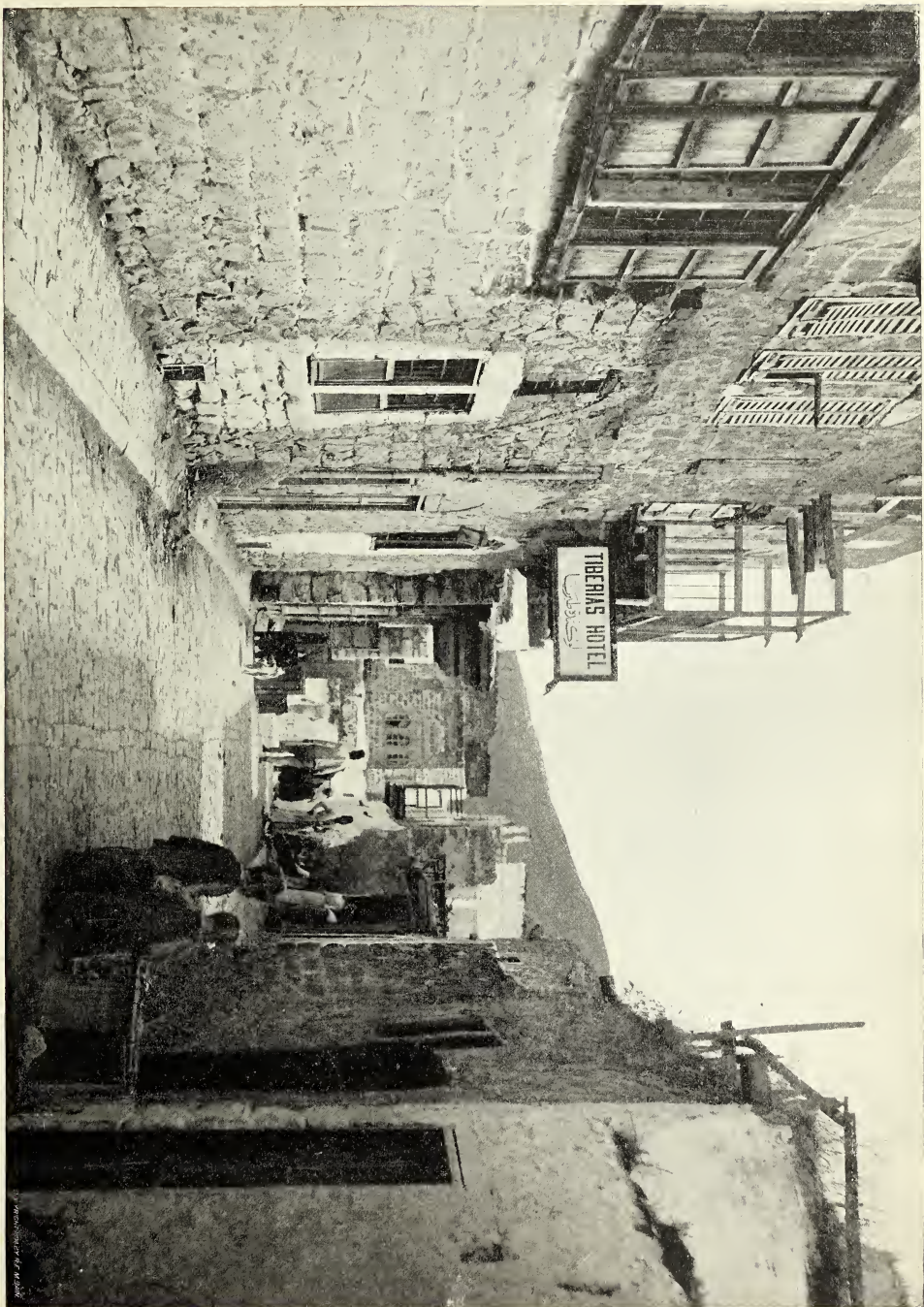
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31 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

32 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

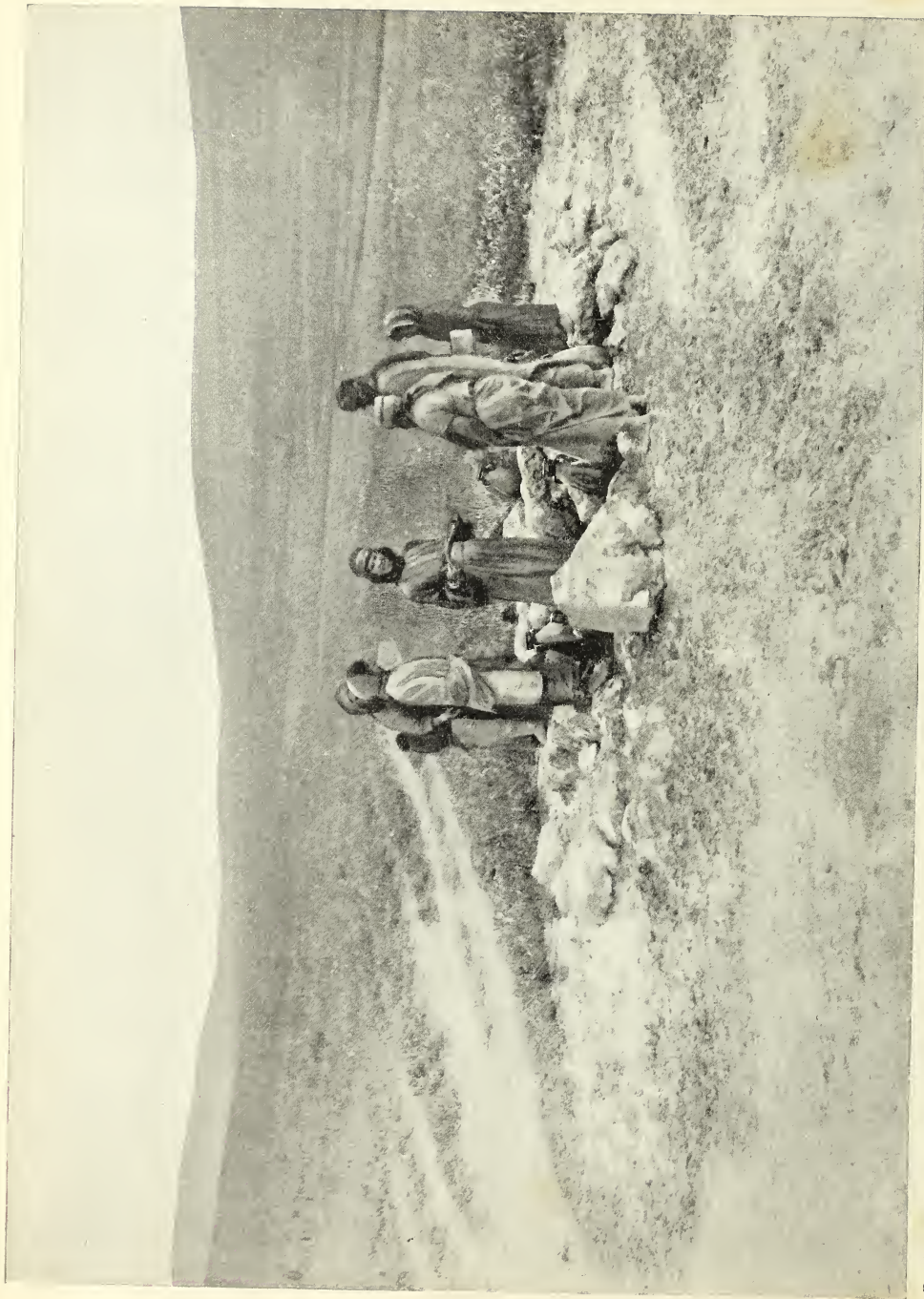
33 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

34 Mat. 10.14. Mat. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26.



STREET SCENE IN TIBERIAS [LUKE, ix: 51.]—While we have no knowledge that our Savior was in Tiberias, we know that He often passed in sight of it, because He could not go from Nazareth to Capernaum, or from Jerusalem to Capernaum, without going by it. While there is no record of His entering it, we must think there are many things which He did or which we have no record, because St. John said it all the things He did

were recorded the world itself would not contain the books, so that we have but little doubt but what our Savior was often in the city of Tiberias. He loved the haunts of men, and wherever men assembled. He was in the midst of them. This was the greatest city of the time on the Sea of Galilee, the home of the Roman Governor, and the center of interest about the lake. The people here now are very poor.



HAB'S WELL—JEZREEL. [LUKE, ix: 59.]—One of the places which our Savior would always pass in going from Nazareth to Jericho is Jezreel. This will be remembered as the residence and site of the palace of the wicked king Ahab, whose wife was the daughter of the king of the Sidonians. This well is south of the village of Jezreel, and here the natives come to get water in their jars to-day as they have done in all the

ages. The Son of Man doubtless often drank at this well. Ahab was one of the most wicked of Israelitish monarchs, and furnished in his death a terrible illustration of the Scripture: "Be sure your sin will find you out." It was from this village of Jezreel that Ahab planned the wicked device of getting the vineyard that did not belong to him. This is in sight of the beautiful Mt. Carmel.

2 Therefore said he unto them, 'The harvest truly *is* great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.'

3 Go^o your ways: ¹behold, I send you forth as lambs among wolves.

4 Carry^t neither purse, nor scrip, nor shoes: and salute no man by the way.³

5 And^d into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace⁴ be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And^d in the same house⁵ remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, 'The kingdom of God is come nigh unto you.'

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even^t the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding,⁶ be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 ¶ Woe⁷ unto thee, Chorazin!⁸ woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But^t it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He⁹ that heareth you, heareth me; and he that despiseth me, despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I behold Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

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A. D. cliv. 32.

1. Mat. 9. 37. 38. Jn. 4. 35. Eccl. 10. 2. 11. 47. 11. 48. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.

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7 It is a natural tendency for man to glory in the exercise and exhibition of power, whether that power is inherent or conferred.

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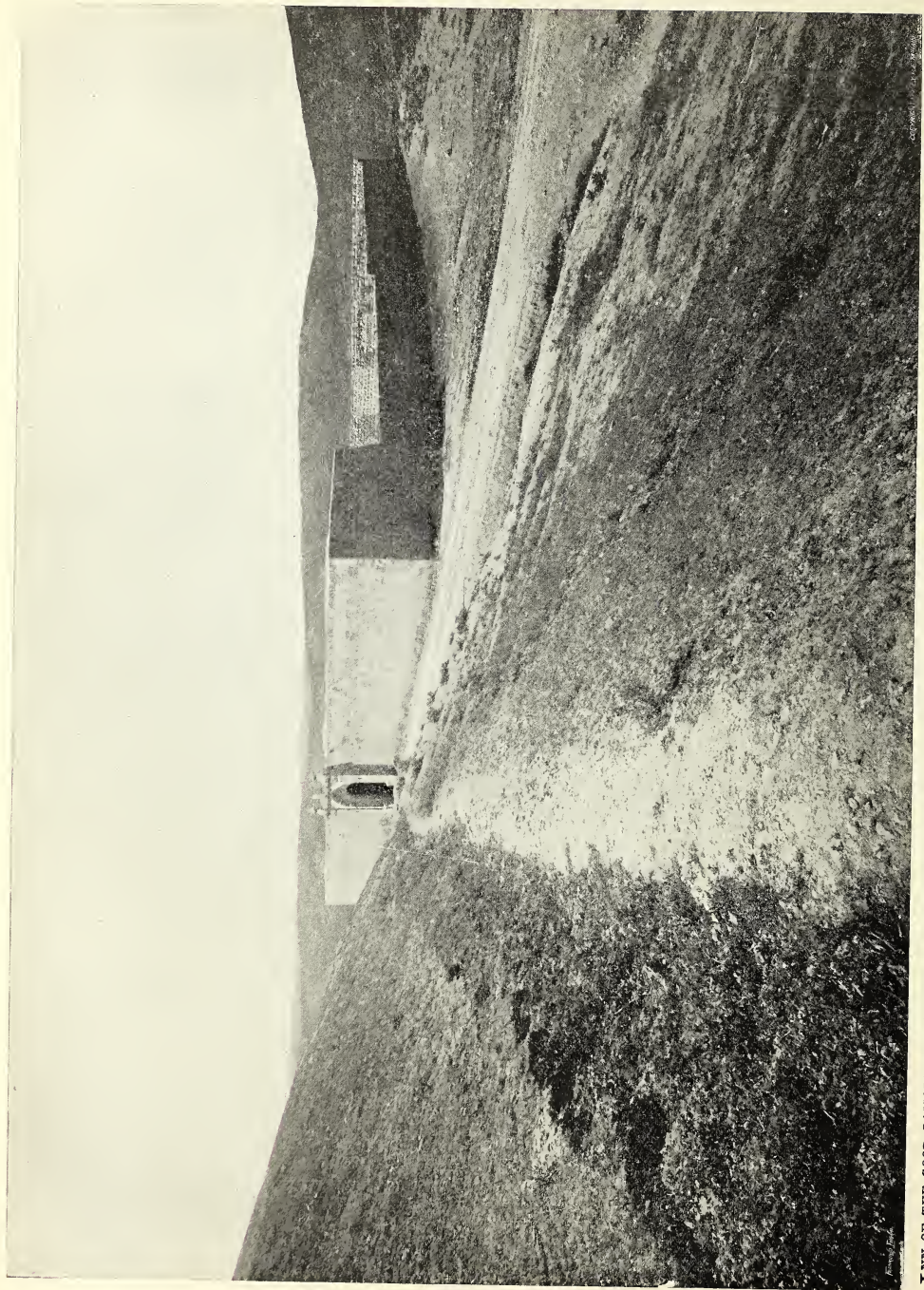
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71 1 Cor. 16. 6.



INN OF THE GOOD SAMARITAN. [LUKE, x: 34.]—About half-way between Jerusalem and Jericho there stands to-day an inn that is said to occupy the site of the ancient inn where the good Samaritan carried the man who had fallen and been beaten among the thieves. This is the place where travelers take dinner on their way from Jerusalem to Jericho. This region of country still abounds with thieves, thus making it necessary

for every one who passes this way to go under guard. This guard is furnished travelers by the sheik of the country, whose headquarters is at the Apostle's Fountain, about four miles east of Jerusalem. Our Savior seized upon the event of the man falling among thieves and being slurred by the priests and Levites, but ministered to by the good Samaritan, to teach the world charity, and to treat every one as his neighbor.

he took out two pence,⁴ and gave them to the host, and said unto him, Take care of him; and whatsoever⁵ thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, ^bHe that showed mercy on him. Then said Jesus unto him, ^cGo, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village,³ and a certain woman, named ^dMartha, received him into her house.⁶

39 And she had a sister called Mary, which also ^esat at Jesus' feet, and heard his word.

40 But Martha was ^fcumbered⁷ about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art ^gcareful⁸ and troubled⁹ about many things:

42 But ^hone thing is needful:¹ and Mary hath chosen that ⁱgood part, which shall not be taken away from her.

CHAPTER XI.

¹ Christ teacheth to pray, and that instantly: 11 assuring that God will give us good things. 14 He, casting out a dumb devil, rebuketh the blasphemy of the Pharisees: 28 and sheweth who are blessed: 29 preacheth to the people, 37 and reprehendeth the outward show of holiness in the Pharisees, scribes, and lawyers.

AND it came to pass, that as he was ^apraying¹ in a certain place, when he ceased, one of his disciples said unto him, ^bLord, ^cteach us to pray, as John also taught his disciples.¹

2 And he said unto them, When ye pray, say, ^dOur² Father which art in heaven, ^ehallowed be thy name. ^fThy kingdom come.

Thy⁴ will be done, as in heaven, so in earth.

3 Give⁵ us day by day⁶ our daily bread.

4 And⁸ forgive us our sins; for we also forgive every one that is indebted to us. And lead⁹ us not into temptation; but deliver us from evil.

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same lessons, and

doctrines to his dis-

ciples, at different

periods of his public

life. Both time and

circumstances show

that Luke is not here

recording the same

sermon as he found in

Mat. vi. The form of

prayer itself provokes

thought in substance

identical, the lan-

guage is abridged.

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scorpions¹⁰ are here to be understood, not the animals so named, but satanic agencies, more poisonous to the soul than they to the body. That the promise of deliverance from the power of serpents may, however, be also literally understood, is manifest from Mar. 16. 18. Ac. 28. 3, 5, 6.

Ver. 33. Samaritan. The object of our Lord in selecting a Samaritan was to show how a people whom the Jews hated and despised were capable of kind and generous actions, that thereby he might soften down national prejudices, and prepare the way for the union of all nations under one King. C.

Ver. 37. Go and do likewise. That is, neighbour includes not merely our friends by the ties of nature or grace—two points the lawyer never questioned, but also every one, friend or stranger, countryman or alien, who may stand in any need of our aid, and whom we have the means and the opportunity to serve. C.

REFLECTIONS.—Great are the difficulties of faithful gospel ministers, and proportionate their assistance. Alas! that so few should be laborious, skilful, and faithful, or successful! If their authority, qualifications, help, and success depend wholly on Christ, with what earnestness their ministrations be attended to and improved! and cheerfully ought their hearers to provide them a subsistence. Ministers ought to appear altogether disentangled from carnal cares and pursuits. And dreadful is their case who reject a purely-preached gospel and the faithful preachers of it.

—Happy is it to be instrumental in advancing the kingdom of Christ, and depressing that of Satan. But more so to be enrolled in heaven, as the special favourites of God and heirs of his glory. How exalting are the views of that sovereign grace which, by the almighty influence of the Holy Ghost, God bestows on whom he will the saving blessings and distinguished honours of the new covenant! But it is absurd for men to seek righteousness and life by a law which they can never fulfil; or to attempt reducing the broad law of God to the standard of their own heart and life. Never ought any to inquire concerning eternal salvation from a cautious or even curious intention, but with the most serious concern. And it is comely when love to God and to men stirs us powerfully through every action of life, and the miseries of strangers and enemies awaken our tender compassion. Never should ministers or others make visits without leaving a saviour of Christ behind them. Everywhere they should labour to render men wise unto salvation. And no secular cares should ever hinder spiritual concern. Thrice happy are they who have the saving knowledge of, and an interest in, Christ! If once we have this, neither

hell nor earth can deprive us of it; and Jesus will encourage our solicitous care about it, and secure our eternal possession of it.

CHAPTER XI. Ver. 2-4. The prayer here is an abridged form of that contained in the sermon on the mount, Mat. 6. 9-12; but was delivered on a very different occasion. This was revealed to one applicant for instruction, the former as an example, in the course of the sermon, Mat. 5. 5-9, equally addressed to all. C.

Ver. 5. Midnight. The call 'at midnight,' that would appear so unlikely in the colder northern climates, would be perfectly natural in the warmer latitudes, in which, during summer, journeys are often taken at night, for avoidance of the oppressive and even dangerous heat of the day.—Three loaves may appear a large and unnecessary quantity, but the Jewish laws were merely thin biscuits, each weighing but a few ounces. While it is also to be recollected that eastern hospitality required an amount of provision for a friend far beyond his necessity. See Ge. 43. 34. C.

Ver. 18. Scorpion. The scorpion is generally about two inches in length, and in structure resembles a lobster. It has a jointed tail, said to increase with its age, at the end of which is a small curved sharp-pointed sting, capable of inflicting a most poisonous and often deadly wound. Alian, Avicenna, and others, describe a white species, of an oval form, and much resembling an ordinary egg. C.

Ver. 45. Lawyers. That scribes and lawyers are sometimes used indiscriminately is certain, from comparing Mat. 22. 35 with

sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And¹ which of you with taking thought can add to his stature² one cubit?³

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies, how they grow; they toil not, they spin not: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.⁵

30 For⁶ all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But⁷ rather seek ye the kingdom of God; and all these things shall be added unto you.⁸

32 Fear⁹ not, little flock, for it is your Father's good pleasure to give you the kingdom.

33 ¶ Sell¹⁰ that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For¹¹ where your treasure is, there will your heart be also.

35 ¶ Let¹² your loins be girded about, and your lights burning;

36 And¹³ ye yourselves like unto men¹⁴ that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 Blessed¹⁵ are those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch,¹⁶ or come in the third watch, and find them so, blessed are those servants.

39 And¹⁷ this know, that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be¹⁸ ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable¹⁹ unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall

A.M. ch. 40:36.

A.D. ch. 30.

1 Mat. 6:27. Ps. 75:6.

2 Ec. 3:11.

3 30, 1, 10.

4 See note on Mat. 6:27—C.

5 1 J. 1:11. x. 2 Ch. i. viii. 18.

6 Ps. 129:10. 12. 15.

7 40:6, 7. 1 Pe. 1:12.

8 1 Th. 5:10. 10. 11. 12.

9 1 Th. 5:10. 10. 11. 12.

10 1 Th. 5:10. 10. 11. 12.

11 1 Th. 5:10. 10. 11. 12.

12 1 Th. 5:10. 10. 11. 12.

13 1 Th. 5:10. 10. 11. 12.

14 1 Th. 5:10. 10. 11. 12.

15 1 Th. 5:10. 10. 11. 12.

16 1 Th. 5:10. 10. 11. 12.

17 1 Th. 5:10. 10. 11. 12.

18 1 Th. 5:10. 10. 11. 12.

19 1 Th. 5:10. 10. 11. 12.

A.M. ch. 40:36.

A.D. ch. 30.

1 Re. 16:15. 2 Ti. 4:7.

2 See ver. 43. ch. 19.

3 1 Th. 5:10. 10. 11. 12.

4 1 Th. 5:10. 10. 11. 12.

5 1 Th. 5:10. 10. 11. 12.

6 1 Th. 5:10. 10. 11. 12.

7 1 Th. 5:10. 10. 11. 12.

8 1 Th. 5:10. 10. 11. 12.

9 1 Th. 5:10. 10. 11. 12.

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14 1 Th. 5:10. 10. 11. 12.

15 1 Th. 5:10. 10. 11. 12.

16 1 Th. 5:10. 10. 11. 12.

17 1 Th. 5:10. 10. 11. 12.

18 1 Th. 5:10. 10. 11. 12.

19 1 Th. 5:10. 10. 11. 12.

make ruler over his household, to give them their portion of meat in due season?

43 Blessed²⁰ is that servant, whom his lord, when he cometh, shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But²¹ and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants²² and maidens, and to eat and drink, and to be drunken;

46 The²³ lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder,²⁴ and will appoint him his portion with the unbelievers.

47 And²⁵ that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not,²⁶ and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire²⁷ on the earth; and what will I, if it be already kindled?²⁸

50 But²⁹ I have a baptism to be baptized with; and how am I straitened³⁰ till it be accomplished!

51 Suppose³¹ ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west,³² straightway ye say, There cometh a shower; and so it is.

55 And when ye see the south wind³³ blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites! ye can discern the face of the sky, and of the earth: but how is it that ye do not discern this time?

57 Yea,³⁴ and why even of yourselves judge ye not what is right?

58 ¶ When³⁵ thou goest with thine adversary to the magistrate, as thou art in the way, give

1 Mat. 16:3. Ro. 1:12. 1 Co. 1:10. 2 Co. 1:10. 2 Ti. 2:1. 3 Ti. 2:1. 4 Ti. 2:1. 5 Ti. 2:1. 6 Ti. 2:1. 7 Ti. 2:1. 8 Ti. 2:1. 9 Ti. 2:1. 10 Ti. 2:1. 11 Ti. 2:1. 12 Ti. 2:1. 13 Ti. 2:1. 14 Ti. 2:1. 15 Ti. 2:1. 16 Ti. 2:1. 17 Ti. 2:1. 18 Ti. 2:1. 19 Ti. 2:1. 20 Ti. 2:1. 21 Ti. 2:1. 22 Ti. 2:1. 23 Ti. 2:1. 24 Ti. 2:1. 25 Ti. 2:1. 26 Ti. 2:1. 27 Ti. 2:1. 28 Ti. 2:1. 29 Ti. 2:1. 30 Ti. 2:1. 31 Ti. 2:1. 32 Ti. 2:1. 33 Ti. 2:1. 34 Ti. 2:1. 35 Ti. 2:1.

sion of division. The division was produced by the perversity of men, who loved darkness rather than the light, and therefore hated the light, and persecuted every one that followed it. C.

REFLECTIONS.—How absurd is hypocrisy, seeing God is omniscient, and will in the last judgment pub-

licly expose our whole conduct! It is highly unbecoming to distrust his care, for, and assistance of, in every duty, or to fear him; and than him; and infinitely dangerous not to prefer the care of our soul to everything else. There is great need of watchfulness

and fidelity in religion, since Christ will certainly own or reject us in the other world as we do him in this. And with humble confidence may we commit our souls to that Saviour who eagerly desired to undergo the worst of deaths for the salvation of sinners; and to that

diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.¹

59 I tell thee, ²thou shalt not depart thence, till thou hast paid the very last ³mite.³

CHAPTER XIII.

1 *Christ preacheth repentance upon the punishment of the Galileans, and others. 6 The fruitless fig-tree may not stand. 11 He healeth the crooked woman: 18 sheweth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard-seed, and of leaven: 23 exhorteth to enter in at the strait gate, 31 reprovehth Herod, and lamenteth over Jerusalem.*

THERE were present at that season some that told him of the ⁴Galileans, whose blood Pilate had mingled with their sacrifices.¹

2 And Jesus answering said unto them, ⁵Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but ⁶except ye repent, ye shall all likewise perish.²

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners⁷ above all men that dwelt in Jerusalem?

5 I tell you, ⁸Nay: but except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A certain man had ⁹a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, ¹⁰Behold, these three years I come seeking fruit on this fig-tree, and find none: ¹¹cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, ¹²well: and if not, then after³ that thou shalt cut it down.

heavenly Father whose kind providence extends to the meanest creature, and has prepared for us an everlasting kingdom. Surely this is worthy to be sought for as our principal treasure, and prepared for as our inexpressible happiness. Why should we set our hearts on worldly portions, which only procure envy and contention; or which, by their abundant increase, precipitate their owners into everlasting perdition? And it is base and shameful when ministers neglect their infinitely-important work, and perplex their minds, or waste their time, in civil affairs. Yea, the more light men set against, the greater will be their punishment. Alas that, while Jesus Christ died to reconcile men to God, and to one another, men's lusts, passions, and prejudices should make his reconciling gospel an occasion of strife and confusion! But if we be persecuted for a prudent and disinterested adherence to truth, he will enable us to defend our conduct. How perversely men are set against the Saviour, when they hate and persecute their nearest relations for his sake! And many are very prudent with respect to temporal, and fools with respect to spiritual and eternal concerns. Sinners are in unceasing danger of falling into the hand of God's just vengeance. And if, in their present day of grace, they do not, through faith, obtain reconciliation with him, unavoidable, unsupportable, and endless must be their ruin. Alas, who amongst us can abide with devouring fire, or dwell with everlasting burnings!

CHAPTER XIII. Ver. 1-9. The ruin of the Jewish nation, about forty years after Christ, was, like

that of the Galileans and the Jews crushed by the tower of Siloam, most sudden and dreadful, chiefly occasioned by their attendance on their ceremonial services, and near to the temple.—The parable of the fig-tree imports, that notwithstanding their long-continued barrenness of good tempers and works, yet, by means of the intercession of Christ and his ministers, they should, for about forty years, enjoy a gospel dispensation, and afterwards be fearfully destroyed on account of their unfruitfulness and wickedness.

Ver. 24. *And shall not be able.* The reasons of this inability are:—(1) They seek when they ought to strive. (2) They seek at the wrong time—not when the Master (Christ) was sitting in intercession, but when he had risen up to judgment. He, 7: 25; 10: 12, 13. (3) They seek in the wrong place, for they stand without, Jn. 15: 2, 6—that is, not in Christ's faith, name, and righteousness. (4) They seek upon the wrong plea—not that they had submitted to him and trusted in him, Ep. 1: 12; He. 5: 9—but merely that they had followed him in eating and drinking—that is, professed his gospel as far as it was pleasant and profitable, and belonged to a Christian land where he had taught in their streets; but affording, by their ignorance and presumption, a melancholy evidence that the Spirit of truth and holiness had not taught in their hearts, Jn. 14: 26. C.

Ver. 32. *That fox.* According to modern ideas, the fox is the emblem of cunning, hypocrisy, and robbery; and consequently, its application to Herod has been considered as a condemnatory allusion to his crooked and unrighteous policy. For this interpretation, however, the Scripture affords no foundation. The fox is mentioned in Scripture, (1) As employed by Samson, Ju. 15: 4, to burn the corn of the Philistines. (2) As destroying the vines, Ca. 2: 15. (3) As inflicting desolation on Moab, La. 5: 18. (4) As burrowing in holes, Mat. 8: 20. Out of these facts, therefore, and not from any modern ideas, must the meaning of the title be collected. A political frebrand to his kingdom: the destroyer of her agriculture and commerce: the desolator of her cities, and a

10 ¶ And⁴ he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a ⁵"spirit of infirmity"⁴ eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, ⁶he called her to him, and ⁷said unto her, Woman, thou art loosed from thine infirmity.

13 And he ⁸laid his hands on her: ⁹and immediately she was made straight, and glorified God.

14 And ¹⁰the ruler of the synagogue answered ¹¹with indignation, ¹²because that Jesus had healed on the sabbath-day, and said unto the people, ¹³There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, ¹⁴Thou hypocrite! ¹⁵doth not each one of you on the sabbath loose his ox or ¹⁶his ass from the stall, and lead him away to watering?

16 And ought not this woman, being ¹⁷a daughter of Abraham, whom ¹⁸"Satan hath bound,"¹⁹ lo these eighteen years, ²⁰be loosed from this bond on the sabbath-day?

17 And when he had said these things, ²¹all his adversaries were ashamed: ²²and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the ²³kingdom of God like? ²⁴and whereunto shall I resemble it?

19 It is like a grain of mustard-seed,²⁵ which a man took and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 ¶ See note on Mat. 13: 31—C.

houseless exile [all which things were literally true of this Herod], is, most probably, the scriptural interpretation of the message of our Lord—a message at once descriptive of the past, and prophetic of the future. C.

REFLECTIONS.—With great care should we guard against uncharitable censures of those whom God hath sorely afflicted, remembering that his strokes on them are warnings to us, and that nothing short of evangelical repentance can prevent our eternal ruin. Severe censures of others but prepare ourselves for unmitigated wrath from God. He takes the most exact notice of every season and means of grace we enjoy, and of our unprofitableness under the same. The opportunities of his mercy and patience are often unexpectedly lengthened out through the mediation of his Son and the prayers of his ministers. And if he spare, ministers ought to be diligent. The most unfruitful sinners may be renewed and turned to God by the gospel: but the obstinate abuse of this will at last issue in men's just and inexpressible ruin. Cries for mercy will then become vain, hopes and pleas from external privileges will be defeated, and there will be none to intercede for the sinner. Let not therefore curious inquiries about the number of the saved, but earnest care about my own believing in Jesus Christ, be the labour of my soul. And to quicken my diligence, let me remember that few comparatively are saved: and to raise my admiration, and encourage my faith, let me think how often the most improbable in appearance are converted, while others are left to perish in their sins. And let me behold how ready Jesus was to instruct the ignorant,

A.M. Chr. 4036.

A.D. Chr. 32.

1 See note on Mat.

2 Mat. 5: 26. Pr. 25: 18.

3 Mat. 25: 41, 46. 2.

4 12: 10. 2.

5 Not quite the tenth part of a farthing, Mar. 12: 42.

6 See note on Mar. 12: 42.

7 Chap. XIII.

8 Ac. 5: 37.

9 1 These Galileans are by some supposed to have been the followers of Judas of Galilee (Ac. 5: 37), who endeavoured to excite the Jews against the Romans, and to prevent the payment of tribute to Cesar. To this supposition, however, the chronological objections are insuperable. That the Galileans were almost un-governable and seditious people, and that many excelled in insurrections, Josephus testifies; and to some well-known instances of their crime, and their punishment, our Lord here alludes.—C.

10 Job 5: 6, 7. Ac. 28: 4.

11 ver. 5. Jn. 3: 3, 5. ch. 19: 27. 46—48: 21.

12 Mat. 5: 10, 12; 12: 45, 51.

13 14: 17, 18; 23: 32.

14 Mar. xiii. Ac. 9: 19.

15 Ro. 2: 21, 22; Deut. 28: 26.

16 I shall all likewise perish. This is not a general assertion that all impenitent sinners would perish; but that his Jewish auditors would perish in the same manner—that is, at the time of the Messiah, and by the Roman sword, which literally came to pass as Josephus testifies; as Jerusalem was taken at the time of the passover, and many thousands slaughtered in and about the temple.—C.

17 Or, detest, Mat. 6: 17; 18: 42, 43; 11: 17.

18 Ex. 4: 15, 18; 10: 13.

19 Mar. 1: 13; 16: 7.

20 Jn. 5: 14. Ps. 80: 13.

21 Jn. 2: 21. Mat. 21: 19.

22 30: 31. Eze. xx. Jn. 12: 10.

23 Ro. 4: 5. Ps. 39: 10.

24 Ho. 1: 1. Is. 54: 7.

25 Jn. 15: 5, 6.

26 Jn. 10: 23. Ex. 32: 17.

27 Jn. 18: 20. Joel 2: 17.

28 He. 7: 25, 26.

29 Jn. 15: 15, 16.

30 Jn. 15: 17.

31 Jn. 15: 18.

32 Jn. 15: 19.

33 Jn. 15: 20.

34 Jn. 15: 21.

35 Jn. 15: 22.

36 Jn. 15: 23.

37 Jn. 15: 24.

38 Jn. 15: 25.

39 Jn. 15: 26.

40 Jn. 15: 27.

41 Jn. 15: 28.

42 Jn. 15: 29.

43 Jn. 15: 30.

44 Jn. 15: 31.

45 Jn. 15: 32.

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54 Jn. 15: 41.

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56 Jn. 15: 43.

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20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It^a is like leaven,^b which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying towards Jerusalem.^c

23 ¶ Then said one unto him, Lord, are there few^d that be saved? And he said unto them,

24 'Strive^e to enter in to the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When^f once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But^g he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28 There^h shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 Andⁱ they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And^j, behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

33 Nevertheless, I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O^k Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

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35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

CHAPTER XIV.

2 Christ healeth the dropsy on the sabbath. 7 teacheth humility. 12 to feast the poor: 15 under the parable of the great supper, sheweth how worldly-minded men, who condemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross must make their accounts aforehand, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, like sail that hath lost its savour.

AND it came to pass, as he went into the house of one of the chief Pharisees, to eat bread on the sabbath-day, that they watched him.¹

2 And, behold, there was a certain man before him, which had the dropsy.²

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out of the sabbath-day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms;³ saying unto them,

8 When thou art bidden of any man to a wedding, sit not⁴ down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down⁵ in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship⁶ in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours;⁷ lest

alarm the careless, and heal the diseased. Indefatigable was he in his labours. Highly he regarded his Father's ordinances, and condemned the terrors of wicked men; and was even ready to die for his people. Carefully was he preserved by Providence till his hour came. And the most tremendous ruin has he will overtake his obstinate opposers. Yea, the greater our privileges abused, the greater the miseries we shall incur.

CHAPTER XIV. REFLECTIONS.—There is great need of divine instruction how to observe the weekly Sabbath, and how to connect works of necessity and mercy with acts of devotion. And at our meals, and

every other season, our talk ought to turn upon the important points of religion, and tend to the glory of God. Nor should the presence of enemies, who watch for our halting, deter us from our duty. In their nature and tendency, how base is pride, and how valuable humility, both before God and men! And earthly honours and esteem are contemptible when compared with the honours of humble souls at the last day and in the eternal state. Luxurious feasting marks men's pride and sensuality, robs the poor, and abuses the bounty of God. But astonishing is the grace of God in preparing a feast, a gospel dispensation, and an eternal happiness, on the flesh and blood of his Son and the fulness of his covenant; and in inviting and

beseeching sinners, Gentile sinners, even the chief, to share thereof! And however many Jews or others, on the highest carnal pretences, reject it, multi- tudes, even of the most unlikely, shall be brought in, till Christ's church on earth and mansions in heaven be filled. With great faithfulness and labour ought ministers to teach every man, and warn every man, and call every man, for this effect. For strict is the account they must give of their conduct and success. But re- doubled vengeance, and tremendous exclusion from God's mercy, await those who refuse Christ. And if we would be interested in his blessings, he must have the highest preference in our heart above self and every- thing earthly. And practical religion must begin on



JEWISH WAITING PLACE. [LITKE, xlii: 35.]—Every Friday afternoon the Jews gather at this place, turn their faces to these big stones in the wall—which are supposed to be part of the very building material that entered into the structure of Solomon's temple—and bewail their fate. This is just outside of the wall that encloses the Mosque of Omar. Travelers passing this way during the hours devoted by the Jews to

wailing are solicited to make contributions, which they usually do. One can not help but observe in Jerusalem to-day the devotion of the Jews for their city. All the years of change and war and bloodshed and fire and persecution have not been able to destroy the affection which this ancient people of God have for their Holy City. They have been scattered over all the world, but continue to love Jerusalem, the city of the Great King.

they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.⁸

16 Then⁹ said he unto him, A certain man made a great supper, and bade many:

17 And¹⁰ sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in,⁹ that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

such consideration and principles as will dispose us to endure everything for his sake. Dreadful and eternal shame shall cover those professors who are at last found empty and graceless. How valuable are the doctrines and graces of our Redeemer, when lodged in the heart and practised in the life! and what a preserving, purifying, and savoury blessing they render us to all around! But very pernicious are all errors; and unprofitable and hurtful now, and miserable hereafter, are loose, carnal, corrupt, careless, and erroneous ministers and professors of the true religion. O my soul, consider these things, and take heed that I never draw back unto perdition! And if I think I stand, let me take heed lest I fall.

CHAPTER XV.—The scope of all the parables is to represent the exceeding riches of God's grace to sinners, especially the Gentiles. The *lost sheep brought back* represents them as elected and given to Christ, the chief Shepherd, to be saved by him; but stupidly wandering on in deserts of ignorance, idolatry, and other wickedness and misery, but followed after by a laborious and faithful dispensation of the gospel, apprehended by Christ's Spirit, and by his power and grace converted to God, instated in his covenant, and made members of his church. The *lost piece of silver recovered* represents them as dear and precious in God's account, and wholly incapable of doing anything for their own

relief; but, by means of shaking providences, the gospel dispensation, and conscience-convincing, and heart-renewing influences, converted to Christ. The *prodigal son reformed* represents them as God's honoured creatures apostatizing from him, and perverting their natural powers and the blessings of Providence to the basest purposes of iniquity, till they had rendered themselves slaves and worshippers of Satan, wretched and miserable to the last degree; but at last, by strokes of affliction and convictions of conscience, encouraged by gospel invitations, made to apply to God for his free and full salvation, graciously drawn and received by him, clothed with the imputed righteousness of Christ, endowed with his Spirit and grace, as a pledge of their eternal inheritance; qualified by gospel promises and influences to walk in God's ways; and feasted on the flesh, blood, and fullness of Christ, and made glad with the light of his countenance. The *joy* attending the recovery of the lost sheep, piece of silver, or prodigal son, imports that God is more glorified in the redemption of men than in the preservation of angels, who never sinned—in the conversion of the Gentiles than in the preservation of the Jewish church—in the conversion of notorious sinners than of such as have been always civilized—and in the conversion of all ranks and degrees of sinners than in the pretended religion of self-righteous persons; and that he and his angels more rejoice therein. The *elder son* denotes the Jews,

26 If⁹ any man come to me, and hate¹ not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And¹⁰ whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you,² intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth³ not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace.

33 So likewise,⁴ whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt⁵ is good; but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

3 The parable of the lost sheep: 8 of the piece of silver: 11 and of the prodigal son.

THEN drew near unto him all the publicans and sinners¹ for to hear him.

2 And the Pharisees and scribes² murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What³ man of you, having an hundred

particularly the scribes and Pharisees, who took such offence at God's calling the Gentiles into his gospel church, and honouring them above themselves, who had long been his peculiar people, that they obstinately refused to embrace the gospel, and unite with them in one church. He may also represent all self-righteous professors, and even peevish believers, who take offence at God's vouchsafing his singular favours to persons converted from notorious wickedness.

Ver. 30. *This thy son.* Unkind man! He is 'thy father's son'; but he is not 'thy brother'—*Thy thing!* No! ungenerous accuser of thy erring brother! whatever he has wasted was his own, freely, but legally, conveyed to him by his father, ver. 12.—*Note.* How great the need of watchfulness! The world has his snares, but alas! so has the closet. The one leads to forgetfulness of God, the other betrays to an overestimate of self, and an undervaluing of others. The Lord guard his sons from turning either to the right or left to do evil! C.

REFLECTIONS.—Great is the grace and condescension of Jesus Christ to the very chief of sinners, and base the heart that rages against his love. Alas! how bent are sinners to wander from God, and expose themselves to danger and ruin! Unable to recover themselves, they are plunged in, and covered with, wretchedness and guilt. Yet, madly prodigal, and haters of God's presence and government, they are puffed up with a self-conceit of their excellency and merit; and imagining all that they have their own, covetous of a present portion, and regardless of every-

sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, ^{he} layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together ^{his} friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise ^{thy} joy shall be in heaven over one sinner that repenteth, more than over ninety and nine ^{just} persons, which need no repentance.²

8 ¶ Either what woman having ten pieces of silver,³ if she lose one piece, doth not light a candle, and sweep the house, and ^{seek} diligently till she find it?

9 And⁴ when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, ^{there} is joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons.⁴

12 And the younger of them said to his father, ^oFather, give me the portion of goods that falleth to me. ^{And} he divided unto them his living.

13 And not many days after, the younger son gathered all together, and took his journey into a ^{far} country, and there wasted his substance with riotous living.

14 And⁵ when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to ^{feed} swine.

16 And⁶ he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.⁵

17 And when ^{he} came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I⁶ will arise and go to my father, and will

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and the same was accused unto him that he had³ wasted his goods.

2 And he called him, and said unto him, How^c is it that I hear this of thee? ^agive an account of thy stewardship; for thou mayest be no longer steward.¹

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: ^aI cannot dig; to beg I am ashamed.

4 I^a am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures^d of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures^d of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done ^awisely: ^afor the children of this world are in their generation wiser than ^bthe children of light.

9 And I say unto you, ^aMake to yourselves friends of the mammon^d of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.⁵

10 He^a that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon,⁶ who will commit to your trust the ^atrue riches?

12 And if ye have not been faithful in ^athat which is another man's,⁷ who shall give you that ^awhich is your own?

13 No^a servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. ^aYe cannot serve God and mammon.

14 ¶ And the Pharisees also, ^awho were covetous, heard all these things: and they ^ade-
rided him.

15 And he said unto them, Ye are they which

A.M. cir. 4035.
A.D. cir. 37.

8 De. 32.14, 15. Eze. 16.12-21. Ho. 2.9, 10. ch. 12.13, 14. 10.12, 13. 11.12, 13. 12.1, 2. 13.1, 2. 14.1, 2. 15.1, 2. 16.1, 2. 17.1, 2. 18.1, 2. 19.1, 2. 20.1, 2. 21.1, 2. 22.1, 2. 23.1, 2. 24.1, 2. 25.1, 2. 26.1, 2. 27.1, 2. 28.1, 2. 29.1, 2. 30.1, 2. 31.1, 2. 32.1, 2. 33.1, 2. 34.1, 2. 35.1, 2. 36.1, 2. 37.1, 2. 38.1, 2. 39.1, 2. 40.1, 2. 41.1, 2. 42.1, 2. 43.1, 2. 44.1, 2. 45.1, 2. 46.1, 2. 47.1, 2. 48.1, 2. 49.1, 2. 50.1, 2. 51.1, 2. 52.1, 2. 53.1, 2. 54.1, 2. 55.1, 2. 56.1, 2. 57.1, 2. 58.1, 2. 59.1, 2. 60.1, 2. 61.1, 2. 62.1, 2. 63.1, 2. 64.1, 2. 65.1, 2. 66.1, 2. 67.1, 2. 68.1, 2. 69.1, 2. 70.1, 2. 71.1, 2. 72.1, 2. 73.1, 2. 74.1, 2. 75.1, 2. 76.1, 2. 77.1, 2. 78.1, 2. 79.1, 2. 80.1, 2. 81.1, 2. 82.1, 2. 83.1, 2. 84.1, 2. 85.1, 2. 86.1, 2. 87.1, 2. 88.1, 2. 89.1, 2. 90.1, 2. 91.1, 2. 92.1, 2. 93.1, 2. 94.1, 2. 95.1, 2. 96.1, 2. 97.1, 2. 98.1, 2. 99.1, 2. 100.1, 2.

1 That is, unless the account be found satisfactory, and the accusation false—C.

2 Lit. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3 That is, unless the account be found satisfactory, and the accusation false—C.

4 Lit. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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6 Lit. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, 'If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.'

CHAPTER XVII.

1 Christ teacheth to avoid occasions of offence: 3 one to forgive another. 5 The power of faith. 7 How we are bound to God, and not he to us. 11 He healeth ten lepers. 20 Of the kingdom of God, and the coming of the Son of man.

THE said he unto the disciples, 'It is impossible¹ but that offences will come: but woe unto him through whom they come!

2 It² was better for him that a millstone³ were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take⁴ heed to yourselves: If thy brother trespass⁵ against thee, rebuke him; and if he repent, forgive him.

4 And⁶ if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 ¶ And the apostles said unto the Lord, Increase⁷ our faith.

6 And⁸ the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree,⁹ Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant¹⁰ plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go, and sit down to meat?¹¹

8 And will not rather say unto him, Make ready wherewith I may sup,¹² and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you,

pronounce figurative, and what literal, in its constitution. That, however, there is a spiritual kindred and genealogy in heaven, different from natural kindred and genealogy on earth, appears unquestionable (see 1 Co. 4: 15; 1 Th. 2: 19), and that this may present a specimen of it, is neither wise to deny nor affirm. The Lord knoweth; and secret things belong to the Lord. C.

Ver. 24. This is the only example in Scripture of prayer to a dead saint. Let these therefore who take the doctrine of prayer to the saints consider this, and be ashamed of their miserable, hopeless, and forbidden refuge. C.

Ver. 27, 28. The anxiety of this man is not for the salvation of his brethren; but as he had initiated and educated them in his own luxury and debauchery, he dreads the increase of misery their condemnation and reproaches may bring on him through enmity. C.

REFLECTIONS.—Whatever things we enjoy in this world are but a trust committed to us by God to do good with. We cannot long hold them; but quickly, in an hour we think not, our reckoning for them must come. O that we may then be found faithful! It is self-contradicting and absurd to pursue earthly riches with more earnestness and industry than eternal treasures, and dangerous to neglect a single opportunity or advantage in favour of everlasting happiness. It is necessary to watch against all unfaithfulness and injustice in worldly enjoyments, which so

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say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.⁷

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:⁸

13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them, 'Go show yourselves unto the priests. And⁹ it came to pass, that, as they went, they were cleansed.⁹

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,¹⁰

16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where are the nine?

18 There¹¹ are not found that returned to give glory to God, save this stranger.

19 And he said unto him, 'Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:¹²

21 Neither shall they say, 'Lo here! or, lo there! for, behold, the kingdom of God is within you.¹³

22 ¶ And he said unto the disciples, 'The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.¹⁴

23 And¹⁵ they shall say to you, See here; or, see there: go not after them, nor follow them.

24 For¹⁶ as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

25 But¹⁷ first must he suffer many things, and be rejected of this generation.¹⁸

many make instruments of unprofitableness. Lesser sins lead to greater, and pride and laziness often plunge men into the vilest dishonesty. The abuse of less important trusts provokes God to withhold what is more excellent. And as none can serve both God and the world, it is wise to prefer God in due time. But proud covetous hypocrites, enslaved by their own lusts, hate and scoff at instruction. What is most esteemed and desired by men is generally abominable before God. His gospel dispensation does not make void, but establish the law. And blessed be God that both Jews and Gentiles have with earnestness crowded into the New-Testament church. Happy are the poorest of its true members: their adversities will quickly issue in everlasting honour and unutterable delight. God lightly values the wealth and honour of this world, which he frequently bestows upon the vilest miscreants to ripen them for retributive damnation. Awful thought! to have only uncertain and unsatisfying enjoyments, which shall quickly issue in insupportable and everlasting torments! Inexpressibly different, and irreversibly fixed, is the future state of both saints and sinners. How delightful is it for the one to review his conver-

sion to, and walking with Christ; and how dreadful for the other to remember in what an absurd manner he lost his soul for the sake of sensual or carnal trifles! And terrible companions will they make in hell who had been partners in sin upon earth. With great diligence should we now earnestly search, believe, and practise God's Word; for, if he be neglected, no other means of salvation will ever be afforded us.

CHAPTER XVII. Ver. 20, 21. The kingdom of the Messiah will not be erected by temporal authority or force, nor make any pompous appearance in temporal riches or grandeur. Nor will he confine his throne and court to any particular place or nation; but his kingdom, being spiritual in its nature, power, and tendency, suited to the benefit of the soul, and for another world, works inwardly in men's hearts and consciences; and is already begun in the preaching of the gospel and conversion of some among you.

Ver. 5. Note (1). The petition for increase of faith plainly intimates the belief of the apostles that our Lord possessed power over the spirits as well as over the bodies of men. (2) Our Lord's reply proceeds upon the principle that it is our duty more to use what measure of faith we have, than to desire or pray for any

Parable of the unjust judge.

35 Two *women*^s shall be grinding together:
the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.⁹

37 And they answered and said unto him, 'Where, Lord? And he said unto them, 'Where-soever the body² is, thither will the eagles be gathered together.

CHAPTER XVIII.

1 The parable of the unjust judge and the importunate widow. 9 Of the Pharisee and the publican. 15 Children brought to Christ. 18 A ruler that would follow Christ, but is hindered by his riches. 28 The reward of them that leave all for his sake. 31 He foresheweth his death. 35 and restoreth a blind man to sight.

AND he spake a parable unto them *to this end*,
that men ought "always to pray," and not

2 Saying, There was in a city a judge, ^bwhich feared not God, neither regarded man;

3 And there was a ^cwidow in that city; and she came unto him, saying, Avenge me² of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God,³ nor regard man:

Men may go inconceivable lengths in apparent holiness, and yet their hearts remain unrenewed and attached to the world. A man is in state when God's law does not convince men that they need a better righteousness than their own to justify them; and when love to Christ cannot wean their hearts from the world. Earthly enjoyments indeed often entangle and enslave men to their everlasting ruin. And there is need of almighty power to deliver us from a carnal mind, and to make us content to forego all for Christ. But everything suffered for his sake, from principles of faith and love, will be gain at last. And nothing is too much to suffer for him, who suffered so much for us. Yet, alas! how slow of heart are men to conceive aright of his sufferings and glory! It is a great mercy to be awakened to prayer by curiosity or any means. Jesus is ready to take notice of, and grant relief under, all our troubles. And a deep sense of sin and earnest desires of mercy will quickly issue in grateful praise and holy obedience.

CHAPTER XIX. Ver. 3. *For he sought to see Jesus who he was.* Rather, 'what kind of person he was.' It is a fact that we scarce can hear or think of any remarkable person without forming in our minds an imaginary likeness of him, or desiring to know his bodily appearance. On this point the Scriptures afford not the least shadow of information. Of stature, of complexion, of expression, of dress, of manner, of countenance, nothing for the painter or historian. His moral portrait they draw at full length, but of his bodily appearance believers shall know nothing till 'they see him as he is,' and themselves be 'fashioned into the same image.' The apostle's words are not to be taken literally, 'what kind of person Jesus was' on earth brought salvation to his house, so the desire to 'see him as he is' in heaven still continues to bring salvation to the souls of believers and their chil-

Ver. 23. *At my coming.* The object of the parable was to correct the fond imagination of the immediate restoration of the kingdom of David in Jerusalem (see ver. 12); wherefore our Lord represents its restoration by a candidate for a kingdom—not taking immediate possession, but going into a 'far country,' and followed by the oppression of his servants; then finally returning after suffering affliction and adjudging—now to reward and sustain and stimulated by his presence, and to servants tried and confirmed during his absence—their several rewards, according to their works. Mat. 26. 32. C.

Ver. 40. It is spiritually impossible for these to be silent as for the stones naturally to speak.—*Note*. There is a spiritual necessity, perfectly consistent with the freedom of an accountable agent, which yet is absolutely certain in its results, because it is dependent upon the very nature of God and of man—his intellectual and moral image; whereas all that is called a physical necessity, being dependent upon the mere will of God, and the relations he has established between unintelligent and unaccountable agents, may be superseded in a moment, and give place to a new order of things, the very reverse of that which preceded

Ver. 43. *Cast a trench*. Rather, 'a rampart,' which, it would appear, from the exact meaning of the original, was supported by a strong paling, or stockade, in front. This prophecy was literally fulfilled by Titus, who, finding it impossible to take the

... making a mistake of 200,000, which, making a hypothesis to that effect

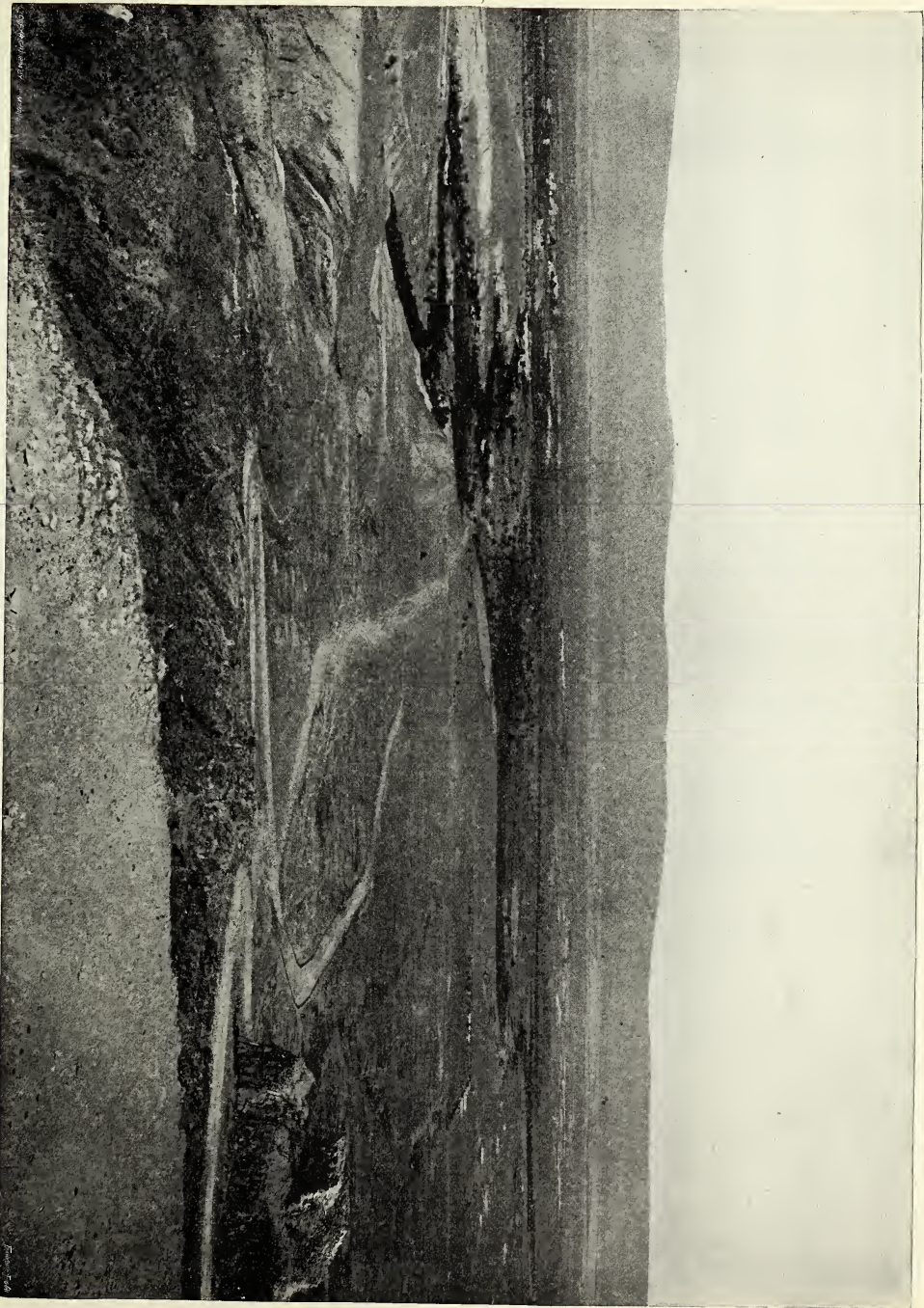


THE DEAD SEA—WHERE ONCE STOOD THE CITIES OF SODOM AND GOMORRAH.
 [LUKE, XVII, : 29.]—"But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." The part of the Dead Sea upon which we look, which is the northern inlet of it, is supposed to occupy the place upon which once stood the celebrated cities of Sodom and Gomorrah. Part of the sites of

these cities is under the sea and part on the shore. The mountains we see in the distance are the mountains of Judea. We are looking toward the west. To the east of us are the mountains of Moab. Sodom and Gomorrah once stood between the mountains of Judea and the mountains of Moab. The photograph you see was taken just a little after sunrise on the 26th of April, 1894. The weather here was very hot even that early.

THE PLAIN OF JERICHO—OVER WHICH MOSES LOOKED FROM NEBO INTO THE PROMISED LAND. [Luke, xix:1.]—"And Jesus entered and passed through Jericho and Bethaida, there was a man named Zaccheus, which was the chief among the publicans, the view we behold was taken at the foot of the Judean hills and furnishes us the opportunity of looking over the whole plain of

the Jordan between the mountains of Judea and the mountains of Moab which we see rising in the distance. At the foot of the mountains in the far distance flows the River Jordan. The little village to the left of the picture is Jericho, and the plain lying before us is perhaps the most historic portion of the world. Over this plain Moses looked from Nebo into the promised land.



43 And¹ immediately he received his sight, and followed him, ²glorifying God: and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

¹ Christ visiteth Zaccheus the publican. ¹¹ The ten pieces of money. ²⁸ Christ rideth into Jerusalem with triumph. ⁴¹ weepeth over *it*. ⁴⁵ driveth the buyers and sellers out of the temple: ⁴⁷ teaching daily in *it*. The rulers would have destroyed him, but for fear of the people.

AND Jesus entered and passed through ¹Jericho.

2 And, behold, *there was* a man named Zaccheus, ²which was the chief among the publicans, and he was rich.¹

3 And he ³sought to see Jesus, who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into ⁴a sycamore-tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked⁴ up, and saw him, and said unto him, Zaccheus, ⁵make haste, and come down; for to-day ⁶I must abide at thy house.

6 And¹ he made haste, and came down, and received him joyfully.

7 And when they saw *it*, ⁷they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And² Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore *him* four-fold.²

9 And Jesus said unto him, This day is ⁹salvation come to this house, forasmuch as he also is³ a son of Abraham.³

10 For⁴ the Son of man is come to seek and to save that which was lost.

11 ¶ And as they heard these things, he added and spake a parable,⁴ because he was nigh to Jerusalem, and because ¹¹they thought that the kingdom of God should immediately appear.

12 He⁵ said therefore, A certain nobleman went into ¹²a far country, ¹³to receive for himself a kingdom,⁵ and ¹⁴to return.

13 And he called his ten servants, and ¹³delivered them ten pounds,⁶ and said unto them, Occupy till I come.

14 But his citizens⁷ hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, ¹⁵then

A.M. cit. 4937.
A.D. cit. 33.

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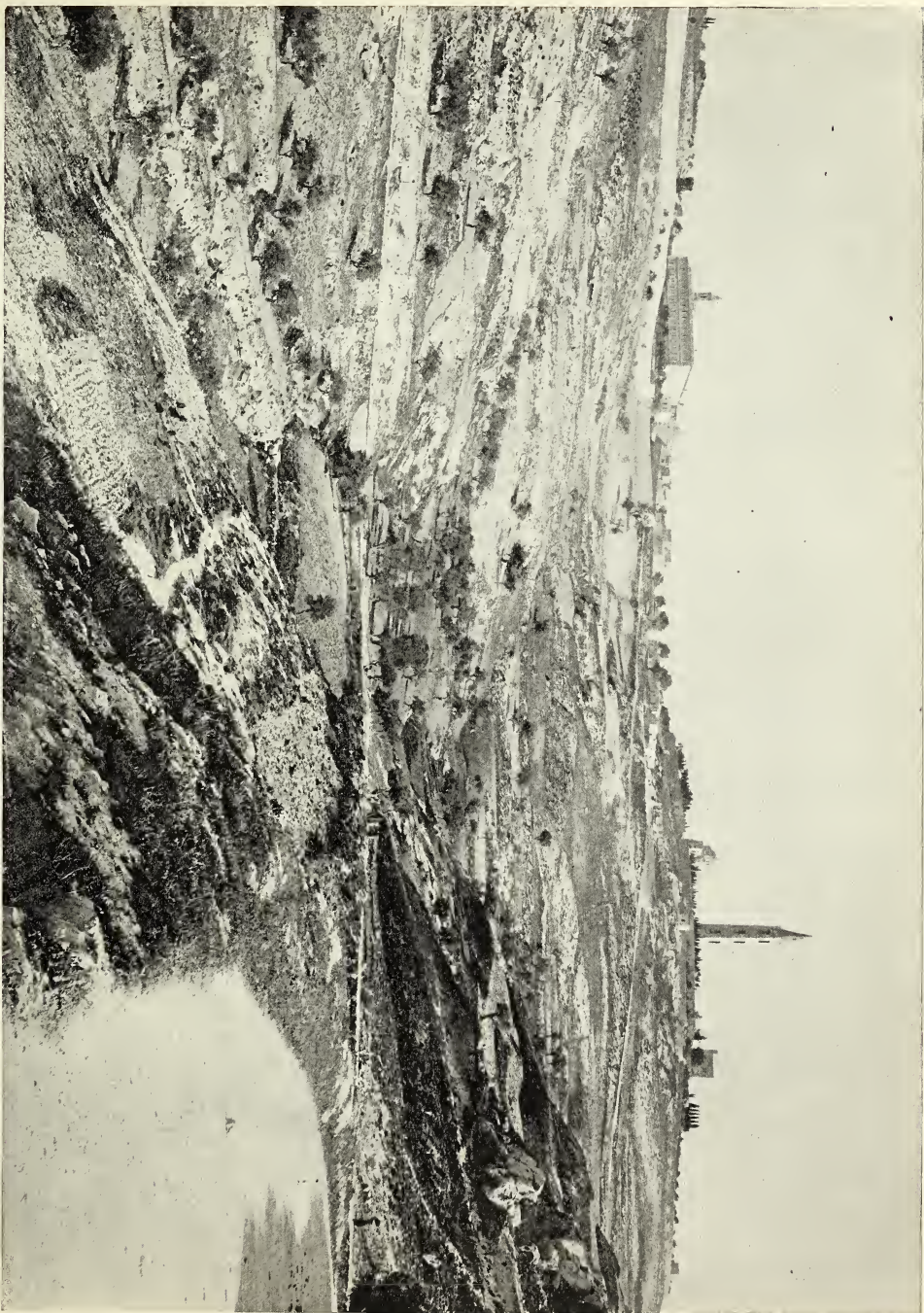
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¶ Ps. 30.2. Mat. 22.17. 15.15.16.17. 16.18.19.20.21. 22.23.24.25.26.27. 28.29.30.31.32.33.34.35



MOUNT OF OLIVES, FROM JERICHO ROAD. [LUKE, xix : 37.] Our Savior always had to pass over the Mount of Olives in going from Jerusalem to Bethany. While coming down this mountain the whole multitude of the disciples met Christ and began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed be the king that cometh in the name of the Lord. Peace

in heaven, and glory in the highest." The supreme interest of the road from Jericho is that it was trod by our blessed Lord when He came up to Jerusalem for the last time passing the Mount of Olives, at the base of which He was to bow in anguish, and from whose eastern slope He was to ascend to heaven. There is infinite fascinations for tempted mortals about this lonely mount to-day.

CHAPTER XX.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen;

38 Saying, "Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that, if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

45 ¶ And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, "My house is the house of prayer: but ye have made it a den of thieves.

47 ¶ And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

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1 Christ avoucheth his authority by a question of John's baptism. 9 The parable of the vineyard. 19 Of giving tribute to Caesar. 27 He confuteth the Sadducees concerning the resurrection. 41 How Christ is the son of David. 45 He warneth his disciples to beware of the scribes.

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us; for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence it was.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 ¶ Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third; and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him, when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.

but the fear of inferiors should hinder some from murdering the divine Saviour or persecuting his people!

CHAPTER XX. REFLECTIONS.—Fear of men may restrain persecutors from murdering, but not from cavilling. Satan and his emissaries will always oppose Christ and his gospel, and his spiritual headship over his church, to their utmost. And it is but lost labour to attempt persuading such as are resolved to shut their eyes against all conviction, and who will take the most base and false evasions to avoid it. Surprising is the patience and mercy of God, that so long affords un-

fruitful and rebellious sinners such means of grace before he casts them utterly off. But dreadful will be their condition at last, when all the injuries they had done to Jesus and his ministers shall be avenged upon them, and he shall glorify his power in their temporal ruin or eternal damnation. Faithful ministers have great need to be always on their guard against deceitful brethren. Pretences to piety, and of regard to civil rulers, and cavils of carnal reasoning, will be all tried to ensnare or expose them. But let us at once fear God and honour the king, and hold fast plain Scripture truths, in the well-grounded hope of a glorious

resurrection. It is necessary that we believe God's truths with all our heart, but not that we should be able to answer every wicked cavil against them. And in the faith and contemplation of Christ as God-man in one person, let us hate hypocrisy and avoid hypocrites.

CHAPTER XXI. Ver. 11. By fearful sights and great signs from heaven, cannot be intended, as some suppose, the comet hanging over the city like a flaming sword, and other aerial appearances mentioned by Josephus (Bell. Jud. vii. 12) for God had expressly forbidden any regard to these things, Je. 10. 2. Nor can any natural or even supernatural wonder become

17 And he beheld them, and said, What is this then that is written, 'The stone which the builders rejected, the same is become the head of the corner?'

18 Whosoever^a shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And^b the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And^b they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, 'Master, we know that thou sayest and teachest rightly, neither acceptest thou the person^c of any, but teachest the way of God truly.'^d

22 Is^e it lawful for us to give tribute unto Cæsar, or no?

23 But^b he perceived their craftiness, and said unto them, Why tempt ye me?

24 Show me a penny. Whose image and superscription hath it? They answered and said, 'Cæsar's'.

25 And he said unto them, 'Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's'.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then^f came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses^g wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

a true sign to a rational being, without accurate prophetic description affords an evidence of its divine origin which nothing but the most blinded infidelity could fail to recognize and acknowledge. C.
Ver. 21. *Fall by*, i. e. *the sword*. The numbers who perished by the sword, or by its auxiliaries, famine and pestilence, amount, as given by Josephus, to 1,100,000 at Jerusalem, during the siege, where, according to the same historian, who calculated the amount by the number of the convalescent, were at least 2,500,000 assembled at the passover; while in other places there perished, from the same causes, and about the same time, 347,450 more—and these independent of the uncounted multitudes who perished in woods, morasses, and caves, in divers places, and in the vaults and sewers at Jerusalem.—*Led away captive*. The number of Jewish prisoners taken during the siege, amounted at least to 97,000, besides 11,000 starved through neglect or a sudden refusal of food. Of these captives some were transported to Rome—to gratify according to the barbarous custom of that city, the triumph of the conqueror; others were distributed through the cities of Syria, where many fell in combats in the theatres with wild beasts, or in compulsory conflicts with one another; others were sold as slaves in the Egyptian mines; many, including persons of the first distinction, were sold for the

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3 And he said, Of a truth I say unto you, that^a this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And^a as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 As for these things which ye behold, the days will come, in the which^a there shall not be left one stone^b upon another, that shall not be thrown down.

7 ¶ And they asked him, saying, Master, but^a when shall these things be? and what sign will there be when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars^a and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.^a 14 Settle^a it therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.

17 And ye shall be hated of all men for my name's sake.

18 But there shall not an hair of your head perish.

19 In^a your patience possess ye your souls.^b

20 And^a when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.^b

21 Then let them which are in Judea flee to the mountains; and let them which are in

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A.D. cir. 33.

b 2 Co. 8.2, 12.19, 26.7.
c Mat. 24. 1-8. Mar. 13.1-8.

d ch. 24. Mat. 23. 38. Je. 5.10, 28. Mi. 3.1. 1 Ki. 7.2. Eccl. 1.1.

e See note on Mat. 24.5-C.

f Mat. 13. 34. Mat. 24.3. Mar. 13. 6. Mt. 13. 34. Mt. 24.3. Mar. 13. 6. Mt. 13. 34. Mt. 24.3. Mar. 13. 6.

g Mat. 24. 3. Mar. 13. 6. Mt. 24.3. Mar. 13. 6. Mt. 24.3. Mar. 13. 6.

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Mat. 24. 21. Mar. 13. 16. Mt. 24.21. Mar. 13. 16.

the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For^a these be the days of vengeance, that all things which are written may be fulfilled.

23 But^a woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.^b

25 ¶ And^a there shall be signs^a in the sun, and in the moon, and in the stars; and upon the earth^b distress of nations, with perplexity; the sea and the waves roaring;^c

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And^a then shall they see the Son of man coming in a cloud^b with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for their redemption draweth nigh.

29 And he spake to them a parable; ¶ Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your yourselves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away till all be fulfilled.^a

33 Heaven^a and earth shall pass away: but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness,^b and cares of this life, and so that day come upon you unawares.

35 For^a as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch^a ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And^a in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

38 And^a all the people came early in the morning to him in the temple, for to hear him.

¶ ch. 20. 35. Ec. 3. 4. 1 Th. 5. 2. 2 Th. 2. 2. 1 Ti. 2. 2. 2 Ti. 2. 2. 1 Pe. 4. 7. 1 Jo. 1. 9. 1 Jo. 2. 18. 1 Jo. 3. 1. 1 Jo. 4. 1. 1 Jo. 5. 1. 1 Jo. 6. 1. 1 Jo. 7. 1. 1 Jo. 8. 1. 1 Jo. 9. 1. 1 Jo. 10. 1. 1 Jo. 11. 1. 1 Jo. 12. 1. 1 Jo. 13. 1. 1 Jo. 14. 1. 1 Jo. 15. 1. 1 Jo. 16. 1. 1 Jo. 17. 1. 1 Jo. 18. 1. 1 Jo. 19. 1. 1 Jo. 20. 1. 1 Jo. 21. 1.

support attend, and his everlasting fee rewards await them. Happy are they who in evil days discern the signs of the times, and with fervent prayer and persevering watchfulness avoid the dangerous snare of earthly cares and pleasures, and so attend on gospel ministrations as to be ever ready for the judgment-seat! We have here no continuing city, but are in jeopardy every hour. Let us therefore watch and be sober, that

we may be prepared for every dispensation of Providence, and be ready when our Lord shall come.

CHAPTER XXII. Ver. 3. How Satan entered into Judas—whether personally, as the demons certainly did into the bodies of the possessed—That is, certainly, if credit is to be given to plain Scripture narrative, or, whether, by taking advantage of his corrupt dispositions, especially his avarice, and managing to present the appropriate temptations before him, and thereby

suggesting correspondent ideas to his mind—has been matter of opinion. Guise, Gill, Rosenmüller, &c., are of opinion that Satan entered merely by suggestion; but the identity of expression between this case and even that of the swine, Mar. 5. 1-13, seems clearly to decide in favour of an actual entering and possession as the means whereby Satan put it into the heart of Judas to betray his Master, Jn. 13. 2. C.

Ver. 29. The kingdom appointed or promised by covenant unto the Son was a kingdom the entrance to which was through the suffering of death, He. 2. 9, 10; 12. 2. Such an entrance was also

Christ is betrayed with a kiss.

S. LUKE XXII.

He is thrice denied by Peter.

35 ¶ And^a he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto^b them, But now,^c he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me,^d And he was reckoned among the transgressors: for the things concerning me have an end:

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.^e

39 ¶ And^f he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And^g when he was at the place,^h he said unto them, Pray that ye enter not into temptation.

41 Andⁱ he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 Saying, Father, if thou be willing, remove^j this cup from me: nevertheless, not my will, but thine, be done.

43 And^k there appeared an angel unto him from heaven, strengthening him.

44 And^l being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.^m

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite thee with the sword?ⁿ

50 ¶ And^o one of them smote a servant of the high-priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far.^p And he touched his ear, and healed him.

52 Then^q Jesus said unto the chief priests,

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A.D. cliv. 33.

n Mat. 10.10, 13. ch. 9. 30. A.M. cliv. 4037.
A.D. cliv. 33.

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and captains of the temple, and the elders, which were come to him, Be ye come out as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then^r took they him, and led him, and brought him into the high-priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst^s of the hall, and were set down together, Peter sat down among them.

56 But^t a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.^u

57 And he denied him, saying, Woman, I know him not.

58 And^v after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And^w Peter went out, and wept bitterly.

63 ¶ And^x the men that held Jesus mocked him, and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And^y as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask you,^z ye will not answer me, nor let me go.

69 Hereafter^{aa} shall the Son of man sit on the right hand of the power of God.

conclude that, as he recurred to the same petition in three successive prayers, he also recurred to it more than once, and in various forms, in each prayer—any one of which forms would be equally true, and verbally exact. C.

Ver. 52. *This is your hour*—when you are permitted to have power over me, and this your successful violence is the power of darkness over you, in. 3 to, whereby the god of this world has blinded your eyes, and so brought you under the power of darkness that you can neither see nor acknowledge my divine mission, 2 Co. 4. 4. Col. 2. 13. C.

Ver. 61. *The Lord turned and looked upon Peter.* Note, How ready are believers to forget their Saviour, when, as it were, his back is toward them—he is silent from them. But as one look of sight sent Peter out to weep, surely such as walk by faith, and not by sight, will not forget, when they are tempted, that each should meet the temptation with, 'Thus it is written—Thou, Lord, see me!' C.

Ver. 70. *Ye say that I am.* This being that very thing which the Jews most obstinately denied, how did they say it? Might

not the words be better translated, interrogatively, 'Do ye say [admit or deny] that I am?' The subsequent neglect or refusal of reply practically verifies, at the moment, the prophetic accusation, ver. 68. C.

REFLECTIONS.—Whether should I here most admire the lengths in wickedness to which sinners will go when left to themselves—the covetousness, treachery, unbelief, hardness of heart, malice, and malignity, manifested in plotting against, betraying, apprehending, condemning, reviling, and murdering the Son of God and Saviour of mankind—or his love, in patiently undergoing everything severe and shameful; in fasting, warning, directing, and comforting his disciples; in solemn resignation of himself to his sufferings and death; in miraculously healing one of his miscreant apprehenders; in graciously converting him who most

criminally denied him; and in avowing himself a divine person, at the hazard of his life!—How extensive were his sufferings in soul—in body—in character! And yet all the malice of his enemies was so overruled as only to accomplish the fulfilment of prophecies, the honour of God, and the salvation of men. Marvelously he changed the ancient passover into a crucified Redeemer, and a delightful feast on his fulness. Let us always then observe it in the faith of his institution, in obedience to his authority, and aiming at his honour. It is an awful thing for professed disciples and dignified clergymen to betray their Master; and highly shameful to indulge carnal pride and ambition in the presence of a suffering Redeemer, whose kingdom is not of this world. But sensibly preserved, highly honoured,

THE SPOT WHERE CHRIST PRAYED.—GARDEN OF GETHSEMANE [Luke xlii: 41].—
The Garden of Gethsemane is inclosed by a wall. To the north of the Garden and
outside of it there is a spot pointed out as the place where Christ uttered the
last prayer. A lamp hangs here and burns all the day and all the night long. It is a sad
and touching scene to stand in the presence of this place and to watch the reverent and

devoted saints stand and look upon it with sympathy and love. Many looking upon this
scene do not pretend to conceal the tears which flow down their cheeks. This serves to
bring before their imagination the agony and grief of the last hours of our Savior's life
when He uttered that last prayer for his disciples and for the world. Of Himself He never
seemed to think; it was of those He came into the world to teach and redeem.



200

35 ¶ And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ,^a the chosen of God.

36 And the soldiers⁷ also mocked him, coming to him, and offering him vinegar;

37 And saying, If thou be the king of the Jews, save thyself.

38 And^a a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And 'one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other, answering, rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation?"

41 And^y we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, "Lord, remember me when thou comest into thy kingdom."

43 And Jesus said unto him, Verily I say unto thee, "To-day shalt thou be with me in paradise."

44 ¶ And^a it was about the sixth hour, and there was a darkness over all the earth¹ until the ninth hour.²

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, "Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."

47 ¶ Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And^a all his acquaintance, and the women

A.M. cl. 407.
A.D. cl. 33

Mat. 27. 39-43.
Mar. 15. 29-32. Ps. 22. 1-2.
Lk. 23. 35-43. 1 Pet. 2. 21.

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that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 ¶ And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

CHAPTER XXIV.

1 Christ's resurrection is declared by two angels to the women that came to the sepulchre. 9 These report it to others. 13 Christ himself appeareth to the two disciples that went to Emmaus: 36 afterwards he appeareth to the apostles, and propoeth their unbelief: 41 giveth them a charge: 49 promisseth the Holy Ghost: 51 and so ascendeth into heaven.

NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember

the darkened sun, the quaking earth, and the rent veil, concur to attest his Messiahship!

CHAPTER XXIV. Ver. 26. "Ought he not to have suffered," in obedience to the divine will, in manifestation of eternal love, in fulfilment of all prophecy (Ge. 3. 15; Ps. 22. 1, &c.; Is. 53. 6, 7, &c.; Dan. 9. 26), and to respond to all the types by which he was represented in the history of providence and Mosaic sacrifices. C.

Ver. 30. The similarity of the expression and of the act to those of the original institution of the Lord's supper, seems to indicate that it was here again celebrated by our Lord as introductory to drawing the attention and opening the eyes of his disciples. See ver. 35. C.

Ver. 52. They worshipped him. This must have been divine worship; for, according to Act. 1. 9, they continued gazing, looking up, after him, until the angel spoke, after which no worship but divine worship could be offered to one that was absent and invisible. C.

REFLECTIONS.—How certain and sweet is the news of our Saviour's resurrection! Yea, often he surprises the most unlikely and unworthy with such discoveries of himself as they are apt to think too great or too good to be true. They who seek him early find him quickly; and they who talk of him have their eyes enlightened and hearts warmed by his presence. How seasonable are his visits! and what light his explanations cast on the Scriptures, which relate to his sufferings or glory! And if men insist upon and plead for

could work miracles, why did he not acknowledge him to be the Messiah? Because he attributed his admitted power of working miracles not to the power of God working in attestation of his divine commission, but to his knowledge of mere natural causes, and superior skill in some occult philosophy, such as the Egyptians and Persian magi were supposed to possess. Thus the Pharisees had also admitted his miraculous power, yet rejected his claims to be Messiah, because they attributed his miracles to Beelzebub. In all this, Herod and the Pharisees erred alike in looking merely at the miracles, and disregarding the prophecy by which they were preceded—which preceding prophecy is essential to the evidence of a divine commission, Re. 10. 10. C.

Ver. 33. Calvary. A little hill north-west of Jerusalem, in Hebrew called Golgotha, the place of a skull, from its resemblance, as is supposed, to a human skull. Calvary is derived from the Latin *calvus*, bald. Some have described it as a public cemetery; but the Jewish modes of burial, and care and avoidance of the bones of the dead, as well as the singular, 'skull,' not 'skulls,' will not countenance that opinion. C.

Ver. 43. Fatherly. What differences, local or circumstantial, may be in the 'Father's house' and its 'many mansions,' it were unprofitable to inquire farther than is revealed. The meaning of 'paradise' is, however, settled by reference to Co. 12. 4; Re. 2. 7, comp. with ch. 20. 1, &c., where it is evidently synonymous with heaven and its blessedness and glory, in allusion to that terrestrial paradise in which God and man dwelt together in holy intercourse, Ge. 2. 15. C.

Ver. 47. A righteous man. Instead of 'a righteous man,' Matthew has it 'the Son of God.' These two statements are both consistent and true, and with the doctrine of verbal inspiration upon the simple principle that the centurion uttered both expressions, while each evangelist chose that one which the Spirit directed as most suited to the first readers of his Gospel. C.

REFLECTIONS.—Sinners often presumptuously charge their own faults upon Jesus and his faithful servants; and many cement their friendship by contempt of him. How strong is the power of prejudice against him! It undervalues and derides him, because he will not gratify curiosity or answer unreasonable demands; it forms the falsest accusations; it prefers every temporal interest, or even a base malefactor, to him, to him—indignant that he should reign or have any honour in the world. Yea, often they who seem convinced of his excellency, through importunity and carnal fear, or other similar temptations, violate all the bonds of truth, and rights of conscience and honour, to injure him. Many have their affections touched with the cruelty or love of his death whose hearts are never renewed to believe in and love him. But O how astonishing the grace, the infinite grace, of our Lord Jesus, in thus suffering, dying, and praying for his enemies! How great is his power and mercy in forgiving him who Satan on the cross, and forming one of his fellow-sufferers from a hardened thief into a strong believer, a bold confessor, a fervent supplicant, an immediate partaker of heaven; while the other dies contradicting and blaspheming! And great likewise was the honour with which his Father marked his sufferings.—His judge, his crucifiers, the attending women, and even

how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And^d they remembered his words,

9 And^d returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It^d was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

11 And^d their words seemed to them as idle tales, and they believed them not.

12 ¶ Then^d arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves,⁴ and departed, wondering in himself at that which was come to pass.⁵

13 ¶ And^d behold, two of them went that same day to a village called Emmaus,⁶ which was from Jerusalem about threescore furlongs.⁷ 14 And they^d talked together of all these things which had happened.

15 And it came to pass, that, while^d they communed together and reasoned, Jesus himself drew near, and went with them.

16 But^d their eyes were holden,⁸ that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas,⁹ answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things?² And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel:¹ and, beside all this, to-day is the third day since these things were done.

22 Yea,⁴ and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

A.M. ch. 4037.
A.D. ch. 33.

g. Ju. 2:21, 13:16, 14:16.
A.M. ch. 4037.
A.D. ch. 33.
8. ver. 20-24. ch. 8: 2, 31.
24:40-55. Mat. 27:55-56.
7. ver. 25. Ac. 13:45-46.
Nul. 1:12, 13. Ps. 73:12.
2. ver. 35. Ge. 12:12, 13.
3. Ki. 7:2. Job 9:40.
4. Ju. 2:20, 14:16.
5. The linen clothes laid by themselves.
An instance of that love of order which characterized our Lord in the days of his flesh—his evidence that he was risen, and not stolen from the grave—C.
6. See note on Ju. 20: 1-7.
7. This most interesting narrative occurs only in Luke, who doubtless received his information from one of the two disciples. The list is just referred to in Augustine's *serm.* by Mark, ch. 10:12-13.
8. De. 6:7. Ac. 8:28. Mat. 13:16.
9. Mar. 17:40-41; 28:1.
-8. Mar. 15:39.
-7. ver. 38. Mat. 3:16.
Ac. 8:30. Mat. 15:26.
Ex. 20:24.
Ju. 20:24, 15:24.
Mat. 16:12, ver. 37.
9. Whence their eyes were holden by their unbelief in the resurrection (ver. 23), by the sorrow of their hearts, by intention to the appearance of their fellow-traveler, by some considerable change in his personal appearance, or by some overruling miraculousness, not distinctly appear and where, through lack of information, it is impossible to determine, it must be useless, and may be presumptuous, to inquire—C.
1. ¶ *Of them.* Mat. 10:3. Mar. 3:18. ch. 10:45.
1. These had followed Jesus, finally believing in his divine mission, through the evidence of his miracles; but never extending their views to anything but a temporal kingdom, and deliverance from the Roman yoke—C.
2. Afford's note on these words is most important. It records fully with any observation on the subject.
3. I take "the things" concerning himself to be something very different from mere prophecies, but a testimony to him; the whole Scripture is a testimony to him; the chosen people, with its types, and its law and its prophecies, is a *showing forth of him*, and it was here the whole—*all the Scripture*—that he laid out before them. This general reading into the meaning of the whole, *era modo*, fulfilled in him, would be much more congruous to the place and time occupied than a direct exposition of selected passages. . . . Observe the variety which this gives to the divine authority and Christ's inspiration of the Old Test.

A.M. ch. 4037.
A.D. ch. 33.

tantum Scriptures; to that the denial of Christ's death, and of his rising again, is hereforth manifestly false from a denial of his own testimony—P.
2. ver. 12, 13, 20, 30.
3. Ga. 3:1. He. 5:11.
4. Ju. 20: 1-7.
5. Ju. 20: 1-7.
6. Ju. 20: 1-7.
7. Ju. 20: 1-7.
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99. Ju. 20: 1-7.
100. Ju. 20: 1-7.

24 And^d certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, ²⁰O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought^d not Christ to have suffered these things, and to enter into his glory?

27 And^d beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself.²

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.³

29 But they^d constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished⁴ out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And^d they told what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ And^d as they thus spake, Jesus himself stood in the midst of them,⁶ and saith unto them, Peace be unto you.

37 But^d they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, ²¹Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold^d my hands and my feet, that it is I myself: handle me, and see; for a spirit⁷ hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he showed them his hands and his feet.

41 And while they yet believed not for joy, and wondered, he said unto them, ²²Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took it, and did eat before them.

44 And he said unto them, ²³These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and

¶ Mat. 21:11. Ju. 3:24. 19:14. Ac. 1:22. 7:23. 10:38. ch. 1:16. 2:22. 4:7.
¶ Mat. xxviii. Ju. xiv. xx. ch. xxi. xxi. Ju. xxi. ch. 1. Ac. 13:26. Ps. xli. hix. i. hix.
¶ Co. ap. 10. 19:16. 7:10. 3:10. 11:1. 2:20. 34. 29. 29. Da. 4:44. 7:14. Mi. 5:2. ch. 1:16. 2:22. Ac. 1:6.
¶ ver. 30-12. Mat. 28:7, 8. Ju. 20:1-10.

EMMAUS, SHOWING WHERE CHRIST MADE HIMSELF KNOWN TO HIS DISCIPLES AFTER THE RESURRECTION. [Luke, xxiv:13.]—The Emmaus represented in the picture is one of the villages making special claim to be the place where Christ made himself known after his resurrection to his disciples. The particular Emmaus given in the above illustration is out about five miles from Jerusalem on the road to Jaffa.



There are some noble old olive trees here, and there is an air of repose and restfulness about the place, which somehow fall into line with our feelings as to the kind of place Emmaus ought to be. The village is built up near the top of the hill and in quietness and grace comports very well with the beautiful and divine life that was made known to the disciples in the breaking of bread, in this immediate locality.

love and devotion seems to have gained for him a still closer intimacy. He lay on Christ's bosom at supper; he followed him to the judgment-hall and the cross; he received from him, as the highest token of confidence and affection, the charge of Mary his mother. John had opportunities of witnessing Christ's power and glory, of seeing the depths of his love, of learning the mysteries of his nature, of observing the results of his work, such as were enjoyed by no other man. It is to this intimate communion of the beloved disciple with the loving Saviour we owe the development of those sublime truths set forth in this Gospel. It is to his profound veneration for, and appreciation of, every word that fell from Christ's lips, we are indebted for those long discourses which this Gospel alone contains. While the other disciples were attracted by his miracles, parables, and prophecies, John's philosophic mind was impressed by the mystery of his deity; by the depths of his wondrous love in assuming our nature and bearing our sin; by the triumphs of his work, in giving light to a dark, and life to a dead world; by the glories of the union established between him and his church, by the promise of the Comforter.

Such was John's training. From the moment he turned away from the Baptist, he seems never to have left the Messiah's side. He took supreme delight in the contemplation of his person and nature. He hung on every word that fell from his lips. He tried to fathom every truth embodied in his discourses. After Christ's death, too, John doubtless heard from Mary many of those displays of wisdom, power, and grace divine which the holy child had displayed from infancy to manhood, and which, as we are told, she 'treasured up in her heart.' John was taught as never man was taught.

The object of the other evangelists was mainly to give a history of our Lord; John's object was mainly to develop his theological system. The synoptists enunciated doctrines, but they did so from a historical point of view; John, on the other hand, narrated incidents, but he did so from a doctrinal point of view. The discourses of our Lord which he reports are all developments of the most sublime and profound doctrines. In this Gospel there is no biography of Jesus, properly so called; 'but there is, in historical form, a representation of the Christian faith, in relation to the person of Christ as its central point; and in this representation there is a picture, on the one hand, of the antagonism of the world to the truth revealed in him; and on the other, of the spiritual blessedness of the few who yield themselves to him as the Light of life.' P.]

CHAPTER I.

1 The divinity, humanity, and office of Jesus Christ. 15 The testimony of John. 39 The calling of Andrew, Peter, &c.

In the^a beginning¹ was the ^bWord,² and the Word was ^cwith God,³ and the Word ^dwas God.⁴

2 The same was in the beginning with God.

3 All^e things were made by him; and without him was not any thing made that was made.

4 In^f him was life; and the life ^gwas the light of men.

5 And ^h'the light shineth in darkness; and the darkness comprehended it not.⁵

6 ¶ Thereⁱ was a man sent from God, whose name was John.

7 The^k same came for a witness, to bear witness of the Light, that all ^lmen through him might believe.

8 He^m was not that Light, but ⁿwas sent to bear witness of that Light.

9 That ^o'was the true Light, which lighteth⁶ every man that cometh into the world.

10 He was in the world, and ^p'the world was made by him, ^qand the world knew him not.

11 He^r came unto his own,⁷ and ^r'his own received him not.

12 But^s as many as received him, to them gave he power⁸ to become the sons of God, ^teven to them that believe on his name:

13 Which^t were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.⁹

14 ¶ And^u the Word was made flesh, and dwelt among us, (^v'and we beheld his glory, the glory as of the only begotten of the Father,) full¹⁰ of grace and truth.

15 ¶ John bare witness of him, and cried, saying, ^w'This was he of whom I spake, He that

¹ Ro. 1.1; Ga. 3.1; 1 Jo. 1.1; 1 Jo. 3.1; 1 Jo. 5.2; Co. 1.17, 18. ² Or, the right or privilege. ³ 1 Jo. 3.5; 1 Jo. 1.18; 1 Pe. 1.2; 1 Co. 9.6; De. 30.6; Ex. 30.6. ⁴ Ga. 4.4; Ro. 1.4; 1 Jo. 5.2; 1 Jo. 1.14. ⁵ Mat. 1.6; Lu. 1.20; 1 Jo. 1.10; 1 Jo. 1.11; 1 Jo. 1.12; 1 Jo. 1.13; 1 Jo. 1.14; 1 Jo. 1.15; 1 Jo. 1.16; 1 Jo. 1.17; 1 Jo. 1.18; 1 Jo. 1.19; 1 Jo. 1.20; 1 Jo. 1.21; 1 Jo. 1.22; 1 Jo. 1.23; 1 Jo. 1.24; 1 Jo. 1.25; 1 Jo. 1.26; 1 Jo. 1.27; 1 Jo. 1.28; 1 Jo. 1.29; 1 Jo. 1.30; 1 Jo. 1.31; 1 Jo. 1.32; 1 Jo. 1.33; 1 Jo. 1.34; 1 Jo. 1.35; 1 Jo. 1.36; 1 Jo. 1.37; 1 Jo. 1.38; 1 Jo. 1.39; 1 Jo. 1.40; 1 Jo. 1.41; 1 Jo. 1.42; 1 Jo. 1.43; 1 Jo. 1.44; 1 Jo. 1.45; 1 Jo. 1.46; 1 Jo. 1.47; 1 Jo. 1.48; 1 Jo. 1.49; 1 Jo. 1.50; 1 Jo. 1.51; 1 Jo. 1.52; 1 Jo. 1.53; 1 Jo. 1.54; 1 Jo. 1.55; 1 Jo. 1.56; 1 Jo. 1.57; 1 Jo. 1.58; 1 Jo. 1.59; 1 Jo. 1.60; 1 Jo. 1.61; 1 Jo. 1.62; 1 Jo. 1.63; 1 Jo. 1.64; 1 Jo. 1.65; 1 Jo. 1.66; 1 Jo. 1.67; 1 Jo. 1.68; 1 Jo. 1.69; 1 Jo. 1.70; 1 Jo. 1.71; 1 Jo. 1.72; 1 Jo. 1.73; 1 Jo. 1.74; 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cometh a man which is preferred before me: for he was before me.

31 And ¹I knew him not: ²but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And³ John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, ⁴the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record ⁵that this is the Son of God.

35 ¶ Again, the next day after, John stood, and ⁶two of his disciples;⁷

36 And looking upon Jesus as he walked, he saith, ⁸Behold the Lamb of God!

37 And⁹ the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, ¹⁰What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest¹¹ thou?

39 He saith unto them, ¹²Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.¹³

40 One of the two which heard John speak, and followed him, was ¹⁴Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the ¹⁵Messias, which is, being interpreted, the Christ.¹⁶

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone.¹⁷

43 ¶ The day following, Jesus would go forth into Galilee, and ¹⁸findeth Philip, and saith unto him, ¹⁹Follow me.

44 Now Philip was of ²⁰Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael,²¹ and saith unto him, We have found him of whom ²²Moses in the law, and the prophets, did write, ²³Jesus of Nazareth, the son of Joseph.

46 And Nathanael²⁴ said unto him, ²⁵Can there any good thing come out of Nazareth?²⁶ Philip saith unto him, ²⁷Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold ²⁸an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest

A.M. cir. 4933.
A.D. cir. 29.

1 Lu. 1.80, 90, 91.
2 Lu. 1.17, 26-29.
3 Mat. 3.1, 2, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

4 Mat. 3.16. Mar. 1.10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

5 1 Cor. 12.13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

6 1 Cor. 12.13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

7 1 Cor. 12.13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

8 1 Cor. 12.13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

9 1 Cor. 12.13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

10 1 Cor. 12.13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

11 1 Cor. 12.13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

12 1 Cor. 12.13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

13 1 Cor. 12.13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

14 1 Cor. 12.13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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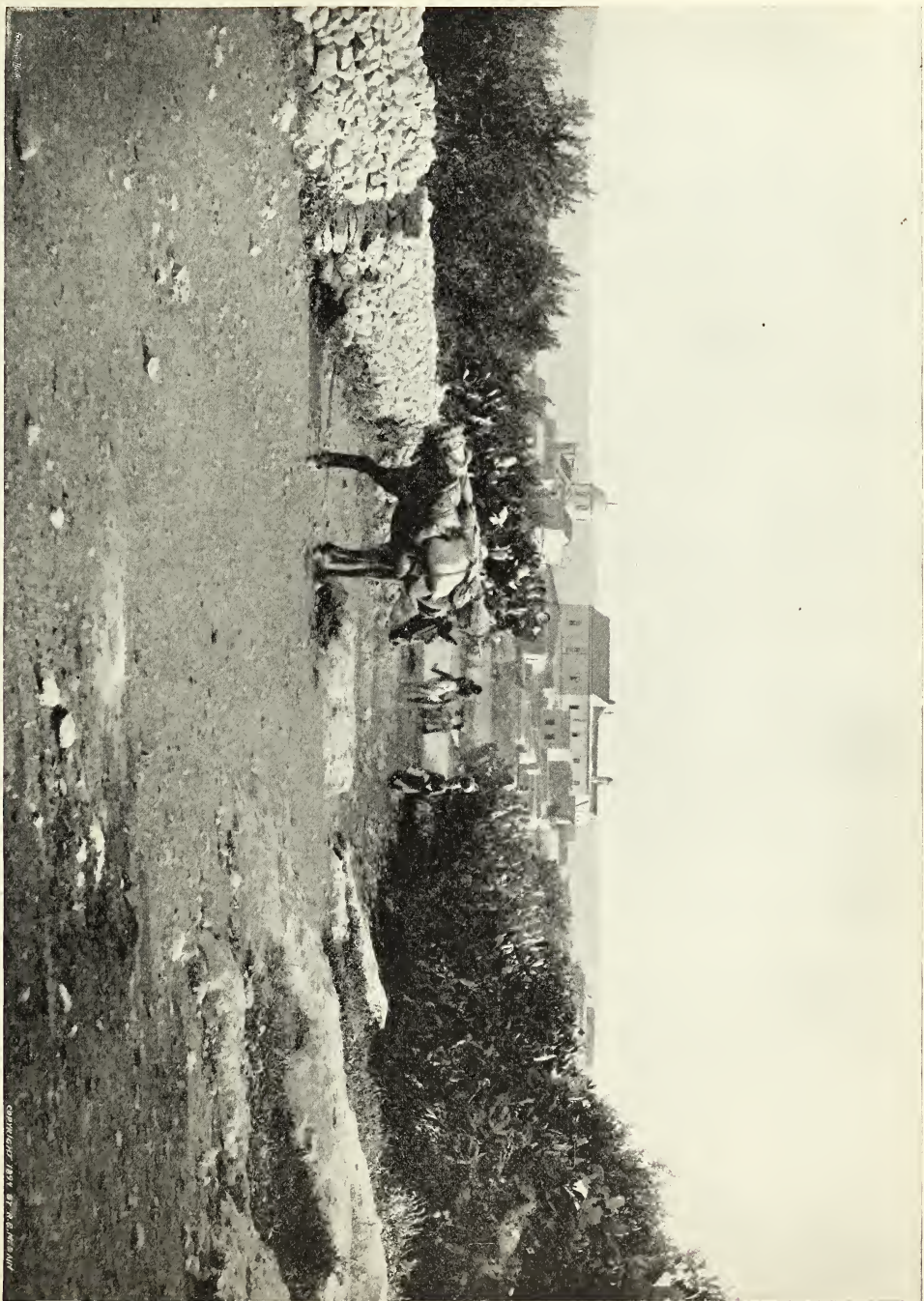
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CANA OF GALILEE—THE PLACE OF THE FIRST MIRACLE. (JOHN ii: 1.)—"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there."—John, ii: 1. Five miles from Nazareth and quietly nestling in the midst of olive and fig trees, is Cana of Galilee, accurately photographed as above. There are about two hundred families here. There is a Greek church, the dome of which you



see in the picture, in which it is claimed are the water-pots which contained the water Christ turned into wine. The spot is preserved with great care because of the historic importance. These vessels are preserved with great care because of the historic importance. This village, like many others in Palestine, would have passed from the memory of the human race but for the first miracle of Christ performed there.

Christ purgeth the temple.

S. JOHN III.

He foretelleth his death.

14 And ¹found in the temple those that sold oxen² and sheep and doves, and the changers of money sitting:

15 And ¹when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; ²make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, ³The zeal of thine house hath eaten me up.

18 ⁴Then answered the Jews and said unto him, ⁵What sign showest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy³ this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six⁴ years was this temple in building, and wilt thou rear it up in three days?

tions of himself, in providence or revelation, have been duly discerned or improved; and when, in the fulness of time, he manifested himself in human nature, preaching the gospel, and working miracles among the Jews his peculiar people, most of them wilfully rejected him, and refused to acknowledge him as their Creator and Saviour.

But to all such, whether Jews or Gentiles, as heartily received him by faith as their Redeemer, Prophet, Priest, and King, he bestowed the dignified right and privilege of being the real children of God; all of whom, without any influence of natural descent, ceremonial law, or corrupt free-will, have a supernatural habit or principle of grace divinely implanted in them, disposing them to every good word and work.

14, 16-18. And in order to effect these grand designs of our redemption, the eternal Son of God assumed our nature, in its debased appearances, into a personal union with himself; and therein, in all his fulness of Godhead, for a season dwelt among us men, particularly us disciples, as JEHOVAH did in the cloud of glory which covered the mercy-seat, full of infinite grace and kindness to men, and of all necessary blessings, to be freely communicated to them. All the laws, promises, types, and prophecies were fulfilled in him; and we, in his doctrine, miracles, transfiguration, resurrection, and ascension, by faith steadfastly considered and admired these glorious perfections, becoming him as one with, and in an inconceivable and unparalleled manner begotten by, his eternal Father; and out of his fulness of divine perfections and communicative blessings, who is infinitely preferable to John the Baptist, all of us believers, great and small, have, do, and shall receive all spiritual blessings, multiplied one upon another, according to our capacities and wants, and answerable, in nature and kind, to the grace which is in him.—Far superior to Moses, who delivered the laws of God to the Jews in a manner suited to their circumstances, in a ministration of condemnation, and in obscure types, which could not make the worshippers perfect, Jesus has brought in the richest and plainest discoveries of God's love and grace, in which all the ancient types and predictions have their full accomplishment. And being himself the beloved and only begotten Son of God, intimately acquainted with all his excellencies and purposes of grace, he alone was fit for this work, and he hath now manifested these things to men in such a manner as no other was able to do.

Ver. 13, 'Not of bloods.' Neither by right of natural descent from Abraham, nor of any of the tribes.—*Right of the will of the flesh*, which is simply to seek present pleasure and escape present pain, as is manifest in all the lower and more animal natures.—*Not of the will of man*, who, being compounded of flesh and spirit, can, under the influence of natural intellect, make many sacrifices of present pleasure and things many pains, from a calculating regard to future.—*Out of God*, who, by his Holy Spirit, can alone renew man 'after the image of him that created him,' Ep. 4:24; Col. 3:10. C.

Ver. 16, *Order for grace*. There being a fulness of grace in Christ, ver. 14, believers receive a measure of every form of grace in him. It may be illustrated by a garden in which there

are many plants, and a barren waste into which there is made out of it a complete transplantation, so that they, at last, answer to each other, plant for plant.

Ver. 18, *No man hath seen God at any time*. God being infinite in being and perfections, can never be perfectly seen by any finite creature. For though the Shekinah, or other manifestation of his presence, has been or may be seen, still that manifestation is not God.—*Declared him*. Educated him, brought him out to the eye of the spirit in all his perfections, purposes, promises, and works of grace, providence, and final judgment. C.

Ver. 21, John replies in the sense intended by the questioner, and denies that he is Elias in resurrection flesh. When our Lord affirms that John was Elias, Mat. 17, he speaks in the sense of Malachi (ch. 4, 5), of his being in the 'spirit and power of Elias,' that prophet foretold by Moses, De. 18:15. It cannot be translated 'a prophet,' for John was even more than a prophet, Mat. 11:11. C.

Ver. 25, The Jews were accustomed to baptize heathen proselytes, but never without an order from the Sanhedrin, or great civil and ecclesiastical council, or before three magistrates or doctors of the law; they therefore very naturally felt jealous of John, who not only baptized without their authority, but baptized Jews themselves, contrary to the practice of the Pharisees. C.

Ver. 29, *Behold the Lamb*. The lamb was the first sacrifice on record, Ge. 4:4; a lamb was also the daily sacrifice in the temple. It is therefore an appropriate title for him who came 'to put away sin by the sacrifice of himself,' He. 9:26.—*Take away the sin of the world*. Rather, 'who is taking away,' by first bearing our sins in his own body, and finally to the cross. 1 Pe. 2:24, whereby he finished the transgression, made an end of sins, and brought in everlasting righteousness, Da. 9:24. 'The world' of Jew and Gentile, wherein the sacrifice of Christ differed from those of the law, which were appointed exclusively for the Jews. C.

Ver. 47, *Behold an Israelite indeed*. Jacob obtained the name of Israel after wrestling in prayer with the Angel of the Covenant, Ge. 32:24, 28; and it seems most probable that Nathanael, when 'under the fig-tree,' ver. 48, had been similarly engaged.—*In whom is no guile*, no deceit in purpose or word, grace having already so purified his heart. C.

Ver. 51, The allusion seems evidently to the ladder of Jacob's vision, Ge. 28:12, and the meaning of the ladder is the only medium of communication between earth and heaven.—*Angels ascending*—bearing the spirits of departed believers, Lu. 16:23.—*Descending*—to minister to the heirs of salvation,' He. 1:14. C.

REFLECTIONS.—Infinite and divine are the glories of our Mediator! He is the eternal God, equal with his Father; he is the Creator of all things, and the original source of all light, life, and honour, in the world.—Marvellous is his person as God-man, and full of grace and truth for our supply! His divine nature puts the most wonderful dignity upon his condescension, and on his offering himself a sacrifice to expiate our sins. And his character and mission are gloriously attested by apostles, by John the Baptist, and by his Father and blessed Spirit. Alas! that any, especially such as enjoy his oracles and favours, should remain ignorant or obstinate rejecters of him! But happy are they whom he apprehends by his grace, adopts into his family, conforms unto his image, supplies with his light and life, humbles by his influence, informs by his Spirit, instructs by his visits, and honours in his service. And the more honour God puts upon men, the more humble they ought to be. The more they know of Christ and his work, the more they ought to extol him, that others, particularly their relations, may seek

21 But he spake of ⁴the temple of his ⁵body.

22 When therefore ⁶he was risen from the dead, his disciples ⁷remembered that he had said this unto them: and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast-day, many ⁸believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because ⁹he knew all men,⁶

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER III.

1 Christ teacheth Nicodemus the necessity of regeneration. 14 Of faith in his death. 16 The great love of God towards the world. 18 Condemnation for unbelief. 23 The baptism, witness, and doctrine of John concerning Christ.

THERE was^a a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night,¹ and said unto him, ²Rabbi, ³we know that thou art a teacher come from God: for no man can do

and follow him. It is habitual not transient fellowship with him that will supply the need and satisfy the desires of real believers. Acquaintance with him is the best answer to all prejudices and objections against him. They who find him cannot but exit in their acquisition. And great is the honour to have his attestation of our secret devotion and universal integrity.—Our views of his glory are but beginning and will be for ever on the advance. And angels and men will eternally behold, and increasingly admire and serve him, in his kingdom above.

CHAPTER II. Ver. 1. *The third day* from that on which Jesus had departed from Bethany 'beyond Jordan,' not Bethany near Jerusalem (so called according to high authority of MSS.), but called Bethabara, ch. 1, 28 of the received text. There is no difficulty in concluding that both names may have been given to the same town. C.

Ver. 9, *Order of the feast*. Some think the chief guest; others, the chief domestic who, in either capacity, did not sit at table, but attended to the supply of the others. That an evidently poor family had not any chief domestic to preside, appears probable; the ruler was therefore a friend, as his familiarity with the bridegroom seems to imply, one part of whose duty was to taste the wine, and then send it to the guests.

Ver. 15, *He drove them all*, that is, the dealers, whom he expelled merely by authoritative injunction, ver. 16, the cattle only he would drive with the scourge. These dealers, being very unpopular because of their extortion, and conscious that they were profaning the temple and violating the law, and seeing Jesus surrounded by so many zealous followers, yield to an authority which otherwise their avance and self-interest would have prompted them to resist. It is, moreover, not improbable that there was something so commanding in our Lord's manner, and in his character for working miracles, which with this time have become public, that the most reluctant felt compelled to yield implicit obedience.—*Note*, It is matter of question whether our Lord cleansed the temple once, or twice. Matthew (ch. 21, 12) and Mark (ch. 11, 15) certainly record such a cleansing near the end of his ministry, which same act some think John has also recorded, without reference to order of time. The narratives, however, are accompanied by such notes of difference as seem clearly to indicate two distinct cleansings—the one at the opening, the other at the close of our Lord's ministry. See note on ver. 20. C.

REFLECTIONS.—Happy are those weddings which are directed by Christ's law, graced with his presence, and ratified by his blessing! With innocent pleasures friends may feast together, if they act as under his eye. Religion requires us not to be unsocial, but to rejoice with them that rejoice. In the very height of earthly comforts there is indeed something still wanting. But there are no wants in which Christ cannot supply us. And if we wish to receive his blessings, we must not presume to him, but follow his directions. Nor need we be discouraged by rebukes and delays; his mercies come soon enough if they come large and sweet in the end. And the more we see of his glory, the more firmly shall we believe in him, and desire to be with him. Jesus makes but a short stay where he is signally contended. And the most heaven-daring corruptions are introduced into churches by the love of filthy lucre. But wisely Jesus manifests his glory, vindicates the honour and maintains the purity of

these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, ^aVerily, verily, I say unto thee, Except a man ^bbe born again, ^che cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man ^bbe born of water, and ^cof the Spirit, he ^acannot enter ^binto the kingdom of God.

6 That ^awhich is born of the flesh is flesh; and that ^awhich is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind ^abloweth where it listeth, and thou hearest the sound ^bthereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How ^acan these things be?

10 Jesus answered and said unto him, ^aArt thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, ^aWe speak that we do know, and testify that we have seen; and ^aye receive not our witness.

12 If ^aI have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?

13 And ^ahe no man hath ascended up to heaven, but ^bthat came down from heaven, ^ceven the Son of man which is in heaven.

14 ^aAnd ^aas Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That ^awhosoever believeth in him should not perish, but have eternal life.

16 ^aFor ^aGod so loved ^athe world, that he gave his only begotten Son, that ^awhosoever be-

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have gone to Christ

for the single pur-

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He addressed him as

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Ja. 1. 18. 1. 1. 3. 5. 18.

1. Nicodemus, as a

Jewish ruler and

rabbi, a pious, who

have gone to Christ

for the single pur-

pose of receiving in-

tellectual instruction.

He addressed him as

a teacher—a teach-

er who had mani-

festedly received a

divine commission. Our

Lord went to the

root of the matter at

once. Mere teaching

could not do some-

thing higher than

knowledge was re-

quired—new life was

the first grand re-

quirement for Nicodemus—to

mus, and for every

sinier.—

ever 3. Mar. 16. 16.

Ac. 2. 38. 1. 4. 3. 4. 2.

16. 27. 27. 28. 14. 12. 10.

Pe. 1. 4. 3. 2. 2. 2. 2.

Co. 1. 6. 1. 2. 1. 2. 1. 2.

1. 4. 10. 1. 2. 2. 2.

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A.M. chr. 4934.

A.D. chr. 30.

ever, saith, 5. 19. 64.

25. 6. 26. 32. 47. 53. 8. 34.

57. 58. 10. 7. 12. 24. 13.

16. 27. 27. 28. 14. 12. 10.

2023. See ch. 1. 51.

2. ch. 1. 13. 14. 1. 16. 1.

Pe. 1. 4. 3. 2. 2. 2. 2.

Co. 1. 6. 1. 2. 1. 2. 1. 2.

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knowledge was re-

eth and heareth him, rejoiceth greatly because of the bridegroom's voice: "this my joy therefore is fulfilled.

30 He^a must increase, but I *must* decrease.

31 He^a that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And^a what he hath seen and heard, that he testifieth; and no man receiveth his testimony.^b

33 He that hath received his testimony^c hath set to his seal that God is true.

34 For^a he whom God hath sent speaketh the words of God: "for God giveth not the Spirit by measure *unto him*.

35 The^a Father loveth the Son, and hath given all things into his hand.

^a Ps. 45:7, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

soever receives him as God's free gift offered in the gospel, and depends on him for salvation, might not perish in his sins, however great or many, but obtain an everlasting life of holiness and happiness. For God sent not his Son into the world to pass and to execute a sentence of condemnation upon all others beside you Jews, as many of you think, but that persons of all nations may be effectually saved from sin and misery, and blessed with everlasting holiness and happiness. 15-21. And every one, Jew or Gentile, who believes on Christ, as freely offered in the gospel, is freed from the condemning sentence of God's law; but whosoever rejects or neglects him remains under the curse; yea, his guilt is increased, and his sentence of condemnation fixed and extended, through his rejecting the only Saviour and salvation by unbelief. And this will peculiarly aggravate the sin and misery of many, that, when blessed with the clearest light of the glorious gospel, they, both Jews and Gentiles, through attachment to their own corrupt courses, will prefer their vain traditions, superstitious and idolatrous notions and worship, to it. For every one that is resolved to adhere to his sins heartily hates the truths of divine revelation, which oppose and condemn them, stifles convictions, and shuns the light of that knowledge which presents his darling corruptions in their shameful, hideous, and dangerous forms; but an upright saint, who practises whatever divine truths he knows, is sincerely willing to be tried to the utmost, and to know the whole of the divine will, that his whole conduct, being regulated thereby, may evidently appear the effect of God's regenerating power, and the fruit of vital union and communion with him, and may tend to his glory. 27-30. Both Jesus and myself have our whole commission and success from God; nor can any receive our plain instructions without being enlightened and enabled by God. I appeal to you that I openly declared I was not the Christ, but only his *forerunner*, to prepare the nation for the manifestation of himself. As *his friend*, I have laboured to gain sinners to him, as the *supernatural Bridegroom* of his church; and I exceedingly rejoice to hear and see them following after and cleaving to him, whose property they are. For it is necessary that the manifestations of his glory, and the number of his disciples, should so continue and increase, that there will be no more use for me as his forerunner. 31-34. I, and every one of the ancient prophets, are but earthly in our origin and frame, and cannot of ourselves speak of divine things but in a weak, gross, and earthly manner; but he, being the Lord from heaven, and endowed with the Holy Ghost above measure, understands the whole mind of God, and speaks of heavenly things as one fully acquainted with them. And yet, alas! how few heartily believe and receive his instructions! but every one who believes them solemnly acknowledges him to be the Messiah, in whose person and work all the promises of God are, or will certainly be, fulfilled to the praise of his glory. 35, 36. Nay, such is the superlative love of the Father to this his only begotten Son, who freely undertook to be our Mediator, that he has committed to his management all things relating to the kingdoms of providence,

grace, and glory, that he may judge and subdue his enemies, and distribute blessings among his people. Whosoever therefore receives his doctrine, and believes on him as the Son of God and Saviour of sinners, hath already in himself the beginnings, securities, and foretastes of eternal life, which shall certainly issue in the complete enjoyment of it; and whosoever wilfully and fully rejects him lies under the most awfully righteous indignation of God, which shall certainly be executed upon him to the uttermost, and for ever.

Ver. 2. This case of Nicodemus is recorded chiefly for the exposition of the new birth, and also for the encouragement of timid believers who, in fear of man's ridicule or displeasure, have not obtained full courage to follow conscience, and openly avow their profession of truth and godliness. But that was weak in the faith: Christ received without reproach, and treated with tenderness; let "them that are strong" go and do so likewise. C.

Ver. 5. *Except a man be born of water and of the Spirit*. If this be spoken of what Bloomfield, Valpy, and others call 'baptismal regeneration,' then what availed the promise to the penitent thief and what the comfort of myriads of the children of believers dying in infancy who were never baptized? Should not the passage rather be translated, 'Except a man be born of water, even of the Spirit,' of which water was the scriptural emblem? see Is. 44:3, 4; Zeph. 3:2-7. And this translation is in perfect accordance with that of many passages exactly similar in construction—such as 1 Co. 12:13; 2 Co. 1:13; Ep. 5:2, 5; Tit. 2:13; Ju. 4:9. See *Sanctification* on *ver. 11*; *Ch. 13*, v. 29. This translation seems absolutely confirmed by our Lord's immediate reference to this new birth (see *ver. 6*), not to water at all, but entirely to the Spirit. See *Ch. 13*, v. 13, where 'water' and 'fire,' as here 'water' and 'Spirit,' denote one thing. C.

Ver. 12. *Earthly things*. Things that have earthly similitudes, and that take place visibly on the earth.—*Heavenly things*. These are: (1) The incarnation and mission of the Son, ver. 13. (2) The crucifixion, and salvation by faith, ver. 14, 15. (3) The eternal and gratuitous love of God, &c., ver. 16. (4) The condemnation of unbelievers, ver. 19, 20. C.

Ver. 13. *No man hath ascended up to heaven*. Moses merely ascended to the top of Sinai—Elijah was taken up—but he that 'came down' is the Word that 'was God,' who 'became flesh' (ch. 1, 14), and 'dwelt among us' as 'Son of man.'—Which is, rather, 'who is being, in heaven,' whose proper dwelling place is heaven, in 'the glory he had with the Father before the world was.' C.

Ver. 23. *Ænon*. A town on the west of Jordan, fifty-four miles north-east of Jerusalem, and situated in the district of Samaria. No water is there found. C.

REFLECTIONS.—The miracles of Christ were manifestly divine, and his doctrines plain and important. He was ready to cure the most execrable ignorance, and to instruct by night such as were ashamed to own him by day. Infinitely important is the doctrine and experience of the Spirit's gracious implantation of new habits or principles of holiness in our nature, and infallibly damning is the want of it! Yet, alas! how many ministers and others are totally ignorant of, and prejudiced against it! And because their carnal mind cannot comprehend how or why the Spirit works on the heart; how the Saviour can be at once God and man, in heaven and on earth; or how his being crucified and offered in the gospel, and received by faith, heals and saves sinners, they contemn and deny the same! But amazing is the love of God in setting up his only begotten Son as his ordinance for the salvation of sinners, even the chief, Gentiles as well as Jews. And shouldfully crying and lamenting is that unbelief which rejects the testimony and offer of God; which hates his glory and detests his truth, as a disturber of indwelling lusts. Nothing can save the man

36 He^a that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; ^bbut the wrath of God abideth on him.

CHAPTER IV.

1 Christ talketh with a woman of Samaria, and revealeth himself unto her. 27 His disciples marvel. 31 He declareth to them his zeal for God's glory. 33 Many Samaritans believe on him. 43 He departed into Galilee, and heareth the ruler's son that lay sick at Capernaum.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He^a left Judea,^b and departed again into Galilee.

4 And^a he must needs go through ^aSamaria.

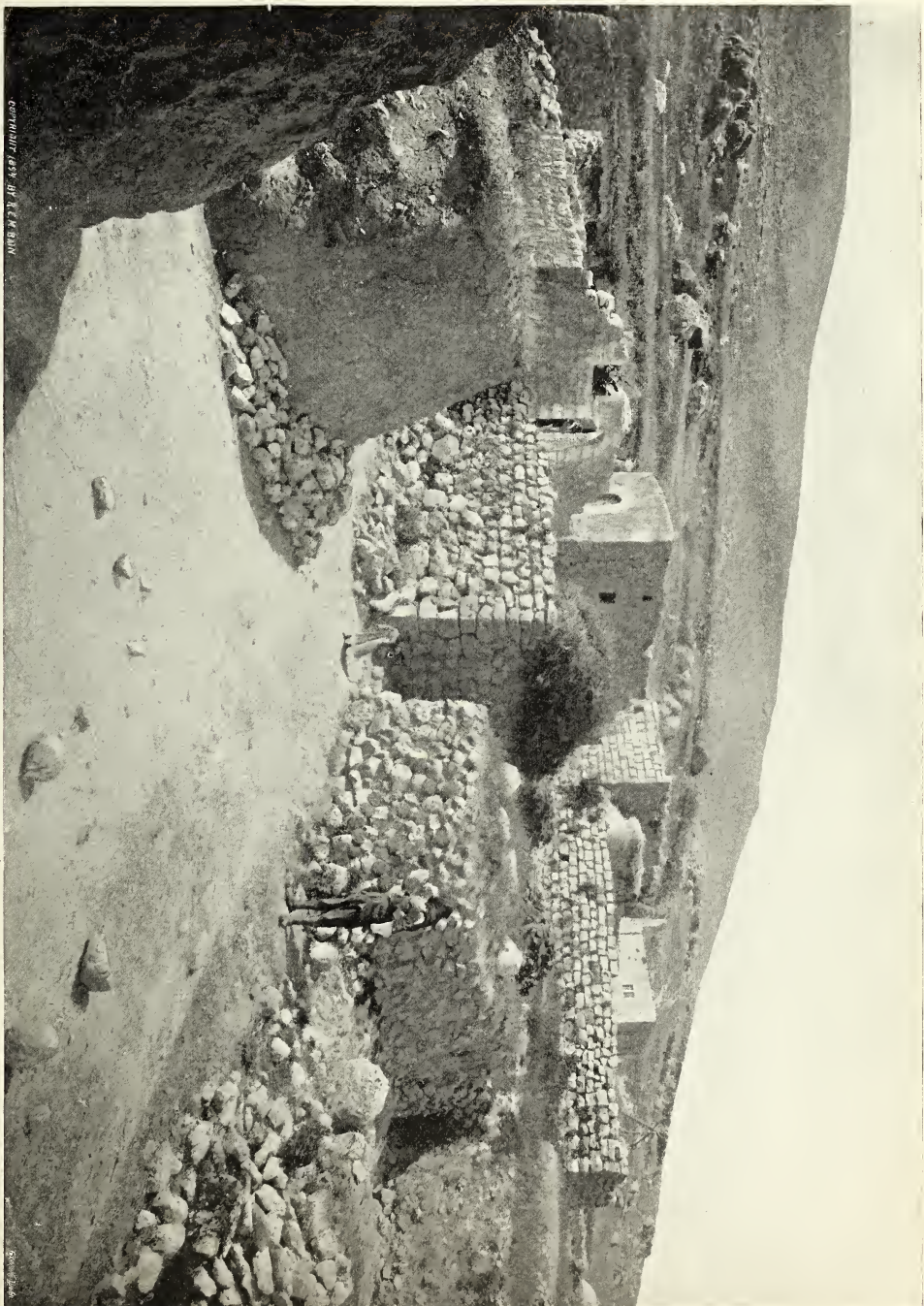
5 Then cometh he to a city of Samaria, which

who perseveres in his unbelief. And nothing can damn the soul which by faith credits God's testimony concerning Christ, and receives him as a divine and well-qualified Saviour. It is absurd for professors to be more concerned about external performances of religion than about the real work of grace in their heart. And it is honourable for all, and especially ministers, to view all their gifts and graces as coming from God, and to be content to be debased to the very lowest that Jesus Christ may be exalted, answerably to his Father's love to him, and the authority which he hath given him.

CHAPTER IV. Ver. 10, 14. Christ himself, in all his offices, work, and fulness, is God's gift granted freely to sinners; and the water which he gives is the Holy Ghost, in his person, operation, graces, and comforts, which solidly satisfies the soul, weans it from the cares of this world, prevents its perdition, and eternally prepares for, and certainly issues in, the eternal and inexpressible holiness and happiness of the heavenly state. 35-38. The coming of yonder crowds of Samaritans to hear and believe on me, betokens the near approach of the gospel dispensation, in which multitudes, both Jews and Gentiles, shall be converted to me;—as instruments in which ye shall be honourably employed and supported, and at last amply rewarded, in their and your own eternal salvation;—and shall, together with John Baptist and the ancient prophets, who sowed the good seed of the Word, rejoice in your success;—and being sent by me to preach the gospel in all the world, and having the advantage of all my labours, as also that of the preceding prophets, ye shall perform that blessed work, which we only began, in the conversion and eternal salvation of multitudes.

Ver. 11. *Nothing to draw with*. Travellers in the East frequently carry a leathern bucket, with which they draw from public wells by means of the rope and wheel.—*The well is deep*. Maundrell estimates the depth of the well called Jacob's at thirty-five yards, with five yards depth of water in the bottom. It is composed of solid rock—without which it is not so deep, and it is the well which Jacob dug, which can scarcely be doubted, it affords an interesting view of the engineering skill, perseverance, and expenditure of those ancient times. C.

REFLECTIONS.—Those who hate the gospel will always be exasperated at its success. And if duty do not require us to stand, it is best to avoid their resentment by flight. Alas, how our sins debased our Redeemer, hunted him to and fro as a vagabond, fatigued him with travel, pinched him with hunger and thirst, exposed him to insult, and the want even of a draught of water! But cheerfully he laboured in seeking and saving that which was lost. Freely was he given by God. Abundant was his fulness of the Spirit of grace, and every other permanent blessing; and he is earnestly intent on the free bestowal of them! And yet how are his blessings refused, even by such as infinitely need them, and for whom they are prepared! But so pungent are his convictions, so plain his instructions, so spiritual his exhibitions of God and his worship, so attracting his discoveries of himself and his Spirit, that even a heart hardened in whoredom and prejudice could not withstand them. And yet, alas, how often is the believer's sensible fellowship with Christ interrupted when at the very sweetest! A remarkable renovation of heart produces a deep concern for the



GENERAL H. A. S. J. 1899. BY H. A. S. J. 1899.

SYCHAR. [John, iv:5.]—While the Savior conversed with the woman of Samaria at Jacob's well, the disciples went into the City of Sychar to buy meat for their mid-day meal. The above photograph locates the place to which they went. It was about twelve o'clock when the Savior and the disciples reached Jacob's well on their northward journey. Sychar is about two miles from Jacob's well, and in

the time of our Savior was a place of importance. It is only a ruined and wretched village now and would be the last place on earth a modern tourist would expect to find anything to eat. There is not even a store in town now where anything is offered for sale. The few people now here live by farming. Joseph's tomb is between Sychar and Jacob's Well, and this whole region is historic of biblical event.



JACOB'S WELL. [JOHN, IV: 6.]—There has never been the slightest doubt in the minds of all the authorities as to the identity of Jacob's Well. Looking upon this picture we may know that we are looking at the representation of a spot where the Lord Jesus actually sat. Here he conversed with the woman of Samaria while the disciples were gone into the neighboring city to buy meat. The broken columns you see are parts of an old

church probably built here in the time of the Crusaders. This is the parcel of ground which Jacob purchased and gave to his son Joseph. The well is now seventy-five feet six inches deep and seven feet six inches in breadth. The diameter of the opening is seven feet and a half feet. Here Christ gave to the world that marvelous lesson that God was a spirit and sought such to worship him as worshiped him in spirit and in truth.



MOUNT GERIZIM. [JOHN iv:20.] — During the conversation between our Savior and the woman of Samaria at Jacob's Well, the woman of Samaria said to him: "Our fathers say that in this mountain is the place where men ought to worship," etc. The mountain the Samaritan had reference to was the one we show in the above picture, which is Mount Gerizim. This picture was taken from a

point near Jacob's Well. The Samaritans worshiped upon its top in the time of Christ and continue so to worship to-day. There are only a few Samaritans left, however, some authorities putting the number so low as one hundred and forty souls. Mount Gerizim is just across the valley from Mount Ebal. It was between these two mountains that Joshua read the law while the Israelites were seated on the sides of the mountains.

heard *him* ourselves, and know that *this* is indeed the Christ, the Saviour of the world.

43 ¶ Now^a after two days he departed thence, and^b went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.^c

45 Then^d when he was come into Galilee, the Galileans received him, having seen *all* the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into *Canā* of Galilee, where he made the water wine. And there was a certain nobleman,^e whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought^f him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, *Except ye see signs and wonders, ye will not believe.*

49 The nobleman saith unto him, Sir, *come down ere my child die.*

50 Jesus saith unto him, *Go thy way; thy son liveth.* And the man *believed* the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his

A.M. cir. 4034. A.D. cir. 30.

¶ 1 Jn. 4. 14; 2. 2. Mat. 18. 11; 20. 28; 28. 19, 19.

Mar. 16. 17; 16. 18. ch. 14. 12; 37. 1 Jn. 4. 14.

¶ Mat. 13. 4. Ro. 15. 8.

¶ 9 Mat. 4. 13; 15. 57. Lu. 4. 13; 31. 31. A.C. 7. 1.

¶ Our Lord's own country was Judea—his town being honoured in Samaria, the land of strangers, he departs into Galilee, his adopted country.

¶ Where, "his own" at Jerusalem having rejected him, he is again received with love.

¶ Thus Jesus' change of "for" into "though," is rendered, as it is rather unimportant, unnecessary.—C.

¶ 2 Mat. 4. 23; 5. 1. Lu. 4. 14; 13. 32.

¶ A.C. 13. 33. Lu. 1. 1. Ex. 13. 17; 14. 31; 23. 1.

¶ Jos. 12. 8. ch. 14. 11.

¶ 1 Or, *counters* or *reverses*. Mat. 9. 1. One who was of the royal family, connected with Herod Antipas, or rather one of the officers of his court, whether by birth or by appointment.

¶ 2 Ps. 34. 10; 42. 12. Mat. 9. 18; 15. 22; 17. 14; 18. 26; 20. 35; Mat. 7. 7.

¶ A.C. 1. 22. A.C. 22. ch. 18.

¶ ch. 11. 21, 33. 37. Mat. 5. 25; 26.

¶ 3 Mar. 9. 29; 35. 7; 29. 30. Lu. 17. 24.

¶ A.C. 11. 25. A.C. 14. 10. Mat. 8. 13; 25. 21.

A.M. cir. 4034. A.D. cir. 30.

¶ Ps. 71. 50. Mar. 9. 33. Mat. 13. 41; 28.

¶ 18. 19; 20. 28; 28. 19.

¶ A.C. 13. 36; 18. 8. Ge. 10. 10; 10. 15.

¶ Not the second miracle of all that Jesus ever did, but the second he performed in Cana.—C.

CHAP. V.

A.D. cir. 31.

¶ A.C. 13. 13. Lc. 23. 2. Ex. 23. 14; 27. 33; He. 10. 25.

¶ 1 Or, *gate*, No. 3. 1; 12. 30.

¶ Sheep-market. "Market" is not in the original; and from No. 3. 1, it appears more probable should be rendered "sheepcote"—C.

¶ 2 A pool. A bath surrounded by five porches—most probably a public one, enclosed on the exterior, and supported by pillars in front.—C.

¶ 3 Bethesda. The name is not in the public infirmary.—C.

¶ 4 Bethesda. The name is not in the public infirmary.—C.

¶ 5 The best ancient MSS., including the Vatican and Sinaitic, omit the last clause of ver. 5, after "withered," and the whole of ver. 6. It is less highly probable that the words are an interpolation, inserted at an early period from some tradition.—C.

¶ 6 Pr. 8. 17. Ec. 9. 40. Mat. 11. 12. Ec. 17. 8; 9. 20; 13. 14; 14. 8; 20. 17.

¶ 7 The healing last types of Christ, and his recovery, as healing diseased sinners.

servants met him, and told *him*, saying, *Thy son liveth.*

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour in the which Jesus *saith* unto him, Thy son liveth: *and* himself believed, and his whole house.

54 *This is again the second^d miracle that Jesus did, when he was come out of Judea into Galilee.*

CHAPTER V.

1 Jesus on the sabbath-day curveth him that was diseased eight and thirty years. 10 The Jews therefore curveth, and persecute him for it. 17 He answereth for himself, and reproveth them, shewing by the testimony of his Father, 32 of John, 36 of his works, 39 and of the Scriptures, who he is.

AFTER *this*^a there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the *sheep-market*,^b a *pool*,^c which is called in the Hebrew tongue Bethesda,^d having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.^e

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever^f then first after the troubling of the

nities. Happy are those troubles which effectually direct sinners to him and his salvation; and when staggers of heart issue in the firmness of faith. Happy is it when heads of families, great and small, are given to fervent prayer, and deeply concerned for the real and eternal life of children and servants; and when new favours from Christ, and a comparison of spiritual experiences, confirm men's faith; and especially when whole families are converted by his grace!

CHAPTER V. Ver. 17-23. As my Father, who instituted the Sabbath, continually performs his providential works on that as well as on other days, so I, who am his only begotten Son, partaking of the same nature and perfections, must be allowed to work along with him, as is meet.—My union with him, in nature, operation, and design, is such, that I can do nothing separately from him, but do always act in the same work, and in the same manner, and with the same divine power and authority as he does. And such is our union, will, and affection, that nothing of his counsels or operations is ever hid from me: yea, in co-operation with him, I will perform works still greater than the healing a lame man, that, if you will continue obstinate in your unbelief, ye may at least be astonished and confounded thereto. And as he at pleasure can restore the dead to life, so I, with equal power and sovereignty, will not only restore to natural life those I please, but quicken them who are dead in trespasses and sins, and bestow upon them eternal life. For the Father hath not reserved for himself, nor doth he exercise immediately by himself, the management of the present concerns of providence, or the future judgment of the world, but has intrusted the same to his incarnate Son; that, instead of being offended at his deep humiliation, men might be induced, by his bearing and executing this high commission, to pay the same religious worship and obedience to him as they are obliged to pay to the Father himself: and whoever neglects to honour him in this manner, is held a neglecter of the honour of the Father, who has authorized and is represented by him. 24-30. I, who am truth itself, solemnly assure you, that whosoever heartily receives my doctrine, relative to my person and office, and believes on my Father, who has constituted me Mediator, has a full title to, and the beginnings and earnest of, eternal life, and is completely translated from under the curse and condemnation of the law into a state of justification of life: and that the time is at

hand when not only some, corporally dead, shall be restored to life by my word, but even they who are dead in trespasses and sins, shall be regenerated and quickened to the obedience of faith, and live for ever: for as the Father has life essentially and necessarily in himself, and communicates life to every living creature, so he has constituted me, his essentially living Son, a quickening Spirit, full of life in myself as Mediator, and authorized me to communicate it to others. Nor need you think it strange that I say dead bodies and souls shall quickly be enlivened by my power: for, at the last day, the state of mankind shall by it be raised from the dead, and brought to my judgment-seat. The true saints, quickened by my Spirit dwelling in them, shall be adjudged to the full enjoyment of everlasting life; and they who died in their sins, raised by my power, shall receive a dreadful sentence of condemnation, to their utter and everlasting ruin.—But in all these things I neither do, nor can do, anything separately from my Father; for in all my administrations I proceed as one perfectly acquainted with his counsels, and as his Messiah, instructed by him; and my whole management must necessarily be perfectly right, because I therein neither aim at nor pursue any private will of my own, different from, or opposite to, the will of my Father, but exactly discharge the commission which he hath given me in sending me into the world. 31-39. But I do not rest the matter upon my own mere testimony, as if that alone were sufficient: I appeal to that solemn testimony which I have borne concerning me, and which ye cannot object against, since ye acknowledged him an eminent prophet, submitted to his baptism, and, for a time, appeared extremely fond of his instructions, till he offended you by his sharp reproofs and his attestations of my Messiahship. I mention his testimony, not as if it could establish my divine or mediatorial character, but only that I may reason with you upon your own principles, and omit nothing which may tend to your conviction and salvation.—For the miraculous and gracious works which I have performed, or will perform, by my own power, are so great and good, as plainly to manifest me the Son of God and the promised Messiah. And the Father himself, in a manner which none of your nation ever before heard or saw, has, by a voice from heaven, attested me as his beloved Son, in whom he is well pleased. But it is evident, by your continued rejection of that, neither his immediate declaration, nor the words of his prophets, make any lasting impression on

you.—As ye profess to read and study the books of the Old Testament, as containing the true doctrine of eternal life, and as a mean of securing your eternal happiness, I charge you still more earnestly and impartially to search them, and observe what they teach: for they, in their types, promises, and prophecies, and the Holy Ghost by them, concur to represent me as the Son of God and the Saviour of the world. 40-47. But notwithstanding all this evidence, such is your pride, prejudice, carnality, and wilful obstinacy, that you will not apply to nor trust in me for pardon, peace, life, and salvation, in whom alone they are to be found. I neither need, have, nor seek human applause or external pomp and grandeur, but only aim at advancing the glory of God in the salvation of men. But I know that, notwithstanding all your high professions, ye are quite destitute of the love of God, and have the love of the world reigning in your heart. Hence, when I am come, authorized by JEHOVAH, and sufficiently attested to glorify him, to effect a spiritual salvation from sin and wrath, ye reject me, because I oppose your darling vices, and give you no ground to expect worldly riches, honour, power, or pleasures. But if any mere impostors should flatter you in your sins, and promise you temporal deliverances, wealth, and grandeur, ye will readily entertain and follow them, to your own destruction.—And, indeed, while your hearts are so full of carnal ambition of worldly honours and applause, and so regardless of the spiritual, substantial, and eternal honours which God alone bestows on his favourites, it is impossible that ye can believe on me, whose appearances are so mean and doctrines so self-denying. But though I charge home your faults upon you for your conviction, I came not to spy out, aggravate, or accuse you of your crimes to God, but to be a merciful Saviour and Advocate. Nor need I turn your accuser, when Moses, by whose law ye expect to be saved, by his writings, sufficiently indicts and condemns you for your unbelief and other wickedness: and had ye believed his declarations, ye could not but have believed me, as all the types in his law, and the prophecies recorded by him, evidently point to and are fulfilled in me. But if ye will not be convinced by what he, for whom you profess so high a regard, hath said, it cannot be expected that ye will believe me, whom ye treat with contempt, and run down as an impostor.

Ver. 4. An angel. Some imagine 'a messenger from the Sanhedrim'; and many ascribe the sanative power of the water to



VIEW OF JERUSALEM FROM BETHESDA. [JOHN, V:2.]—"Now there is at Jerusalem by the sheep market, a pool which is called in the Hebrew tongue Bethesda, having five porches," Jerusalem is interesting from all points of view, but, somehow the view of the Holy City takes on additional interest when we are looking at it from some point connected with our Savior. Perhaps the most suggestive

view of Jerusalem is from the Mount of Olives, because looked over from this sacred height by our Lord so often. Bethesda is a very interesting place from which to contemplate the city of David, because here Christ healed an impotent man of an infirmity that had afflicted him for thirty-eight years. It was this miracle of Christ that provoked the wrath of his countrymen, because it was wrought on the Sabbath.

water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity ⁴thirty and eight years.

6 When Jesus saw him lie, and ⁴knew that he had been now a long time *in that case*, he saith unto him, ⁹Wilt thou be made whole?

7 The impotent man answered him, Sir, ¹I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.⁷

8 Jesus saith unto him, ⁴Rise, take up thy bed, and walk.

9 And ⁹immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day: ⁴it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed ⁴wist not who it was: for Jesus ⁴had conveyed himself away, a multitude being ⁹in *that place*.

14 Afterward Jesus findeth him in ⁴the temple, and said unto him, ⁹Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and ⁴told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, ⁴and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, ⁹My Father worketh hitherto,⁹ and I work.¹

18 Therefore the Jews ⁴sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making⁹ himself equal with God.

19 ¶ Then answered Jesus and said unto them, ⁹Verily, verily, I say unto you, ⁴The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.²

20 For⁹ the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works³ than these, that ye may marvel.

21 For as the Father ⁴raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

natural mineral qualities. But a messenger from the Sanhedrim could have performed no miracle, and as the first stepping in after the troubling of the water was the person healed, the whole matter was a standing, but occasional, miracle, which God, for wise reasons, had been pleased to continue as a witness to an unworthy generation. C.

Ver. 14. *Sin no more.* Our Lord seems, in this admonition, to refer to some youthful sins of this old man, by which his disease had been induced; and as the man was evidently friendless, ver. 7, and most probably a stranger—so that our Lord could know

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22 For the Father judgeth no man, ⁴but hath committed all judgment unto the Son;

23 That⁴ all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily,⁹ verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, ⁴The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.

26 For⁹ as the Father hath life in himself, so hath he given to the Son to have life in himself;

27 And⁹ hath given him authority to execute judgment also, because⁴ he is the Son of man.

28 Marvel not at ⁴this:⁵ for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me.

31 ¶ If I bear⁹ witness of myself, my witness is not true.⁷

32 There⁴ is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.⁸

33 Ye⁴ sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: ⁴but these things I say, that ye might be saved.

35 He⁹ was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John; for the ⁹works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And⁹ the Father himself, which hath sent me, hath borne witness of me. ⁴Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word ⁴abiding in you: ⁹for whom he hath sent, him ye believe not.

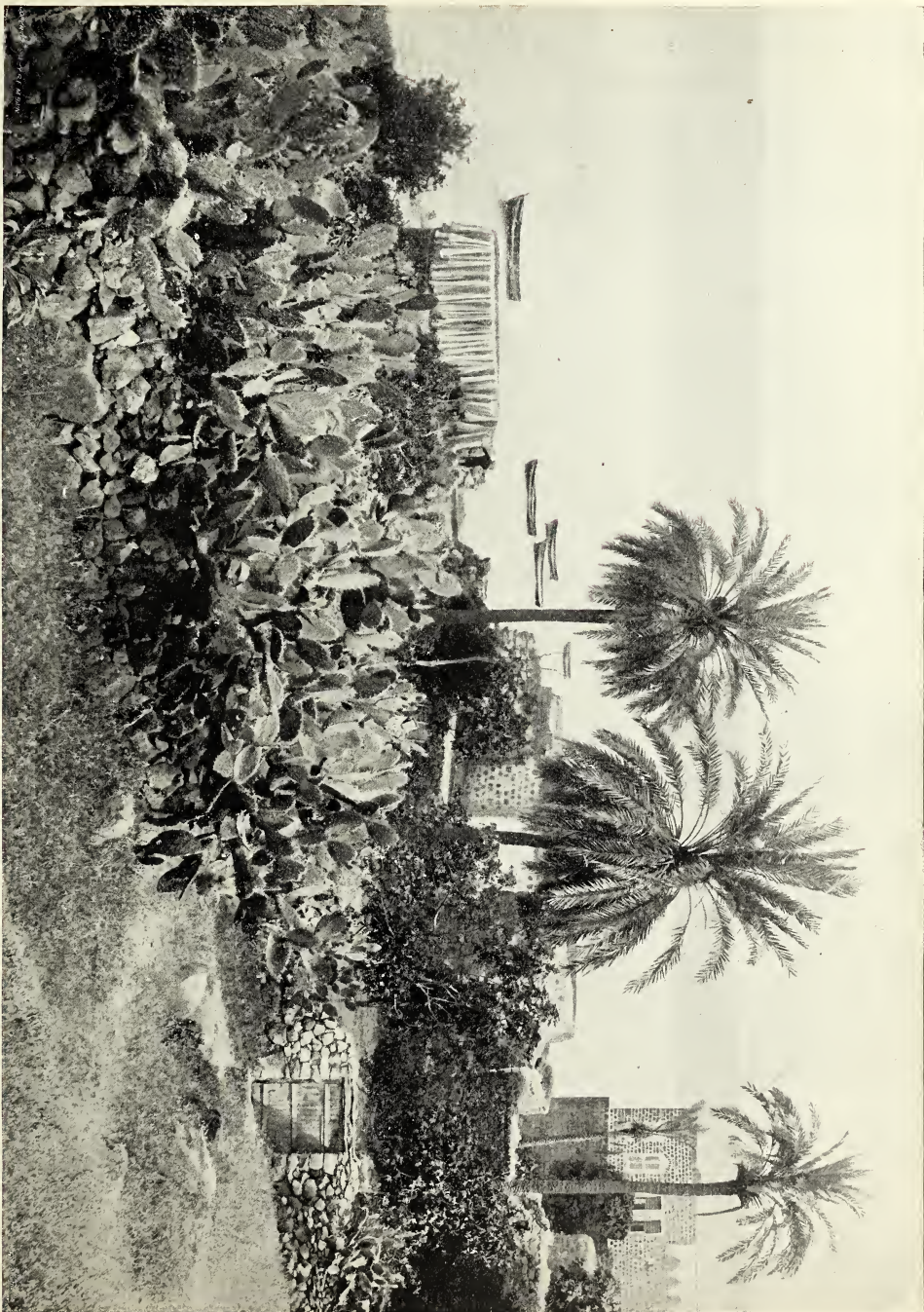
39 ¶ Search⁹ the scriptures; for in them ye think ye have eternal life: ⁴and they are they which testify of me.⁹

Ver. 18. *Because he said that God was his Father, ⁴men 1809, his own personal Father.* The whole Jewish nation considered God their Father. They must, therefore, have understood our Lord in a very different and infinitely higher sense. C.

Ver. 19. *The Son doeth nothing of himself.* No person in the Godhead acts independently of the other. These things doeth the Son; *not such things*, but the same things—"acting in perfect union of nature and consent of will with the Father. C.

Ver. 23. This perfect equality, my identity, of honour between the Father and the Son not only proves the Godhead of

nothing of his history—in this reference he gives him an evidence of supernatural knowledge as well as power.—*Note.* As the wages of sin is death, so are the wages of the payment. That sometimes they are punishments is obvious to the senses, as in the case of intemperance; at other times they are admonitions to watch, pray, and be ready at other times they are exercises of faith, producing more fruitfulness in the sufferers; and other times they are examples of patience, whereby God is glorified, his children are saints strengthened, and sinners induced to pray that they might die the death of the righteous. C.



JAFFA, ON THE SEA OF GALILEE. [JOHN vi: 21.]—"Howbeit there came other
 Pharisees and of the scribes, where they did eat bread, after the Lord had
 said unto them, 'Ye must eat and drink of this bread and drink of this
 cup, if ye will abide in me, and ye shall eat of my flesh, and drink of my
 blood.'—John vi: 22. We see the little boats out on the sea, doubtless like those used in
 the time of our Lord. We see the fishermen's nets drying. We see the cactus and the

palm trees, and the scattering fig and olive trees. We have in this picture all the things
 well nigh representative of Jaffa as it is to-day—sea, boats, nets, ruins, palm tree, fig
 tree, and cactus. Once the magnificent expression of Roman power
 and Roman taste in architecture, Jaffa is now the modest and desolate home of about
 four thousand Jews, who themselves seem also to be desolate and without heart.

Christ walketh on the sea.

ing on the sea, and drawing nigh unto the ship: and^a they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then ^athey willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood^b on the other side of the sea saw that there was none other boat there, save that one wherinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats^c from Tiberias,^d nigh unto the place ^ewhere they did eat bread, after that the Lord had given thanks:—

24 When the people therefore saw that Jesus was not ^fthere, neither his disciples, they also took shipping, and came to Capernaum,^g seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, ^hYe seek me, not because ye saw the miracles,ⁱ but because ye did eat of the loaves, and were filled.

27 Labour not^j for ^kthe meat which perisheth, but for ^lthat meat which endureth unto everlasting life, which ^mthe Son of man shall give unto you: ⁿfor him hath God the Father sealed.^o

28 Then said they unto him, ^pWhat shall we do, that we might work the works of God?

29 Jesus answered and said unto them, ^qThis is the work of God, that ye believe^r on him whom he hath sent.

30 ¶ They said therefore unto him, ^sWhat sign^t shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our^u fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily,

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^aMat. 14.25-33. Mar. 6.48-51. Lk. 9.10-17. Jn. 6.15-21.

^bCh. 3.12. Ps. 74.17-18. Is. 41.12-13.

^cThese persons appear to have remained, in hope of finding our Lord, to compel him to assume the crown.—C.

^dIn some of these they therefore concluded that our Lord had secretly passed over to Capernaum.

^eOr, *Clinereth*, Jos. 11.2. Nu. 34.11. ver. 1.

^fVer. 15.

^gA city on the west of the Sea of Galilee, ver. 17.

^hPs. 34.7. Is. 58. Ro. 15.19. Phil. 3.3.

ⁱVer. 15. ^jVer. 26. ^kVer. 26. ^lVer. 26. ^mVer. 26. ⁿVer. 26. ^oVer. 26.

^pVer. 26. ^qVer. 26. ^rVer. 26. ^sVer. 26. ^tVer. 26. ^uVer. 26.

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showed that we may see and believe that he, not merely that, Prophet fore-

told by Moses, but the Son of God, the Messiah? Now, that Jews distinguished between 'that Prophet' and Mes-

siah, is evident from ch. 7.40.41.—C.

¹Moses gave you not that (true) bread from heaven, which feeds the soul to eternal life, but that mere temporal bread that feeds the body for death and corrup-

tion.—C.

²Ver. 33.35.48.50.51. 53-58. ch. 3.10. Ga. 4.4. 1Jn. 4.4.10.4.14. Ga. 1.20.

³Ch. 10.23.45.47. 14.60.4.1.1.1.15.46. ch. 15.15.4.6. ver. 26.

⁴They understood him still as speaking of mere temporal bread.—C.

⁵Ver. 41.47.58.2.7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

⁶Ver. 41.47.58.2.7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

⁷Ver. 41.47.58.2.7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

⁸Ver. 41.47.58.2.7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

⁹Ver. 41.47.58.2.7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹⁰Ver. 41.47.58.2.7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹¹Ver. 41.47.58.2.7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹²Ver. 41.47.58.2.7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹³Ver. 41.47.58.2.7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹⁴Ver. 41.47.58.2.7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹⁵Ver. 41.47.58.2.7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹⁶Ver. 41.47.58.2.7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹⁷Ver. 41.47.58.2.7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹⁸Ver. 41.47.58.2.7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¹⁹Ver. 41.47.58.2.7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

²⁰Ver. 41.47.58.2.7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

²¹Ver. 41.47.58.2.7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

²²Ver. 41.47.58.2.7. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

46 Not that any man hath seen the Father,⁷ save he which is of God, he hath seen the Father.

47 Verily,^b verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your^a fathers did eat manna in the wilderness, and are dead.

50 This^c is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I^d am the living bread⁸ which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is^e my flesh, which I will give for the life of the world.

52 The^f Jews therefore strove among themselves, saying, ^hHow can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, ⁱExcept ye eat the flesh of the Son of man, and drink his blood,⁹ ye have no life in you.

54 Whoso^e eateth my flesh, and drinketh my blood, hath eternal life;¹ and I will raise him up at the last day.

55 For^j my flesh is meat indeed, and my blood is drink indeed.

56 He^k that eateth my flesh, and drinketh my blood, ^ldwelleth in me, and I in him.

57 As^l the living Father hath sent me, and I live by the Father: ^mso he that eateth me, even he shall live by me.

58 Thisⁿ is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in ^othe synagogue, as he taught in Capernaum.

60 ¶ Many^p therefore of his disciples, when they had heard ^qthis, said, This is an hard saying; who can hear it?

his powerful and life-giving Word and Spirit.—Awful is the thought that many should prefer earthly enjoyments to him and his everlasting salvation;—should ignorantly or maliciously cavil at the declarations of his grace; should apostatize from him, offended with his spiritual doctrines or necessary reproofs; or should adhere to him in profession while carnal lusts are indulged in their heart. Never, O my soul, cavil at his words who is the wisdom of God! Never attempt to deceive him who searches the heart. Never neglect him who is thy food and thy life, and the length of thy days. Never refuse him who is the free, the *unspeakable gift* of God. Never doubt of that salvation which is intrusted to his care, who shuts out none, and loses none that the Father has given him. And never desert him who is Christ the quickening Son of the living God, full of grace and truth.

CHAPTER VII. Ver. 3, 4. Stay no longer in this poor obscure country, but go preach and work miracles at Jerusalem, that you may make the great and learned men your disciples; and that, their number being increased, they may, on such a public occasion, favour your designs to set up your kingdom; for if you can do any wonderful works, it is proper you should establish and spread your fame by doing them in the most

public manner, and in the most famous places, and on the most public occasions, that men of learning and authority may see and be convinced by them. 6, 7. However safely ye who have the favour of worldly men, being like them in your principles, tempers, and designs, may go up at the very beginning of the feast, it is not proper that I, whom they seek to kill, should go up so early, and give them an opportunity to concert measures against me. 16-18. I did not learn my doctrine which I preach by any human assistance; nor is it an invention of my own. But God hath sent me as Mediator, and qualified me to publish it to the world, not to gain applause to myself, but for the advancement of his honour and glory. And whosoever will, by humble, serious, and impartial reading, hearing, meditation, and prayer, labour to understand the will of God, in order to practise it, he shall experience such delight and power in my doctrine as shall prove to be really divine. He will perceive that impostors suit their doctrines to the carnal inclinations of men in order to establish their own reputation and carnal interests; and that, as an evidence of my sincerity, and of the truth of my doctrine, I am wholly intent upon promoting the glory of God, who authorized me, and publish only what tends to humble mankind, and reform them from their errors and corruptions. 19-24.

A.M. cir. 4956.

A.D. cir. 30.

7 Mat. 11:27, ch. 1:18.

5:37, 19:10, 19:29.

1:16, 6:1, 10:4, 12:9.

Co. 4. None but

Christ hath any im-

mediate knowledge

of or from the Father.

2 ch. 3:15, 35:36, ver.

27, 33, 35:40, 54:27, 58:

10, 20:29, 19:14, 45:17.

1 Cor. 13:12, 10:10.

2 Ex. 16:4, 15:2, Ne. 9:

15, 20:7, 28:4, ver. 31.

Nu. 26:65, 10:2, 26:1.

1 Cor. 13:3, 38:41, 47:

49, 35.

2 ver. 33, 35:47, 48:

ch. 3:13, 1:4, 9:1 Cor.

15:45, 1:1, 10:2.

8 Rather, the life-giv-

ing or life-producing

bread.—C.

2 ver. 32-27, 18:57, 4:

5, He. 10:2, 10:10, 20:

20, 8:12, 2:14, 1 Ti. 5:

5, 1 Pe. 2:4, 13:15, 5:

9 9 Pt. 9:9.

1 ch. 3:1, 1:1, 2:2.

J ch. 4:39, 1:10, 19:1:

2, ch. 3:4, 6:4, 1:1, 1 Co.

2:12, 1:1, 10:1, 1:1.

12 Mat. 26:38, Mar.

16:7, ch. 13:36, 20:

30, Ph. 3:10, 1 Co. 1:

30.

13 These words can

give no countenance

to the legend of the

substitution, inas-

much as they require

a man to eat the

blood, while the Ro-

mish ritual denies the

blood to the people

who therefore, upon

their own principles,

cannot be saved.—C.

14 I These words can

not refer to transu-

stantiation; for, if

they did, they would

prove too much, and

therefore, by an un-

questionable force of

argument, prove no-

thing; that is, if they

referred to transu-

stantiation at all, they

would prove that every

communicant, ac-

cording to the Ro-

mish ritual, must be

sworn an abominable

and a blasphemy too

great for superstitious

himself to assert or

the most implicit credu-

lity to receive.—C.

15 Ps. 4:7, Gal. 2:16, 20:

21, 1 Co. 1:2, 10:1, 3:

11, Ph. 3:1, 7:1.

16 La. 3:2, Ps. 34:8.

17 Ps. 135:13, 135:1, 1:

1, 1:1, 1:1, 1:1, 1:1.

18 ch. 14:20, 17:25, 15:

30, 1 Co. 10:1, 10:1, 10:

1, 1:1, 1:1, 1:1, 1:1.

19 ch. 14:20, 17:25, 15:

30, 1 Co. 10:1, 10:1, 10:

1, 1:1, 1:1, 1:1, 1:1.

20 ch. 14:20, 17:25, 15:

30, 1 Co. 10:1, 10:1, 10:

1, 1:1, 1:1, 1:1, 1:1.

21 ch. 14:20, 17:25, 15:

30, 1 Co. 10:1, 10:1, 10:

1, 1:1, 1:1, 1:1, 1:1.

22 ch. 14:20, 17:25, 15:

30, 1 Co. 10:1, 10:1, 10:

A.M. cir. 4956.

A.D. cir. 30.

J ch. 17:10, ch. 2:24.

25:17, 1:1, Ac. 1:24, He.

1:1, 1:1, 1:1, 1:1, 1:1.

2 ch. 13:1, 18: Mar.

16:19, Lu. 24:31, Ac. 1:

8, 1:1, 1:1, 1:1, 1:1, 1:1.

5, 15:17, 28:17, 17:1, Ps.

115:1.

2 Co. 3:6, 1 Pe. 2:18.

1 Co. 4:5, He. 9:14.

1 Co. 2:10-14, Ep.

1:17-20, 1 Th. 13:15.

1 Co. 7:45, He. 4:12.

Ps. 149:5, 19:10, 19:10.

2 Th. 3:1, my words

concerning eating

my flesh and drink-

ing my blood, are to

be spiritually under-

stood of that spiri-

tual hunger and

thirst which may in-

carnation, work, and

righteousness can

alone satisfy and al-

lay. See ch. 7:37, Mat.

16:9.

3 ver. 61, ch. 2:24, 25:

1, 1:1, 1:1, 1:1, 1:1, 1:1.

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61 When Jesus ^aknew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What^b* and if ye shall see the Son of man ascend up where he was before?

63 It^c is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, ^dthey are ^espirit, and ^fthey are life.²

64 But^g there are some of you that believe not. ^hFor Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, ⁱthat no man can come unto me, except it were given unto him of my Father.

66 ¶ From^j that ^ktime many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, ^lto whom shall we go? thou hast the words of eternal life.

69 And^m we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, ⁿHave not I chosen you twelve, and one of you is ^oa devil?³

71 He spake of Judas Iscariot the son of Simon: for ^phe it was that should betray him, being one of the twelve.

CHAPTER VII.

1 Jesus reproveth the ambition and boldness of his kinsmen: 10 goeth up from Galilee to the feast of tabernacles: 14 teacheth in the temple. 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.

AFTER these things Jesus ^awalked in Galilee: for he would not walk in Jewry, ^bbecause the Jews sought to kill him.

2 Now^c the Jews' feast of tabernacles was at hand.¹

3 His brethren^d therefore said unto him, Depart hence, and go into Judea, that thy disciples^e also may see the works that thou doest.

When ye profess such zeal for the laws of Moses, why do ye so universally break them? Why, in direct contradiction to an unalterable precept, do ye seek to murder me? When on the Sabbath-day ye circumcise children, and apply cures to the wounded, how absurd is it to seek to murder me, because on the Sabbath I perfectly cured the man who had long been infirm at the pool of Bethesda? Beware therefore of partially indulging prejudices against me on account of my mean appearances, or in favour of your chief priests and rulers, on account of their specious pretences and authority over you; but carefully examine things, and judge according to truth and equity. 28, 29. Ye indeed know my earthly parentage, but my office and original are much higher than ye apprehend. My Father, of whom ye are grossly ignorant, hath, in the faithful fulfilment of his covenant and promises, sent me into the world.—I have a perfect knowledge of his mind and will, for I am from him, by a peculiar and eternal generation; and as the anointed Mediator, I am authorized by him to reveal the way of salvation to men. 33, 34. It is but a short time that I shall continue preaching and working miracles among you; and then I shall, in my ascension, return to my Father. Then, in your miserable extremities, ye shall earnestly, but in vain, wish for my presence and favour; but ye shall

4 For^a there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

5 For^a neither did his brethren believe^a in him.

6 Then Jesus said unto them, ^aMy time is not yet come: but your time is always ready.

7 The^a world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: ^aI go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then^a went he also up unto the feast, ^anot openly, but as it were in secret.^b

11 ¶ Then^a the Jews sought him at the feast, and said, Where is he?

12 And^a there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit,^a no man spake openly of him, for fear^a of the Jews.

14 ¶ Now about the midst of the feast, Jesus went up ^ainto the temple, and taught.

15 And the Jews marvelled, saying, ^aHow knoweth this man letters,^a having never learned?^b

16 Jesus answered them, and said, ^aMy doctrine is not mine, but his that sent me.

17 If^a any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18 He^a that speaketh of himself seeketh his own glory: ^abut he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did^a not Moses give you the law, and yet none of you keepeth the law? ^aWhy go ye about to kill me?^b

20 The people answered and said, ^aThou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses^a therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive cir-

A.M. cir. 4035.
A.D. cir. 32.

ever roch. 18. 30. 12.
Mat. 6. 1. 2. 5. 15.
e ch. 1. 17. Mar. 2. 21.
Lu. 4. 4. 1. 20. 10.

1 Their unbelief, considering their intimate knowledge of his personal holiness, and the undeniable evidence of his miracles, may appear strange and unaccountable. The difficulty will disappear when it is considered that their unbelief respected neither his holiness nor miracles, but his Messiahship, and as they found him declining to be made a king, one of Messiah's special offices, they could not believe him entitled to that character, whose office and duty they saw him refuse either to accept or discharge.—C

g ch. 2. 6. 23. ver. 7. 8. 30.

g ch. 3. 10. 14. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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g ch. 3. 10. 14. 17. 18. 19. 20. 21.

they that believe on him should receive: "for the Holy Ghost was not yet given;" because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, "Of a truth this is the prophet."

41 Others said, "This is the Christ. But some said, "Shall Christ come out of Galilee?"

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, "where David was?"

43 So^h there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, "Never man spake like this man."

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people, who knoweth not the law, are cursed.

50 Nicodemus saith unto them, ("he that came to Jesus^a by night, being one of them,")

51 Doth^a our law judge any man before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search and look: "for out of Galilee ariseth no prophet."

53 And every man went unto his own house.

CHAPTER VIII.

1 Christ delivereth the woman taken in adultery. 12 He preacheth himself the light of the world, and justifyeth his doctrine: 33 answereth the Jews that boasted of Abraham, 39 and conceiveth himself from their cruelty.

JESUS went^a unto the mount of Olives.¹

2 And early in the morning he came again into the temple, and "all the people came unto him; and he sat down, and taught them."

3 And the scribes and Pharisees brought

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u ch. 16. 7. Zec 13. 7.

Ac. 2. 37. 33. 4. 10. 18. 27.

16. Ps. 68. 18.

By comparing this

verse with ch. 10. 7. it

will appear that

"given," should be the

word supplied, and

that he could not be

sent until Christ had

first been glorified,

will further appear

from ver. 14, which

declares one part of

his office to be to

"take the things of

Christ," and show

them to believers.

But "the things of

Christ," are, namely,

his incarnation,

death, sacrifice, and

resurrection — with

none of which, could

he fully be sent until

Christ had died, and

risen, and ascended

to glory.—

2 De. 12. 18. Mat.

21. Lu. 7. 16. 24. 10.

Ch. 1. 27. Mt. 6. 14. 10.

31. 7. ch. 1. 45. 40. 24.

42. 50.

7. ch. 1. 46. 25.

2. Ps. 122. 11. 11. 11.

Je. 23. 5. Eze. 34. 23. 31.

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topics; of which the

second overtook the

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about a mile. It has

furnished the scenes

of some of the most

remarkable events in

the life of our Lord.

1 De. 20. 10. De. 22.

21. Eze. 10. 34. 40. 23.

47. 48.

1 De. 16. 11. 13. 21.

15. 18. Lu. 11. 23. 54. Ps.

95. 7.

1 Had he contra-

dicted Moses (Le. 24.

10. 10. 22. 22. 22.)

would have been con-

demned as a false

prophet, had he di-

rectly ordered her

death, he would, most

probably, have been

degraded to the Roman

governor, as usurping

ecclesiastical authority.

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1 Am. 5. 13. Mat. 10.

16. 17. Job. 1. 21. 21.

5. 16. 17. 17. 17.

1 De. 17. 7. Ro. 1. 13.

22. 23. Ps. 10. 16. 20.

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22. 23. Ps. 10. 16. 20.

22. 23. Ps. 10. 16. 20.

unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now^a Moses in the law commanded us that such should be stoned: but what sayest thou?

6 This they said, "tempting" him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, "He that is without sin among you, let him first cast a stone" at her.

8 And again he stooped down, and wrote on the ground.

9 Andⁱ they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, *even unto the last*; and Jesus was left alone, and the woman standing in the midst.⁴

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, "Neither do I condemn thee: go, and sin no more."

12 ¶ Then spake Jesus again unto them, saying, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, "Though I bear record of myself, yet my record is true: "for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go."⁶

15 Ye^e judge after the "flesh": "I judge no man."

16. 17. 17. 17. 17.

1 De. 17. 7. Ro. 1. 13.

22. 23. Ps. 10. 16. 20.

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22. 23. Ps. 10. 16. 20.

lulus of your father ye will do. ⁷He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And ⁸because I tell *you* the truth, ye believe me not.

46 Which^t of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He^t that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, Say we not well that thou art ^aa Samaritan,⁹ and hast a devil?

49 Jesus answered, ⁱI have not a devil; but I honour my Father, and ye do dishonour me.

50 And^t I seek not mine own glory: ²there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, ³If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a ⁴devil. ⁵Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art^t thou greater than our father Abraham,

ye cannot point out the smallest fault in my behaviour or doctrine, ye obstinately persist in your unbelief. From this it is evident that ye are not children of God, who are all of them desirous to know, and ready to receive and observe, whatever he speaks. 49-51. My continual and earnest study to advance the glory of my Father in the salvation of his people, fully manifests that in my work I am no way influenced or directed by the devil; nor am I solicitous about either your reproaches or your applause, as I know that my Father will secure me the regard of all his chosen people, and will effectually vindicate my character, and avenge all the indignities offered to it. And I solemnly assure you that whosoever heartily embraces and holds fast my spiritual and holy doctrine, in faith and obedience, shall be delivered from every real misery, and enjoy everlasting happiness. 52-53. So highly did your father Abraham esteem me, that he earnestly desired to see my appearance in the flesh, and exceedingly rejoiced in the foresight of it. How young soever I be with respect to my human birth, yet I existed from eternity as the unchangeable I AM.

Ver. 25. *From the beginning.* The original presents a greater difficulty than appears in the translation, John's customary phrase for 'from or at the beginning' being of very different construction. See ch. 6, 62; 8, 44; 15, 27; 16, 4; 17, 1; 18, 7, 30. Paul, no doubt, uses a phrase for 'at the beginning' similar to that in the text; but the phraseology of John should rather be interpreted by his own writings. If so, the view of Augustine seems preferable: 'Believe me (ver. 24) to be the beginning, head, or chief of all principality and power (see Col. 1, 28; Re. 1, 8; 21, 6) — that which none can declare more to you.'

Ver. 33. *We . . . were never in bondage.* Some consider this statement a gross historical falsehood, as the Jews had been in bondage to the Egyptians, Philistines, Moabites, Babylonians, and now were subject to the Romans. But such glaring historical facts even Pharisees could not have ventured publicly to deny. The meaning is therefore to be sought in giving a distinctive emphasis to *we*; and, in point of fact, up till this period the Romans were rather arbiters and protectors than masters. The Roman bondage did not properly commence till several years after our Lord's resurrection.

Ver. 51. *These words of our Lord are as literally true of the first as of the second death.* That the believer never sees the second death, is true; but neither does he see the first. Death is literally not death to him. It is a serpent undunged, an enemy conquered, a power destroyed. He thinks not of the world he is to leave behind, but the heaven to which he is removing, and the crown of righteousness and glory. He does not die, he but departs; he falls asleep in Jesus, and awakes in the morning of the resurrection, when death is swallowed up in victory. Ac. 7, 60; 1 Co. 15, 51-57; 2 Th. 4, 6-8; He. 2, 14, 15. C.

REFLECTIONS.—There is great need of caution in dealing with malicious hypocrites. Very abominable

A.M. cir. 4056.
A.D. cir. 32.

7 Jude 6. Ge. 1, 6.
Rom. 12, 17. Ps. 53, 2 Co.
9, 14; 11, 3, 14. Ep. 2, 2.
1 John 3, 12. Mat. 23, 17.
2 ver. 25; ch. 5, 17-43.
15, 51; 1, 4, 4, 4, 2 Th.
3, 10; 1 Th. 4, 4.
1 He. 4, 15; 7, 26. 2 Co.
5, 21; 1 Pe. 2, 2.

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ham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, ¹If I honour myself, my honour is nothing: ²it is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet^t ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: ³but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*,⁴ and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, ⁵Before Abraham was, I am.²

59 ¶ Then^t took they up stones to cast at him: ⁶but Jesus hid himself,³ and went out of the temple, going through the midst of them, and so passed by.⁴

CHAPTER IX.

1 The man that was born blind restored to sight. 8 He is brought to the Pharisees. 13 They are offended at it, and excommunicate him: 35 but he is received of Jesus, and confesseth him. 39 Who they are whom Christ enlighteneth.

AND, as Jesus passed by,¹ he saw a man which was blind from *his* birth.

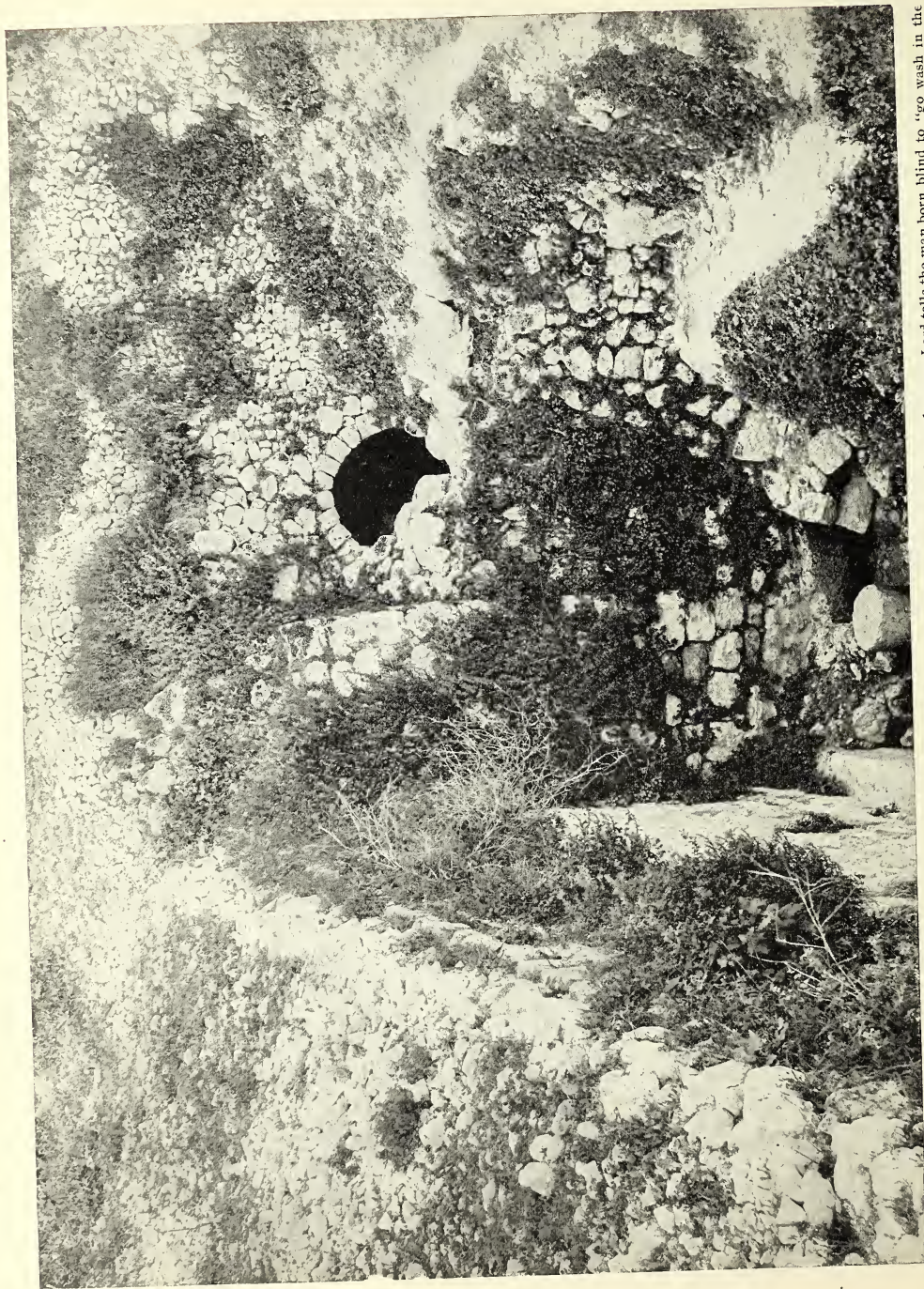
2 And his disciples asked him, saying, Mas-

day of my mortal life hastens to a period, as long as I am in the world I must cure not only corporal blindness, but instruct, enlighten, and comfort them that are spiritually blind. 39-41. I am come to establish a rule of judgment; to alter the present state of the church; to try men's spirits; and, by distinguishing grace, to separate the precious from the vile; to open blind eyes, and teach ignorant souls; and to manifest and occasion the increase of their stupidity and perverseness who, through self-conceit, shut their eyes against the light of my word. If you Pharisees, who pretend to so much knowledge and ability to instruct others, were either grossly ignorant or as sensible of your ignorance as many of the common people, your sin in rejecting me would be far less heinous, and there would be hopes of your deliverance from it; but while you are so self-conceited your sin is highly aggravated, and it is most probable that you will remain under its guilt and power for ever.

REFLECTIONS.—We ought to be extremely cautious in our interpretations of providences. Men's sins are not to be judged of from their sufferings. It is enough that God is righteous, and will make all things turn out to his own glory. We have great need to be diligent in working out our salvation while we have life and opportunity to walk in Christ's light. Marvellous is his power and ready his grace towards the unworthy and distressed. He works the most effectual salvation by means the most unlikely. It is his appointment, not any natural virtue, that renders them effectual. And only in obedience to his authority can we justly expect benefit by them.—What blessed experience of his mercy he gives to the obedient! and with cheerful thankfulness it should be acknowledged to his glory. He can easily make the weakest of his followers wiser than their teachers—bold confessors of his name, and humble adorers of his majesty.—And if men reject and abuse them for his sake, he will reward them with repeated manifestations of his glory. But, alas! how desirous are some to avoid owning him, even after he hath bestowed singular favours upon them. The fear of men causeth a snare. The censures of the church are often turned against her best friends. But inexcusable are they who, through self-conceit, contemn all means of conviction, and upbraid Jesus and his followers. Rage against reproof most plainly discovers real ignorance. But hopeful is the case of such as perceive their own weakness and sinfulness, and dan-

is adultery, and richly deserving of capital punishment. But those who indulge themselves in it, or any like wickedness, are very unfit to be zealous prosecutors of the guilty. Many fear shame on account of sin more than damnation; and by fleeing from Christ, the merciful Saviour, wilfully destroy themselves. Now he is ready to pardon the greater transgressions; but he will quickly be an inexorable judge. He is come into our dark world to reveal the method of salvation by the gospel, and to illuminate our hearts by his Spirit. Ignorant of and far from him, we shall certainly wander into everlasting perdition. But under his enlightening influence we shall avoid dangerous errors, be freed from spiritual slavery, and safely arrive at eternal life. Being a divine person, one with and sent by the Father, we may safely rest in and abide by his testimony. But no external evidence is sufficient to persuade a carnal heart. Many were the blasphemous contradictions which he endured in the cause of mercy and truth. While he was horribly insulted by the wicked, the hypocritical, the proud, and malicious children of Satan, as if he had been diabolical and mad. And great was the forbearance and meekness which he manifested in his own vindication. It looks ill when men are enraged by reproof. Unprofitable is descent from the most godly parents if we continue strangers to their faith and holiness. And it is base to boast of such who are obstinately perverse in our sins. It is impossible either to know or believe Christ's words while we remain hardened in carnal lusts and under the power of the devil. Yea, an empty profession of the true religion but tends to make our case still the more miserable. And if we drive Jesus the Saviour from us now, he will at last leave us in our sinfulness and ruin. But happy they who know his truth and have it abiding in their heart, who are conformed to his image, and desire after and delight in him! Thrice glorious their gospel-liberties, and unspeakable their eternal felicities.

CHAPTER IX. Ver. 3, 4. It was not on account of any particular crime, either of his own or his parents, more than others, that this man was born blind; but that, by opening his eyes, I might manifest my Father's glory, and prove myself to be the Messiah, in miraculously curing him. I must therefore improve the present opportunity of giving him his sight as an emblem of my enlightening the blind souls. And since the



ence to Siloam in *John*, ix: 7, where our Lord tells the man born blind to "go wash in the Pool of Siloam," etc. Luke mentions a "ser of Siloam," which by its fall occasioned the death of eighteen men. This tower stood by the Pool of Siloam. Jerome says the Spring of Siloam lies at the base of Mt. Zion. Josephus alludes to Siloam. Its sweet water flows to-day just as in ancient times.

POOLOF SILOAM. [*John*, ix: 7.]—Siloam is mentioned but three times in the Scriptures. *Isaiah*, vii: 6, 7, refers to the waters of Siloam, which "go softly," in contrast with the sweeping current of the Euphrates. In *Nehemiah*, third chapter and fifteenth verse, allusion is made to Siloam, where it speaks of the rebuilding of the gate of the fountains by the hands of Shallum. And in the third place we have the refer-

CHAPTER X

1 Christ is the door, and the good shepherd. 19 Divers opinions of him. 25 He proveth by his works that he is Christ the Son of God: 39 escapeth the Jews, 40 and goeth again beyond Jordan, where many believe on him.

VERILY, verily, I say unto you, ^aHe that entereth not by the ^bdoor into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But^e he that entereth in by the door is the shepherd of the sheep.

3 To him ^athe porter openeth; ^eand the sheep hear his voice: and ^ghe calleth his own sheep by name, and leadeth them out.

people according to the commandment and will of my Father, 25-30. Not only have I, in the strongest declarations, asserted my Messiahship, though ye perversely refused to believe me, but I have demonstrated it by my divine and miraculous works: yet such is your obstinacy, that no declarations or demonstrations will persuade you; as I know, and the event proves, that ye are none of my chosen people whom the Father hath given me, and whom he, by the effectual power of his grace, draws to me.—As I distinctly know, that ye are not of my chosen people, I will not use power, attend to, distinguish, prize, and willingly obey the voice of my Word and Spirit, and readily follow my instructions and example. And I freely give them an irrevocable right to all spiritual and eternal benefits, lead them now into some enjoyment of them, and, in due time, put them into the full possession.—Nor shall either their own weakness, unworthiness, or sinfulness, make them fall short of heaven; nor any artful power or combination of men or devils ever wrest them out of my protection, care, or keeping. I say, my Father, in their, and who will commit them to me that I might bring them safely to glory, being infinitely superior to all their enemies in power and wisdom, it is absolutely impossible to defeat his gracious designs towards them, or to entice or force them out of his almighty hands, in which they are kept, through faith, unto salvation. And my Father and I, being the very same in nature, power, and every other perfection, as well as in will and design, we must be both overcome before the weakest of our chosen ones can be deprived of their heavenly inheritance. And merciful would I have wrought against you, in confirmation of my character, in feeding multitudes of hungry persons, healing all manner of diseases, raising the dead, and casting out tormenting devils. For which of these do you intend to stone me to death? 34-38. And when the Scripture, which is infallible, and must be accomplished, calls your magistrates Gops, who were but types and shadows of the Messiah, why do you perversely charge me, in whom these types are perfectly fulfilled, and whom the Father hath appointed to be a Father, and a Father in me, with blasphemy, and all authority the true Messiah, with blasphemy, for asserting my *oneness* in nature and perfections with the Father! If I do not perform works as great and glorious as could be expected from the Father, and which, being superior and contrary to the laws of nature, must be performed by that power which is in the Father himself, I do not claim your belief as the Son of God or promised Messiah. But if I perform works peculiar to God, and in a manner proper to him, then, however ye disregard my order or doctrine in itself, yet ye cannot but be convinced that I am the Father, and have essential and necessary communion in Godhead.

Ver. 3. *Callith thy ewes sheep by name.* The eastern shepherds give names to their sheep, as Europeans generally give to their dogs; and by its name the eastern shepherd will call a sheep in his flock, and it will immediately come out and follow him.

Ver. 4. *Goeth before them.* The eastern shepherd, having often to contend his flock far, and through unfrequented tracts, in search of grass, does not drive, but walks before his flock, which is taught to follow him, and to call him.

Ver. 5. *And he shall call his flock by name.* These were not the Jewish fold, but whom our Lord in due time gathered into one, *Eph. i. 10: 2. 11-12; 6. 15, C.*

Ver. 16. *I have power, &c.* This power or authority of laying down his life for his sheep, is given to Christ by his Father, *John 10: 18.* *This commission I received of my Father.*

—Note, When 'the WORD was made flesh' he came into the world 'to do the will' of his Father—consequently, as Messiah, did nothing but by the Father's authority or commandment. Oh, that believers would remember this part of the condition of Christ 'in the days of his flesh,' and 'go and do likewise!' C.

Ver. 22. *Feast of the dedication.* This feast was appointed by Judas Maccabæus to commemorate the purification of the temple after it had been profaned by Antiochus. It began on the 25th of Chisleu (answering to part of our December), and lasted for eight days. C

Ver. 27. *My sheep hear my voice.* (1) As a voice of truth. (2) As a voice of love and mercy. (3) As a voice of power.—*And I know them.* (1) In all their waywardness. (2) In all their weakness. (3) In all their sin. (4) In all their troubles, perplexities, and dangers.—*And they follow me.* (1) In believing on my name. (2) In denying themselves. (3) In bearing my cross through all danger. (4) In bearing witness for me through

Ver. 30. *I and the (not my) Father are one*—one in energy and power; for power is the attribute in question (see ver. 28, 29)—and therefore one in Godhead; which doctrine results from the identity of divine attributes between the Father and the Son.

Ver. 36. *Sanctified*—set apart for himself (Ps. 4. 3) by giving him 'the Spirit without measure,' and dwelling essentially in him, and working the works of Godhead in him and by him, ch. 3: 34; 14: 10; 17: 21. See also ver. 37, 38. C.

Ver. 41. *John did no miracle.* The performing of miracles is not essential to the proof of a divine commission. All that is absolutely necessary is doctrinal conformity with the Word of God (already established by miracles and prophecy), with holiness of life and singleness of purpose—the visible evidences of the presence, power, and authority of the Spirit of God. C.

REFLECTIONS.—Ininitely necessary and useful is Jesus Christ to sinful men, as their shepherd, to seek out, gather, and feed them, as their door and entrance to, and the precious price of, salvation. Indissoluble are his new-covenant connections with his people, and kind his regards to them. Unbounded was his love in giving his life for their ransom, and rising again for their justification. And through him they receive the most holy liberty, inexpressible delight, spiritual supplies, and superabundant and endless felicity. With the most transcendent faithfulness, wisdom, and grace, he seeks them out, brings them from their lost state into his covenant and church, and guides, governs, protects, and goes before them through life and death into everlasting blessedness! Infallible is their perseverance, and certain their eternal life, when all the glorious perfections, relations, and promises of Jesus Christ and his Father are their security. But base are the men who, without his commission, thrust themselves into offices in his church, or behave indolently, unconcernedly, or tyrannically therein. Let every one that regards the life of his soul flee from them. The purpose of God certainly stands firm, whether with respect to men's salvation or damnation. But the implacable rage and hatred of the devil, who is ever offering unbounded falsehoods, declarations of truth, and merciful miracles unnumbered, do but heighten and provoke to murder the Saviour! No wonder he abandons such, and offers his presence to others more likely to regard him.

CHAPTER XI. Ver. 25, 26. Not only will the Father grant me whatever I request, but I have life in myself, and can quicken, spiritually or corporally, whosoever I please. Every one therefore that believeth in me shall be quickened in his soul, and even in his body, at the resurrection; or, if I please, in this world also. And no one that, being spiritually quickened, believeth on me, shall ever undergo eternal death, nor shall his body be always continued in the state of the dead. 41-43. Christ never prayed for power to work a miracle, having infinite power in himself; but here he thanked his Father for this opportunity of demonstrating his Messiahship, for the con-

4 And when he putteth forth his own sheep, he^b goeth before them, and the sheep follow him: for they know his voice.

5 And ^aa stranger will they not follow, but will flee from him: for they know not the voice of strangers.¹

6 This parable spake Jesus unto them: ^bbut they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All ^athat ever came before me² are thieves and robbers: but the sheep did not hear them.

9 I^a am the door: by me if any man enter in, he shall be saved, and shall go in and out,³ and find pasture.

10 The^a thief cometh not, but for to steal, and to kill, and to destroy: ^aI am come that they might have life, and that they might have it more abundantly.⁴

11 I^a am the good shepherd: ^athe good shepherd giveth his life for the sheep.⁵

12 But^a he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the ^awolf coming, and leaveth the sheep, and fleeth: and the wolf eateth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I^a am the good shepherd, and ^aknow my sheep, ^aand am known of mine.

15 As^a the Father knoweth me, even so know I the Father:⁶ and ^aI lay down my life for the sheep.

16 And^a other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore^a doth my Father love me, because I lay down my life, that I might take it again.

18 No^a man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. ^aThis commandment have I received of my Father.⁷

19 ¶ There^a is a division therefore again among the Jews for these sayings.

20 And many of them said, ^aHe hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. ^aCan a devil open the eyes of the blind?

^aMat. 17:15, 18; 23:17; 23:23; 23:24; 23:25; 23:26; 23:27; 23:28; 23:29; 23:30; 23:31; 23:32; 23:33; 23:34; 23:35; 23:36; 23:37; 23:38; 23:39; 23:40; 23:41; 23:42; 23:43; 23:44; 23:45; 23:46; 23:47; 23:48; 23:49; 23:50; 23:51; 23:52; 23:53; 23:54; 23:55; 23:56; 23:57; 23:58; 23:59; 23:60; 23:61; 23:62; 23:63; 23:64; 23:65; 23:66; 23:67; 23:68; 23:69; 23:70; 23:71; 23:72; 23:73; 23:74; 23:75; 23:76; 23:77; 23:78; 23:79; 23:80; 23:81; 23:82; 23:83; 23:84; 23:85; 23:86; 23:87; 23:88; 23:89; 23:90; 23:91; 23:92; 23:93; 23:94; 23:95; 23:96; 23:97; 23:98; 23:99; 24:1; 24:2; 24:3; 24:4; 24:5; 24:6; 24:7; 24:8; 24:9; 24:10; 24:11; 24:12; 24:13; 24:14; 24:15; 24:16; 24:17; 24:18; 24:19; 24:20; 24:21; 24:22; 24:23; 24:24; 24:25; 24:26; 24:27; 24:28; 24:29; 24:30; 24:31; 24:32; 24:33; 24:34; 24:35; 24:36; 24:37; 24:38; 24:39; 24:40; 24:41; 24:42; 24:43; 24:44; 24:45; 24:46; 24:47; 24:48; 24:49; 24:50; 24:51; 24:52; 24:53; 24:54; 24:55; 24:56; 24:57; 24:58; 24:59; 24:60; 24:61; 24:62; 24:63; 24:64; 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CHAPTER XI.

¹ Christ raiseth Lazarus, four days buried. ⁴⁵ Many Jews believe. ⁴⁷ The high-priests and Pharisees gather a council against Christ. ⁴⁹ Caiaphas prophesieth. ⁵⁴ Jesus hideth himself. ⁵⁵ At the pass-over they inquire after him, and lay wait for him.

NOW a certain man was sick, named Lazarus, of Bethany, the town of ^b Mary and her sister Martha.¹

² (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

³ Therefore his sisters sent unto him, saying, Lord, behold, ^ahe whom thou lovest is sick.

⁴ When Jesus heard that, he said, ^aThis sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

⁵ Now ^bJesus loved Martha, and her sister, and Lazarus.

⁶ When he had heard therefore that he was sick, ^bhe abode two days still in the same place where he was.²

⁷ Then after that saith he to his disciples, Let ^aus go into Judea again.

⁸ His disciples say unto him, Master, ^bthe Jews of late sought to stone thee; and goest thou thither again?

⁹ Jesus answered, Are there not twelve hours in the day?³ If any man walk in the day, he stumbleth not, because he seeth the light of this world.

¹⁰ But ^aif a man walk in the night, he stumbleth, because there is no light in him.

¹¹ These things said he: and after that he saith unto them, ^aOur friend Lazarus ^bsleepeth; but I go, that I may awake him out of sleep.

¹² Then said his disciples, Lord, if he sleep, he shall do well.⁵

¹³ Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

¹⁴ Then said Jesus unto them ^aplainly, Lazarus is dead;

¹⁵ And I am glad for your sakes that I was not there, to the intent ^aye may believe;⁶ nevertheless let us go unto him.

¹⁶ Then said ^aThomas, which is called Didymus, unto his fellow-disciples, Let us also go,⁷ that we may die with him.⁸

¹⁷ Then when Jesus came, he found that he had ^alain in the grave four days already.⁹

¹⁸ Now Bethany was nigh unto Jerusalem, about fifteen furlongs¹ off:²

¹⁹ And many of the Jews came to Martha and Mary, ^ato comfort them concerning their brother.

²⁰ Then Martha, as soon as she heard that

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CHAP. XI.

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Jesus was coming, went and met him: but Mary sat *still* in the house.

²¹ Then said Martha unto Jesus, Lord, ^aif thou hadst been here, my brother had not died.

²² But I know, that even now, ^awhatsoever thou wilt ask of God, God will give *it* thee.

²³ Jesus saith unto her, ^aThy brother shall rise again.

²⁴ Martha saith unto him, ^aI know that he shall rise again in the resurrection at the last day.

²⁵ Jesus said unto her, ^aI am the resurrection, and the life:³ he ^athat believeth in me, ^athough he were dead,⁴ yet shall he live:

²⁶ And ^awhosoever liveth



TOMB OF LAZARUS. [JOHN, xi:43.]—The tomb of Lazarus is in Bethany, where Mary and Martha and Lazarus lived. This is a wretched and miserable village now. But because it was once the home of the family where our Savior was so often entertained it has an undying charm for the Christian world. The tomb of Lazarus is a deep vault excavated in the rock and lined with masonry. Christians

and Mohammedans alike regard the place with the greatest reverence. It is absolutely certain that Lazarus was buried here. It seems reasonable to accept the place that has so long been looked upon as the tomb of Lazarus as correct. Above the tomb and the village of Bethany is a square tower called the Castle of Lazarus.

10 But^a the chief priests consulted that they might put Lazarus also to death;

11 Because^a that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On^a the next day^a much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, 'Hosanna! blessed is the King of Israel that cometh in the name of the Lord.'⁵

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear^a not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.

16 These^a things understood not his disciples at the first: but when Jesus was "glorified, then remembered" they that these things were written of him, and *that* they had done these things unto him.

17 The^a people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.⁶

18 For^a this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, "Perceive ye how ye prevail nothing? behold, the world is gone after him."

20 ¶ And there were certain "Greeks" among them that came up to worship at the feast:

21 The same came therefore to "Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus."

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, "The hour is come, that the Son of man should be glorified."

24 Verily, verily, I say unto you, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

25 He^a that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If^a any man serve me, let him follow me;

well as the Jews, is just at hand.—Were I to continue in my present state, without dying a sacrifice for sin, I should not have the honour of raising up a spiritual seed to bear my image, and show forth my glory; but being made an offering for sin, I will be glorified in the conversion, and salvation, and praises of ransomed multitudes.—And ye likewise must be conformed to me in entering into your glory through much tribulation: for whoever, from love to this life, and the enjoyments of it, denies, disowns, and rejects me, that he may escape persecution and danger, shall certainly fall short of the heavenly glory, and he that undervalues his natural life, and all its enjoyments, for my sake, shall certainly inherit eternal life as his gracious reward. If any man therefore would be a true disciple and servant to me, let him follow my example, and the instructions of my Word, providence, and Spirit. Then shall he quickly share with me in the felicities of the heavenly world, in which my divine nature is at present, and my human will shortly be; and his unfeigned

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and ^awhere I am, there shall also my servant be: ^aif any man serve me, him will *my* Father honour.

27 Now^a is my soul troubled; and what shall I say? Father, save me from this hour: ^abut for this cause came I unto this hour.

28 Father,^a glorify thy name. "Then came there a voice from heaven, *saying*, I ^ahave both glorified *it*, and will ^aglorify *it* again."

29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, ^abut for your sakes.

31 Now^a is the judgment of this world: now shall the prince of this world be cast out.⁹

32 And I, if I be ^alifted up from the earth, ^awill draw ^aall men unto me.

33 (This he said, ^asignifying what death he should die.)

34 The people answered him, We have heard out of the law¹ that^a Christ abideth for ^aever: and how sayest thou, The Son of man must be lifted up? ^awho is this Son of man?

35 Then Jesus said unto them, ^aYet a little while is the light with you. ^aWalk while ye have the light, lest ^adarkness come upon you: for ^ahe that walketh in darkness knoweth not whither he goeth.

36 While^a ye have light, believe in the light, that ye may be ^athe children of light. These things spake Jesus, and ^adeparted, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, ^ayet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, "Lord, who hath believed our report? and to whom hath ^athe arm of the Lord been revealed?"

39 Therefore^a they could not believe, because that Esaias said again,

40 He^a hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.³

voting himself to my service shall issue in his obtaining immortal honours from my Father. 27-30. My soul is inexpressibly distressed, in the views of my approaching sufferings and tribulations from every quarter. If it were possible, I could gladly be excused from it; but I do not insist upon it, as the great end of my coming into the world is to undergo them: I therefore entirely resign myself to the will of God, and beg that, in all I do or suffer, his perfections may be glorified to the highest.—To which the Father, by a voice from heaven, replied, That he had already glorified himself in his obedience, ministry, and miracles, and would further glorify himself in his sufferings and death, and in the complete salvation of Jews and Gentiles flowing therefrom. 31. Certainly and quickly shall both Jews and Gentiles be tried with regard to their thoughts of me; the righteous shall be distinguished from the wicked, and they shall be acquitted or condemned answerably to their believing or not believing in me. And Satan, who hath long reigned over most part of

the world, in ignorance, idolatry, and other wickedness, and who reigns in the hearts of worldly men, shall be totally vanquished, his claim defeated, his oracles silenced, and himself be cast out of men's hearts: by the powerful spread of the gospel. 32. And I, after first offering up myself a sacrifice for sin on a cross, and in the virtue of it ascending to my Father's right hand, will erect my kingdom upon the ruins of his, drawing multitudes of all ranks, Gentiles as well as Jews, to myself by my Word and Spirit. 35, 36. As the light of my personal ministry, or even the dispensation by my apostles, is to continue but a short time with you Jews, ye ought without delay to make the most diligent improvement of it; for if ye do not ye must be left to continue in your ignorance and unbelief, to your utter destruction, in time and eternity. While ye have me and my gospel among you to show you the way of salvation, believe in me that ye may receive the truth in the love of it, and be under its infallible direction, till ye be admitted into the mansions

41 These things said Esaias, "when he saw his glory, and spake of him.

42 ¶ Nevertheless "among the chief rulers also many believed on him; but "because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

43 For^a they loved the praise of men more than the praise of God.

44 ¶ Jesus^c cried and said, "He that believeth on me, believeth not on me,^d but on him that sent me.

45 And^e he that seeth me seeth him^f that sent me.

46 I^g am come into the world, that whosoever believeth on me should not abide in darkness.

47 And "if any man hear my words, and believe not, I judge him "not:^h for I came not to judge the world, but to save the world.

48 Heⁱ that rejecteth me, and receiveth not my words, hath one that judgeth him: "the word that I have spoken, the same shall judge him in the last day.

49 For^j I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that "his commandment^k is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

of glory above. 44-50. He that truly believes in me as the promised Messiah, believes not in me only or ultimately, but, together with and through me, believes in my heavenly Father, who sent me into the world to seek and save lost sinners. And he who, by faith, discerns my person and office, is thereby led into the knowledge of my Father's nature, perfections, and will. I am come into this world to dispel the darkness of ignorance, superstition, and idolatry, and to bring life and immortality to light by the gospel, that whosoever receives and trusts in me should not continue under the power of spiritual blindness, nor wander in the way to eternal misery, but be instructed and guided in the way to everlasting blessedness. And if men, who have had opportunities of hearing and knowing my gospel, willfully refuse it, and me in it, I will at present neither accuse them to the Father, nor pass nor execute upon them any sentence of condemnation; as the direct design of my coming into the world is not to accuse, condemn, or punish, but to purchase, offer, and effectually apply spiritual and eternal salvation to all that believe, whether Jews or Gentiles. But he that condemns and rejects me and my doctrines, shall, in due time, find an impartial Judge to try, condemn, and punish him: and the truths which I have preached shall be the rule of judgment, and the awful means of aggravating his offences in the last day. For the holy, excellent, supernatural, and gracious nature of the doctrines which I have taught, and my manner of delivering and confirming the same, manifest that I have uttered them as one directed and authorized by my Father. And whatever ye think of it, I know that what I preach by his authority is the only means of bringing lost sinners to everlasting life; and it is at your infinite peril to reject it.

Ver. 3. Some consider this event distinct from that of Matthew (ch. xxvi., and Mark (ch. xiv.), -? Because this was six days before the passover, that only two, Mat. 26. 2. (2) This seems to have occurred in the house of Lazarus, that in the house of Simon the leper, Mat. 26. 6. (3) In this Mary anointed the feet of Jesus, in that a woman unnamed poured ointment on his head, Mat. 26. 7. Others consider the three narratives identical, though the circumstances differ, judging it more probable that Matthew and Mark should have dislocated the chronology of the events, than that our Lord should have twice been anointed within four days. C.

Ver. 24. This statement of our Lord, and that of Paul, 1 Co.

15. 36, have been impugned as contrary to fact; for, say the objectors, if the grain of wheat die, there can be no produce. This is a melancholy specimen of ignorance. When a man dies, the outward body dies—the inward "spirit returns to God who gave it." So, when the outward parts of the seed are chemically changed by moisture and the inward germ, the embryo plant, is developed, and presents, if not an intended type, yet a natural parallel and illustration, of the resurrection. C.

Ver. 27. If our Lord's answer was not answered, how can it be said that "the Father heareth him always?" Ch. 11. 42. Two simple and efficient answers present themselves:—(1) The words may be taken interrogatively, "What shall I say? (Shall I say) Father, save me from this hour? Nay; but for this cause came I unto this hour." (2) A more literal translation will totally remove the difficulty without the interrogation: "Father, save me out of this hour"—which prayer was literally fulfilled, for out of that hour of darkness he arose more bright than ever!—but for this cause came I unto this world, and therefore know I must patiently endure till thy name is glorified in my sufferings. C.

Ver. 41. The glory which Isaiah saw, ch. 6. 1, 5, 8, 9, and the person of whom he spoke, was certainly JEHOVAH, JEHOVAH of Hosts; and certainly the words of Isaiah are here applied to Christ. The conclusion is, therefore, inevitable—Christ is JEHOVAH "manifest in the flesh." C.

REFLECTIONS. Grateful acknowledgments should never be long delayed. While true believers think all expense and service for Christ too little, hypocrites grudge him either heart, hand, or purse; and it is not regard to the poor, but love to the world, that sways them. While some gospel-hearers relish the report of Jesus and his works, others are thereby filled with murderous rancour. And the more Christ honours men, the world will hate them the more. Yea, the stronger evidence of his character Christ gives, obdurate unbelievers are the more exasperated; and if God check them, they become more resolute in wickedness. But let them rage as they please, Jesus will royally triumph over all opposition, fulfil his Father's promises, and honour his perfections, in both his sufferings and glories.—Thrice happy is it, if even curiosity lead us to the saving knowledge of him, and if regard to his favourites occasion our intimacy with himself!—Great is the virtue of his obedience and death for glorifying God, vanquishing Satan, and converting Jews, and especially Gentiles, to God. Much self-denial is necessary in following him aright. And transcendent is their reward who faithfully serve him, and, by faith, improve the light of his gospel while they have it. But great is their guilt and misery who indulge spite,

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1 Jesus washeth the disciples' feet: exhorteth them to humility and charity. 18 He foretelleth, and discovereth to John by a token, that Judas should betray him: 31 commandeth them to love one another, 36 and forewarneth Peter of his denial.

CHAPTER XIII.

NOW before^a the feast of the passover, when Jesus knew^b that "his hour was come that he should depart out of this world unto the Father, "having loved his own which were in the world, he loved them unto the end.²

2 And "supper being "ended,⁴ (the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;)

3 Jesus knowing that "the Father had given all things into his hands, and that "he was come from God, and went to God;

4 He^c riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to "wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter^d saith unto him, Lord, "dost thou wash my feet?

7 Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, "Thou shalt never wash my feet.^e Jesus answered him, "If I wash thee not,⁷ thou hast no part with me.

CHAPTER XIII. Ver. 1, 7. You know not the reasons of what I am now doing, and little think what is my meaning in it; but I will in a little time somewhat explain my design; and when the Holy Ghost shall be poured out from on high he will further acquaint you with it, and make you to experience the benefit of it. 8. You may think your refusal is a humble aversion to my disparaging myself; but you cannot be my disciple if you set yourself against my authority, wisdom, and love; and you can have no fellowship with me, or interest in my saving blessings, unless you be spiritually washed in my blood, and, by my Word and Spirit, from the guilt and filth of your sins. 10. He who is once justified and sanctified by my blood and Spirit, needs only to be further cleansed, in the daily exercise of faith and repentance, from the guilt and defilement which, through remaining corruption, he perpetually contracts by his conversation in the world. And most, though not all, of you present are cleansed in this respect. 18. I do not expect you all to be either obedient or happy. I know that, though I have chosen you all to the apostleship, there is one among you, sitting familiarly with us at table, that is not chosen to faith, holiness, and salvation, and who will ungratefully desert and betray me. 31, 32. Now the hour is just at hand when I, the Messiah, shall, by more remarkable sufferings and death, gloriously fulfil all my engagements in the room of elect men, conquer sin, Satan, and all his assistants, and purchase an eternal redemption; yea, all the perfections of my heavenly Father shall be harmoniously exalted in this my astonishing self-abasement, and therefore shall he honour me in my sufferings by amazing signs and wonders, and with testimonies

9 Simon Peter saith unto him, Lord, ^{not} my feet only, but also my hands and my head.

10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: ¶ I know whom I have chosen: but that the scripture may be fulfilled, ¶ He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me: and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, ¶ he was troubled in spirit, and testified, and said, ¶ Verily, verily, I say unto you, that one of you shall betray me.¹

22 Then the disciples looked one on another, doubting of whom he spake.

A.M. c. 4037.
A.D. c. 33.

¶ Ps. 41:7-9.

¶ 1 Th. 5:20-22.

¶ 1 Ac. 15:9.

¶ 1 Co. 12:13.

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23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.²

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying⁴ on Jesus' breast⁵ saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a sop,⁶ when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.⁸

27 And after the sop Satan entered⁹ into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.¹

30 He then, having received the sop, went immediately out: and it was night.

31 ¶ Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.²

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him,

extorted from enemies themselves; and shall speedily and suitably reward me with a glorious resurrection, ascension, and exaltation at his right hand. 34. The command of brotherly love is here called new, not as if it had not all along existed in the law of God, but because Christ revived it when it was sadly corrupted and almost forgotten, and enjoined it by a new example, and with new explications, motives, and encouragements, that it might be observed with a new spirit and temper, and in a new manner, as a fundamental law of his kingdom, written in his people's hearts by the spirit of the New Testament; and because it is most excellent, and will be eternally in full force.

Ver. 1. The former chapter having closed John's account of our Lord's public teaching and procedure, here commences a specimen of his private instruction and domestic intercourse with his disciples—a portion of the Word most deeply interesting, both as the best example for fathers and mothers, and the highest practical authority for the use of family prayer.

Ver. 10. He that is washed. Rather, He that is bathed, whose whole body has been washed for so the original signifies, needs not but to wash his feet. That is, he that has once truly received the gospel, who has been justified by faith, and entered into peace with God, will never again require such renewal; but will require, nevertheless, continual watchfulness and prayer, that in his daily walk he may keep himself unspotted from the world.

Ver. 14. Had this precept been literal, there would doubtless have been some subsequent mention of it in the Acts or Epistles. The precept, however, is not literal, but emblematic, as the act of which it is the exposition. It is annually caricatured at Rome, when he who proudly professes to be the successor of Peter, and blasphemously asserts himself to be the vicar of Christ, washes

the feet of a company of poor: and it is truly fulfilled whosoever one Christian, of whatever rank, performs an act of mercy and kindness to another: but it is violated wherever pride deposes, indifference neglects, or covetousness refuses to condescend and relieve.

Ver. 26. The sop was a portion of the paschal supper, collected in the fingers and dipped in the sauce, and handed to a guest as a mark of attention.—Note, From considering the position of our Lord and his disciples, and the fact that our Lord, while John was reclining on his bosom, could not have reached to any considerable distance, it seems probable that Judas lay immediately to his left, so that our Lord laid down his head as John did it, it would have rested on the breast of the traitor.

Ver. 31. Now is the Son of man glorified. In the translation the prophetic present is put for the future, in the Greek it is the aorist, used also prophetically to express the nearness or certainty of an event; see ch. 15:6. The Son is glorified by the resurrection, the victory over death and hell, speedily to be achieved. God (the Father) is glorified in the manifestation of his love to sinners through Jesus.

Ver. 32. In himself. Either in the Father himself, by again receiving the Son into the bosom of glory, and in the Son glorified, by exhibiting in his Godhead-glorious power in his resurrection, ascension, and kingdom.

Ver. 34. A new commandment. New to you: for you have hitherto been anxious and envious, and at strife for supremacy, that can never operate but in a new heart, enforced by a new and unchangeable sanction, as I have loved you: and that will abide for ever new, as the new firmament that wastes not old or dim—the emblem of myself, the same yesterday, to-day, and for ever.

REFLECTIONS.—How affectionate and permanent is Christ's love to his people! Astonishing was his condescension for their instruction and advantage. And it is impossible to be his disciples unless he wash us

by his blood and Spirit, and render us ready to obey his command, and imitate his condescension and kindness. If his providences be dark, we must wait till he explain them, and meanwhile daily apply his Word, Spirit, and blood, for the further purification of our heart and life. Without hesitation we must always submit to his authority, and put all the knowledge which we have of his truths into practice. To know better, and do worse, is doubly criminal. And, alas! awful is the thought that any who are in profession Christ's disciples, and under the highest visible relation and obligation to him, should kick at and betray him! But fearfully Satan leads men captive at his will when they are left to their own corruptions. Yea, never is he more ready to enter into men than when they are employed in solemn acts of religion; and desertion of godly society is a common inlet to final apostasy.—It is a great mercy that the Lord knows them that are true, and will preserve them in their new-covenant state and gracious course, notwithstanding all their mistakes, defects, ignorance, rashness, and self-confidence; and that, notwithstanding the most dreadful falls, he will guide them by his counsel, and afterwards bring them to his glory. Transcendent were the glories of our Redeemer in his death and exaltation to heaven; and marvellous the displays of the divine perfections in him, as manifested, and to be for ever manifested, in the salvation of men. Strong, then, is the reason, and plain the duty, of following him through good report

Whither I go, thou canst not follow me now; but¹ thou shalt follow me afterwards.

37 Peter saith unto him, Lord, "why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

1 Christ comforteth his disciples with the hope of heaven: 6 professeth himself the way, the truth, and the life, and one with the Father: 13 assureth their prayers in his name to be effectual: 15 requesteth love and obedience: 16 promitteth the Holy Ghost, the Comforter: 21 and leaveth his peace with them.

LET not^a your heart be troubled: "ye believe in God, believe also in me.¹

2 In^a my Father's house are many mansions: if^a it were not so, I would have told you. "I go to prepare a place² for you.

3 And if I go and prepare a place for you, I^o will come again, and receive you unto myself; that where I am, there ye may be also.

4 And^b whither I go ye know, and the way ye know.

5 ¶ Thomas^a saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am "the way,³ and the^b truth, and "the life: "no man cometh unto the Father, but by me.

7 If^a ye had known me, ye should have known

A.M. cir. 4037.
A.D. cir. 33.

¶ ver. 33. ch. 12. 13, 19.
2 Pet. 1. 12.
¶ ver. 33. Mat. 26.
13, 35. Mar. 14. 29, 34.
14, 35. Luk. 22. 34.
¶ Mat. 26. 34. Mar.
14. 35. Luk. 22. 34. 1 Co.
10. 15. 1 Pet. 1. 12. 23.
25. 26. 27. 28. 29. 30.

CHAP. XIV.
a In 14. 10. 14. 43. 47.
1 Pet. 1. 12. 23. 25. 26.
27. 28. 29. 30.
b Ps. 117. 15. 26. 34.
A.C. 11. 12. 13. 14. 15.
16. 17. 18. 19. 20. 21.
22. 23. 24. 25. 26. 27. 28.

1 Rather, "Believe in God; believe also in me." Both clauses are imperative; and it is assumed that they are faithful both as regards the Father and Son.—
2 c Co. 1. 1. Re. 2. 7. 13. 17. 21. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

2 See note "below."
3 ver. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

3 The way—prepared for the feet of the traveller. "The truth—to guide the inquirer. "The life—to raise the dead, and inspire the energies of the living.—
4 ch. 14. 17. 23. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

5 c Co. 1. 1. Re. 2. 7. 13. 17. 21. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

6 ch. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

7 Go to prepare a place for you, instead of being any change on the place itself, but by establishing "through the eternal Spirit" my

A.M. cir. 4037.
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own right to enter it on—without spot; and your right as renewed by the same Spirit, washed in my blood, and "joint heirs with me of the same heavenly inheritance. Ro. 8. 17. He. 9. 14. 24.—C.

1 By some visible representation, Mat. 18. 27. ch. 1. 18. Ex. 33. 29. 30.

2 Philip appears to have thought that our Lord in his words:—"I from henceforth ye know him, and have seen him, referred to some future vision of God which the apostles would behold; hence he says, 'Show us the Father.' That is, Let us see him now, so that faith may be satisfied.—
3 ch. 10. 39. 12. 45. 17. 23. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

4 ver. 31. ch. 10. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

5 Mat. 17. 1. Mar. 16. 17. 18. Luk. 24. 37. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

6 Reference is evidently made to the gift of the Holy Ghost, whom Christ had promised to send after his glorification. Compare the remarkable statement in ch. 16. 7.

7 Mat. 27. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

8 ver. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

9 ver. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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11 ver. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

12 ver. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

13 ver. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

14 ver. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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16 ver. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

my Father also: and from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, show^a us the Father, and it sufficeth us.⁵

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me "hath seen the Father; and how sayest thou *then*, Show us the Father?

10 Believe¹ thou not that I am in the Father, and the Father in me? "the words that I speak unto you I speak not of myself: "but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else "believe me for the very works² sake.

12 ¶ Verily, verily, I say unto you, He that believeth on me, "the works that I do shall he do also; and "greater works than these shall he do; because I go unto my Father.⁶

13 And^b whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.⁷

15 ¶ If ye love me, keep my commandments.

16 And^c I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even*^a the spirit of truth; whom "the world

and bad report, and of loving all them that bear his image for his sake.

CHAPTER XIV. Ver. 1-3. Be not composed or terrified at my being betrayed, nor at my approaching ignominies and death, nor at the disappointments and sufferings which ye may be called to undergo on my account; but labour to live by faith, not only on God's promises, but also on my character, offices, relations, work, and fulness, as represented in the gospel, as the effectual means of quieting your hearts. For in heaven, where my Father dwells in the highest manifestations of himself, there are many delightful abodes, and some in which ye shall have eternal rest and satisfaction after your toil and trouble on earth. If it had been otherwise, I would have faithfully and kindly undeceived you; but I am going away from you by death to purchase that glory for you, and, by my ascension, to take possession of it in your name, and to prepare everything in the best manner for your arrival thither.—And when, as surely as I go in this manner to prepare heaven for you, I will quickly return, by my Spirit, to prepare you for it; and will receive your souls at death, and your whole persons at my second appearance, into my immediate presence and fellowship, that ye may be for ever in a state of freedom, honour, and delight, where I already am in my divine nature, and shortly will be in my human. 6, 7. I myself am the only mean of access to and acceptance with God, and of your receiving grace and eternal blessedness from him. I am the *Way*, as, by my own blood, I am entering into the holy place, and will thereby open a path for you to follow me. I am the *Truth*, as all the legal types and ancient promises are fulfilled in me, and as I attest the truths of God and teach you the sure way to heaven. And I am the *Life*, as I have life in myself, and am the author of spiritual and eternal life to all that believe in me; so that no man can acceptably approach to God in worship, or have any comfortable communion with him, by faith and love here, or any personal admission into his immediate presence hereafter, in any other way than by me. And if ye had known what I am in my

person, nature, and office, ye would have known what my Father is, who is one with me in all essential properties. And as ye have begun to see him in the manifestations which I have made of his power and goodness, ye shall hereafter, by the descent of the Holy Ghost, and by other means, know more and more of him. 9-11. Whoever is duly acquainted with me, who am his express image, in my person, offices, and work, hath seen the most lively displays of the Father's perfections. Why, then, after so long acquaintance with me, do you unadvisedly desire a visible representation of him to satisfy all your doubts? Do you not yet believe that I and my Father, though distinct persons, are essentially united, and have the most real, mutual, and intimate communion in Godhead? For neither do I preach the doctrines which you have heard, nor perform the miraculous works which you have seen, but as inseparably united to and sent by him. Believe therefore upon the authority of my Word, and upon the credit of my miracles which I perform in so public a manner, that I and my Father have an essential and inseparable inhering in one another. 12-14. And I assure you, my disciples, that if ye believe in me, according to the declarations which I have made of myself, ye shall be enabled to do as great miracles as ye have seen me do; nay, be instrumental in the far greater and more extensive work of converting multitudes of Jews and Gentiles through all nations of the world; because I will ascend to heaven to intercede for and send down my Spirit upon you and them. And whatsoever ye shall ask for the glory of God, and your own assistance, acceptance, and success, upon the ground of my grant and promise, and with humble dependence upon my wisdom and power, faithfulness and grace, merit and advocacy, I will certainly perform it in answer to your prayers, that the Father may manifest his glorious perfections through my obedience and sufferings, and in my gracious and almighty works. 15-17. Since such shall be the fruits of my departure from you, instead of being anxiously concerned at losing my bodily presence, or at the disappointment of your secular expectations, show your affection to me in a conscientious respect to

all my commandments.—And to encourage you herein, I, as your High-priest and Advocate, will intercede effectually with my Father for you; and he, in concurrence with me, will send you another Counsellor, Advocate, and Comforter, to supply the want of my bodily presence, in instructing, assisting, and exciting you to every duty, in pleading your cause against your enemies, and comforting you in all your tribulations: who shall not abide with you a little while, as I have done, but in every period of time and eternity—even the Holy Ghost, who, being of the same nature with me and my Father, is truth itself, infinitely faithful, and the author and teacher of all truth; and whom carnal and unregenerate men cannot entertain or embrace, because they have no true knowledge of or affection towards him; but ye who are enlightened and renewed by his operation have an experimental acquaintance with him; for he at present dwells, and works, and manifests himself in you, by his gracious and miraculous influences; and shall quickly further manifest himself in you with increasing light, power, and consolation. 18-20. And though I am going from you by death, I will not leave you destitute, exposed, friendless, and forlorn, but will pay you repeated visits after my resurrection; and will return, by my Spirit, after my ascension, to your unexpressed comfort and advantage. Shortly these wicked men who reject, despise, and abuse me, shall see me no more on earth, but ye shall see me alive after my passion; and because I am the living God, and shall rise again to an immortal life in my manhood, and always live in heaven as the head of my mystical body, ye shall, in union to my person, in fellowship with me, and by virtue derived from me, live spiritually, in a state of justification, sanctification, and consolation, in this world, and of glorification in the next. And when I have risen from the dead, as a triumphant conqueror over sin and Satan, death and hell, and have poured out my Spirit upon you, ye shall begin more clearly to understand that I am essentially one with the Father, and that ye are spiritually united to me as the source of your life. 21-24. Whoever, by virtue of this union with me, not only hears, but receives, hides in his

cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 ^I² I will not leave you comfortless: I will come to you.

19 Yet^a a little while, and the world seeth me no more; but ye see me: ^abecause I live, ye shall live also.

20 At that day ye shall know ^bthat I am in my Father, and ^cye in me, and I in you.

21 He^d that hath my commandments, and keepeth them, he it is that loveth me: and he that^e loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, (not Iscariot.) Lord, how^f is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and ^gwe will come unto him, and make our abode with him.

24 He^h that loveth me not keepeth not my sayings: ⁱand the word which ye hear is not mine, but the Father's which sent me.

25 These^j things have I spoken unto you, being yet present with you.

26 But^k the Comforter, *which is the Holy Ghost*, whom the Father will send in my name, he^l shall teach you all things, and ^mbring all things to your remembrance, whatsoever I have said unto you.ⁿ

27 ¶ Peace^o I leave with you, my peace I

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love his own: but ^abecause ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The^a servant is not greater than his lord. If they have persecuted me, they will also persecute you; ^bif they have kept my saying, they will keep yours also.

21 But^b all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If^c I had not come and spoken unto them, they had not had sin^d: but now they have no cloak^e for their sin.

23 He^f that hateth me hateth my Father also.

24 If^g I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, ^hthat the world might be fulfilled that is written in their law, They hated me without a cause.

26 ¶ Butⁱ when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And^j ye also shall bear witness, because ye have been with me from the beginning.

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form; and will assist, own, and succeed you in confuting your enemies, and bringing vast multitudes of all nations to the obedience of faith. And under his conduct and influence ye shall be enabled to give a noble, plain, courageous, and unexceptionable testimony to me and my cause, in your doctrines, miracles, lives, and deaths, as persons who have, during the whole course of my public ministry, been acquainted with my discourses, miracles, sufferings, and behaviour, public and private, all along, till my ascension to heaven.

REFLECTIONS.—God has made the most abundant provision in Christ for the spiritual life, growth, fruitfulness, and happiness of believers, and for advancing his own glory in and by them. Intimate, beneficial, and endearing is their union with him, and effectual his influence upon them. But without union to and fellowship with him, there can be nothing in religion done in a spiritual or acceptable manner. While under the influence of his grace, received by faith through his Word and ordinances, a most abundant production of good works may be expected. The more vigorously faith is exercised, the more will our holiness in all manner of conversation increase; and everything that we ask for God's glory and our own good, shall be graciously bestowed. But, alas! great is their folly and guilt who take up with external forms of religion instead of vital union with Christ, and by their dead works of formality and wickedness prepare themselves for infernal flames.—Infinite is his love in dying for his enemies, and in constituting us his endeared friends. But we cannot have the evidence of our union to him, nor friendship with him, but in cleaving to him. Nor can we expect the manifestations of his love, but in believing his promise, and gratefully keeping his commandments without reserve. His love to us, and ours to him, ought to make us obey and imitate him in a sincere, affectionate, and active love to our brethren.—Thrice happy is it when he grants us his Spirit to attest his truths, and, as our Advocate, Guide, and Comforter, to animate us with holy courage in our profession of his name, and to support us under all the tribulations which we endure for his sake. And never should we wonder at, or be discouraged by, the hatred, reproach, contempt, and persecution we may be called to suffer from carnal men for the sake of Christ, when he, our great Lord, has undergone all and much worse

for us. All that will live godly must suffer persecution; and the more faithful professors are, especially ministers, the more must they expect of it.—But inexpressible will be our guilt if we pervert the clearest revelations of Christ, and render them the occasion of greater enmity and opposition to him and his gospel, his servants and followers. It is to quarrel with our own mercies, and become our own worst adversaries: and whatever we may pretend, it is all owing to our ignorance of, and enmity against, God himself.

CHAPTER XVI. Ver. 1-3. I have beforehand told you of the trials and comforts which lie before you, that ye may not be discouraged in, or turned from, your duty by my leaving you, or by the troubles which you may meet with from my enemies and yours, whose rage will lead them to all manner of violence and cruelty against you. The ecclesiastical rulers will excommunicate you from all church-fellowship, as the most abandoned wretches. Nay, so furious will be their mad zeal against you, that multitudes will barbarously take pleasure in murdering you, imagining it an honour done to God, and a mean of promoting his interest in the world.—Thus they will persecute you for my sake, because, through the wilful blindness and hardness of their hearts, they neither know, nor believe in, nor love me nor my Father. 4-6. These things I have thus plainly foretold you, that, when such trials come, ye may hereby be the more confirmed in your faith in me and my words.—And I did not tell you of this sooner, because I was with you to shelter you from trials, by exposing myself, and to support and comfort you under them.—But now I am just going to leave you, and return to my Father's immediate presence in heaven; and yet ye little understand my meaning, or rejoice in my happy departure and the fruits of it, nor do ye even make inquiries about it, as ye did when ye thought I was going somewhere on earth to erect a temporal kingdom. And so much quicker are your apprehensions of things grievous than of gladdening promises, that what I have said of my leaving you, and the troubles that will ensue, hath quite overwhelmed you with sorrow. 7-11. But notwithstanding all your dejection and fears, it is really necessary, and for your unspeakable advantage, that I leave this world and ascend to my heavenly Father: for according to our

CHAPTER XVI.

1 Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and of his resurrection and ascension. 23 As yet their prayers made in his name to be acceptable to his Father. 33 Peace in Christ, and in the world affliction.

THESE things^a have I spoken unto you, that ye should not be offended.¹

2 They^b shall put you out of the synagogues: yea, the time cometh, ^cthat whosoever killeth you will think that he doeth God service.

3 And^d these things will they do unto you, because they have not known the Father, nor me.

4 But^e these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said unto you unto at the beginning, ^fbecause I was with you.

5 ¶ But^g now I go my way to him that sent me; and none of you asketh me, Whither goest thou?²

6 But because I have said these things unto you, ^hsorrow hath filled your heart.

7 Nevertheless I tell you the truth; ⁱIt is expedient for you that I go away: ^jfor if I go not away, the Comforter³ will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will ^kreprove⁴ the world of sin, and of righteousness, and of judgment:

eternal counsels and the just order of things, unless I return thither, the Holy Ghost, that blessed Guide, Advocate, and Comforter, will not visit you with his richest gifts, graces, counsels, and assistances, supports and joys; but when once I am enthroned in my heavenly kingdom, I will send him to answer all the great and glorious purposes for which ye and my church shall need him.—And he, coming from on high, by virtue of my death, and in consequence of my resurrection and exaltation, shall carry on my cause in this lower world demonstratively convincing both Jews and Gentiles of their sinfulness and misery, of the insufficiency of all their works to recommend them to the favour of God, of the sufficiency of my obedience and suffering to justify them in his sight; and of my judicial power to reform the world, overthrow the kingdom of Satan, and at last condemn to punishment the unbelieving and unrighteous. By his miraculous gifts and operations for confirming the gospel, and by his internal illumination and influences, he shall convince multitudes of the sinfulness of their hearts and lives, and especially of their great sin of unbelief in wilfully rejecting me. He shall convince them of the righteousness of my person and cause, and of the necessity and perfection of that everlasting righteousness which I am come to work out by my obedience and death, because I am now to be exalted at my Father's right hand, in testimony of his full acceptance of it in the room of an elect world;—and ye shall no more see me in this state of debasement, in which I must continue till it be finished. He shall also convince them of my power and will to renew and sanctify sinners, to destroy the kingdom of darkness, and to execute judgment upon all the finally impenitent and unbelieving; because Satan, who rules in the hearts of carnal men, is tried, and judicially defeated in all his power and claims, by my death, resurrection, and ascension; and my kingdom of light, grace, and holiness established on the ruins of his dominion on earth; and he and his agents shall be condemned to everlasting ruin at the last day. 12-15. I have still many other things to inform you of relative to the future alterations of the state and worship of the church under the direction and influence of the Holy Ghost; but through the weakness of your faith, and the strength of your carnal prejudices, ye cannot as yet apprehend, or be reconciled to them

9 Of^a sin, because they believe not on me;

10 Of^b righteousness, because I go to my Father, and ye see me no more;

11 Of^c judgment, because the price of this world is judged.

12 I^d have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit^e when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

14 He shall glorify me: for he shall receive of mine, and shall show it unto you.

15 All^f things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

16 ¶ A^g little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then^h said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

But when the Holy Ghost, who is faithfulness and truth itself, shall come to do his work upon and by you, he shall give you a complete understanding of the whole of divine truth relative to my gospel kingdom. And he will reveal these things unto you, not as separate from, but as one with me and my Father, and entirely acquainted with our whole mind and will. He will also acquaint you with all that is necessary for you to know, or make known to the church, relative to time or eternity. And he manifesting to you the things relative to my person, office, came, and kingdom, will tend to my honour, and make you to have clear, exalted, and endearing thoughts of me, of my love, fullness, office, and work. For in this he will manifest to you what concerns my Father, as I am one with him in nature, perfections, counsels, and property; and the administration of all that he does is committed to me. 16, 20, 22. In a few hours I shall be taken from you by death and burial, and after that ye shall have but for a few days an opportunity of seeing me, and then I will ascend to my Father.—My sufferings and death shall quickly overwhelm you with sorrow and mourning, while my carnal enemies will triumph and rejoice, imagining that they have ruined me: but very soon after, by my personal visits, and the pouring out of my Spirit upon you, I will turn your sorrow into the greatest joy, the foundation of which neither men nor devils shall ever be able to shake, and of which no one can rob you. 23-27. And under this comforting light, and these influences of my Spirit, ye shall neither need my bodily presence, nor to ask information as ye now do.

But I solemnly assure you, that whatever ye, by the assistance of the Spirit, shall ask my Father and yours, with faith in my name, as your only Mediator, High-priest, and Advocate, he will readily grant it on my account. Hitherto ye have had recourse to me in all your difficulties, and have not well understood how to plead with him upon the ground of my righteousness, and interest with him for you.—But henceforth, in all your wants, present your petitions and pleas with faith in my atonement and intercession, that, by the gracious answers which you receive, your joy may daily increase, till it be completed. These things I have delivered to you in short substantial sentences, which, by reason of your ignorance, sorrows, and prejudices, ye do not well understand; but in a little time after my resurrection, and afterwards by my Spirit, I will make to you a free, open, and full discovery of

my Father, and of all his gracious counsels; of my own person, office, and work; and of your proper method of fellowship with us: and then shall ye, by the assistance of the Spirit, offer up all your requests, with expression mention of my name, and entire dependence on me.—Nor need I again inform you that I, as your great Advocate, will recommend your persons and prayers to the Father's acceptance: nay, he himself will delight to hear your prayers thus presented to him, and to manifest his affection towards, and bestow his favours upon, you my disciples, who believe in and love me as his Son and the appointed Saviour of mankind. 28. I, who was with the Father from everlasting, voluntarily came forth from him, in a way of peculiar manifestation into this world; and in a little time I am to leave this world and return to the Father in my ascension, that I may be glorified together with him, and may manage the concerns of my redeemed in heaven, and by my Spirit apply my purchased salvation to them on earth. 31-33. Do ye now at last clearly apprehend, and firmly believe what I have said? or do ye imagine that ye are so established in the faith, that ye shall no more stagger through unbelief? Nay, to manifest my omniscience, and to warn you to be humble and watchful, I assure you that within a very little time, even this same night, ye shall all, suddenly affrighted, leave me to my murderous enemies, and disperse yourselves, for your safety, among your friends. But though you will thus shamefully desert me, my Father will assist, own, and carry me through all the sufferings which I have consented to undergo in his service and for his honour. Now, all these things I have delivered to you in this farewell discourse, that, by virtue of your union with me, and by faith in me, ye may enjoy the most refreshing peace with God and your own consciences. While ye continue in this world, great troubles and persecutions for my sake will attend you; but courageously trust in me, and expect a happy issue, for I have vanquished all opposition from men and devils: I am going, through my death and resurrection, to the heavenly mansions, that, by my intercession and the outpouring of my Spirit, I may prepare you and others to dwell with me for ever.

Ver. 8-11. Reprove. Father 'convict' (comp. ch. 8. 9, 46; i Co. 14. 24; Th. 1. 9; Ja. 2. 9). Ver. 9. *See* their own sin, unbelief. Ver. 10. *Righteousness*—consistency in their own imaginary righteousness. Ver. 11. *Judgment*—their own unrighteous judgment in condemning the Holy One.—*Note*, Are not these three acts of

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, 'A little while, and ye shall not see me: and again, a little while, and ye shall see me?'

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

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the Spirit, though commonly considered as descriptive of the process of conversion, rather a description of that threefold evidence whereby he shall convict the world, the unbelieving, self-righteous, Christ-condemning world, of that 'blasphemy against the Holy Ghost which shall not be forgiven, neither in this world, neither in the world to come?' Mat. 12. 31, 32. C.

Ver. 26. And I say not unto you, &c. That is, 'I do not merely say that I will pray the Father for you—I need not farther assure you of it, for the Father himself loveth you;' and therefore I never can either forget, neglect, or cease to love and intercede for you. C.

Ver. 33. I have overcome the world—its injustices, its ambition, its honours, its pleasures, its hopes, its injustices, its malice, its cunning, its sorrows, its griefs, its persecutions. REFLECTIONS.—Blind bigotry often raises the most furious persecution in the church; and her best friends are frequently reproached and murdered as her worst enemies. True believers are sometimes grieved at that which, properly understood, is a real ground of their joy. For how much more advantageous it is to have Jesus, our exalted Forerunner and Advocate, on his throne, than to have him always continued on earth! How great is he!—possessed of all perfections and property equally with his Father and the Holy Spirit. And thrice happy is it that this divine Spirit, who perfectly knows all the designs and mysteries of the God-head, comes to acquaint us with all needful truth, and to glorify Jesus Christ, in revealing and communicating his fulness to us. Powerfully he convinces men of sin, righteousness, and judgment—all to the honour of Christ.—Kindly Jesus suits his instructions to our capacities and circumstances.—But great is our dullness and ignorance that we rightly apprehend but few of them. Powerfully he dispels our griefs, and turns them into joy by his gracious visits. But never, when we are self-conceited, and we far from danger and shame. Let me therefore always be clothed with self-diffidence, and given to pour forth prayers in his name. The Father, who loves him, and us for his sake, will not refuse us a gracious answer. And faith in and love to him will effectually secure his Father's delight to do us good.—What a scene of sorrow is this world! Quickly the triumphing of the wicked issues in everlasting disappointment and misery; and children are certain crosses, but uncertain comforts. They but come into a world of sin, snares, troubles, and griefs.—But if we meet with great tribulation, it is but the predicted lot of Christians. If friends forsake us, so they did Christ our Saviour. If his peace compose and victory comfort us, nothing need discourage us; and if he and his Father abide with us, our light and tran-

26 At^a that day ye shall ask in my name: and I say not unto you, 'that I will pray the Father for you:

27 For^a the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I^a came forth from the Father, and am come into the world: again, 'I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.¹

30 Now^a are we sure² that thou knowest all things, and needest not that any man should ask thee: ^bby this we believe that thou camest forth from God.

sitory afflictions shall work for us an exceeding and eternal weight of glory.

CHAPTER XVII. Ver. 1-3. O Father, the time fixed in thy eternal counsel for completing my course of obedience on earth is now come.¹ Own and support me as thy Son, under my sufferings, that, in finishing all righteousness, triumphing over sin, Satan, and death, and in ascending to heaven, I may manifest and spread the honour of all thy perfections in the world; that in the exercise of that mediatorial authority over all mankind which thou hast allotted me as the reward of my obedience, I may freely and effectually bestow the great blessing of eternal life upon all those whom thou hast, in thy great love, committed to me as my peculiar property, trust, and treasure. And the way to, the beginning, earnest, and evidence of right to this eternal life, and even the complete enjoyment of it, is by an approving and fiducial knowledge of thee as the only true and faithful God, in opposition to all idols; and of me as the anointed Saviour and the only Mediator, in opposition to all others. 4, 5. As I have invariably intended and manifested thy glory in the whole of my doctrine, miracles, and practice, and am just ready, without fail, to honour all thy perfections by my death, which will complete that work of the purchase of redemption which was intrusted to me: do thou therefore, according to thy engagements to me, advance my incarnate person to the highest glory at thy right hand, where I may appear in my human nature and mediatorial office like myself, and shine forth in that divine majesty which I had with thee from eternity, but which has been obscured in my debased state on earth. 6-8. As for those true believers whom, as thine by peculiar and eternal choice, as well as by the right of creation, thou gavest to be the objects of my ministerial care, I have begun to give them a spiritual understanding of thine excellencies, mind, and will, and of my relation to thee and commission from thee; and they, under my powerful influence on their hearts, have embraced and adhered to thy truths which I taught them; and by my instructions have been made to know and believe that all things which I, as Mediator, have undertaken, taught, performed, or suffered, are by thy appointment and commission, and the fruits of thy wisdom and sovereign grace. 9, 10. I therefore affectionately recommend to thy care, not all mankind, but only those whom, in thy purpose of election, thou didst commit to me as members of my mystical body, to be redeemed and saved by me, that thou mayest perfect everything which concerns them. And as thy right in them is so inseparably and entirely the same with mine, I pray that thou wouldst perform in them all the good pleasure of thy goodness, that I, together with thee, may be glorified in their redemption and effectual calling, and in their faith, love, worship, obedience, and eternal salvation. 11-13. And now the time is come that I must die a sacrifice for their sins, and afterwards be but little with them in this world, to instruct, defend, and comfort them; yet these my apostles, as well as my other disciples, must for a time remain in it, compassed about with many infirmities, temptations, and dangers.—And as I am coming to appear in thy presence for them, I beseech thee, by thy mighty power and infinite wisdom, and for thine own name's sake, to preserve them steadfast in their faith and holy profession, that, as my witnesses and chief ministers, they may be entirely united

in heart and affection, testimony, interest, and designs, as we are in ours.—While I have been personally conversant with them, I have, according to thy commission, by my doctrine, example, and powerful influences, so confirmed and preserved them from apostasy, that not one of them has sacrificed, except the perfidious Judas, who, by forsaking and betraying me, is just now bringing inevitable ruin upon his own head, agreeably to the ancient prediction concerning him. But now, as I am coming to be glorified at thy right hand in heaven, leaving them without the benefit of my company to guide, protect, and comfort them, I thus supplicate thee in their hearing, that they may rejoice in hope of thy preserving, teaching, and comforting Spirit, and that their joy may be more abundant than ever it was in my personal presence. 14, 15. I have given them a spiritual understanding of, and commission to preach, thy gospel; and carnal and unbelieving men are filled with enmity, rage, and violence against them, because their principles, tempers, doctrines, and views, as well as mine, are utterly disagreeable to their carnal lusts, sentiments, and interests. However, I do not plead that thou, to deliver them from their troubles, shouldst deprive this world of their holy example and useful ministrations; but that thou wouldst preserve them from the temptations of Satan and their own remaining corruptions, and support them under, sanctify to them, and carry them through, all the persecutions which they may meet with before they have finished their work. 16-19. They are already of such a religious temper and disposition, and engaged in such excellent work, as is directly contrary to the inclinations of carnal men, even as I myself have been before them. Let this holy temper and practice be maintained and increased in them by means of thy Word; and by the anointing of thy Spirit, let them be consecrated to serve thee in propagating gospel truth. For as thou hast sent me into the world with a commission to preach thy important and infallible truths to mankind, I have authorized them to carry on the same work, wherever Providence may cast their lot, after my departure from them. And for this, as one great reason, have I devoted myself to the mediatorial office, and am going to consecrate myself by suffering and death, that they, through my death, may, by the Holy Ghost, be consecrated to, fitted for, supported in, and successful in preaching it. 20, 21. Nor do I only pray for such preserving, supporting, sanctifying, and comforting influences to my apostles, but to all who, in this and the following ages, shall be brought to a saving faith in me, by means of their publication of the gospel—that the whole number of believers, in all generations, may be joined together as one body, in faith and love, worship and obedience, by one Spirit, in as near a resemblance as possible to that union which we have by our mutual inhabiting; and that, in their measure, they may be united to us; that others, beholding the powerful effects of the gospel on them, may be induced to believe in me as the promised Messiah. 22, 23. And in pursuit of this great design, I have given them an interest and subordinate partnership in that glory which thou hast given me, as their Head, Representative, and Trustee; that, as members of my mystical body, and joint heirs of God with me, and partakers of my Spirit, they may be united in the most close, honourable, and beneficial manner. In order to which I will dwell in them by my Spirit, according to their measure, as thou dwellest in me by him without measure, that they, being joined to me,

31 Jesus answered them, 'Do ye now believe?

32 Behold,^a the hour cometh, yea, is now come, that ye shall be scattered, every man to his own,³ and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These^c things I have spoken unto you, that ^din me ye might have peace. 'In the world ye shall have tribulation: but be of good cheer; ^eI have overcome the world.⁴

CHAPTER XVII.

1 Christ prayeth to his Father to glorify him, 6 to preserve his apostles, 11 in unity, 17 and truth: 20 to glorify them, and all other believers with him in heaven.

THESE words^a spake Jesus, and ^blifted up his eyes to heaven, and said, Father, 'the

may attain to the most perfect union they are capable of, in one spiritual body, under me as their Head—that by means hereof multitudes of both Jews and Gentiles may clearly and satisfactorily perceive and apprehend, that I am the Christ whom thou hast sent into the world for the redemption of men; and that thou hast a peculiar, affectionate, and delightful love to them for my sake, some way resembling that supreme love which thou bearest to me as thine eternal Son and their Mediator. 24. And I further claim that, according to my purchase and thy agreement, all those whom thou hast given me to receive eternal life be in due time admitted into thy immortal presence in heaven, where I already am in my divine nature, and for ever shall be in my entire person, that there they may have an appropriating, blissful, and transforming vision of thy glory which thou hast bestowed on me as their Head and Representative, because from all eternity thou hadst an infinite delight in me, as thy Son and their Surety, who engaged to glorify thee in their salvation. 25, 26. All these things do I ask from thee, not only as thou infinitely hatest all impurity, and lovest me and them for my sake, but as thou art a righteous and faithful Father, ready to give them whatever I have purchased for them. As for the unregenerate worldlings, they are ignorant of and reject thee and thy counsels; but I am thoroughly acquainted with thy nature, perfections, and will; and these my apostles have known and received me as the true Messiah whom thou hast sent for the salvation of Israel.—And as, according to my commission, I have fully declared to them whatever was proper, and have savingly enlightened them in the knowledge of thyself, I will, after my resurrection, by personal visits, and after my ascension by the effusion of my Spirit, more clearly and fully acquaint them with thy glorious perfections and will, that the infinite love with which thou hast from eternity loved me may extend to and manifest itself in them, and that I may dwell in their hearts by faith till they arrive at that perfection of eternal blessedness which, in thy distinguishing love, thou hast prepared for them.

Ver. 1. It is recorded of our Lord that he continued all night in prayer, but this is the longest of his prayers of which the Spirit has left any verbal record. C.
Ver. 3. The only true God. This, like ch. 14:28, has been a special stronghold of all who deny the supremacy of the Son of God; yet requires merely the application of the scripture rule, 'the comparing of spiritual things with spiritual,' 1 Co. 2:3, to show itself in perfect accordance with that essential doctrine. (1) Then, be it remembered, that our Lord teaches us to say, 'Our Father who art in heaven.' (2) That the gods of the nations are idols—false gods—always on earth—never in heaven. (3) That 'THE WORD was God,' Jn. 1:1, 'and dwelt among us.' (4) That, as such, he is called 'the true God,' 1 Jn. 2:20. Wherefore, the Father is called 'the only true God'—God in heaven—not in opposition to Jesus Christ, who is 'the true God'—God manifest in the flesh, 'dwelling among us on earth; but the Father is so called in opposition to idols, which are vanity and a lie. C.
Ver. 4. I have finished the work. The work of instruction, of miracles, of witness-bearing—the work of contending with Satan and his auxiliaries—and now I am about to enter upon the sufferings I have been appointed to undergo. C.
Ver. 6. I pray not for the world. When Christ prays he is certainly heard, Jn. 11:42. But he prays not for the unbelieving impotent world, else were his prayer lost, which is impossible; wherefore, for them he prays not. C.
Ver. 12. None of them is lost, &c. None that were given are lost; but 'the son of perdition' is lost, 'that the scripture might be fulfilled.' Not as if Judas were lost that the prophecy might become true, but the prophecy is verified in the fact of the betrayal. C.
Ver. 13. My joy. The joy derivable from me.—Fulfilled. By the presence of the Holy Spirit—one form of whose precious fruit is joy in the birth, doctrine, death, resurrection, kingdom, and victories of Christ, 1 Jo. 2:20; Gal. 5:22; Ec. 12:12. C.

hour is come; glorify thy Son, that thy Son also may glorify thee.¹

2 As^d thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And^d this is life eternal, ^bthat they might know thee 'the only true God, and Jesus Christ, whom^d thou hast sent.

4 I^d have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, 'glorify thou me, with thine own self, with the glory which ^aI had with thee before the world was.²

6 ¶ I^d have manifested thy name unto ^bthe men which thou gavest me out of the world: thine they were, and thou gavest them me; and they^d have kept thy word.

7 Now^d they have known that all things whatsoever thou hast given me are of thee.

8 For ^aI have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I^d pray for them: ^aI pray not for the world, but for them which thou hast given me, for they are thine.

10 And^d all mine are thine, and thine are mine; ^aand I am glorified in them.

11 And^d now I am no more in the world, but these are in 'the world, and I come to thee. Holy Father, 'keep through thine own name those whom thou hast given me, ^bthat they may be one, as we are.

12 While I was with them in the world, ^aI kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the^d son of perdition; that the scripture might be fulfilled.

13 And^d now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I^d have given them thy word; and ^bthe world hath hated them, because they are not of the world, even as I am not of the world.

A.M. cr. 4037.
A.D. cir. 33.

1 These are Christ's
very words, reported
by the evangelist with
infallible accuracy
under the guidance
of the divine inspiring
spirit. The first word
is remarkable—*Ja*
He shows the close-
ness of relationship.

d Da. 7. 13, 14. Mat.
11. 27. 28. 33. 34. 35.
5. 27. 29. He. 1. 1. 2. 8. 9.
Eph. 1. 20. 23. Phil. 2. 9.
11. 13. Co. 15. 25. Ps. 110. 1.

e ver. 24. ch. 4. 14. 6.
27. 54. 55. 10. 38. 11. 25.
26. 1 Co. 3. 22. Ac. 5. 31.
5. 53. 10. 15. Col. 3. 5.
1. 11. 15. 11.

f 1 In. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

g 1 In. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

h 1 In. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

i 1 In. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

j 1 In. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

k 1 In. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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m 1 In. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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p 1 In. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

q 1 In. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

r 1 In. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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v 1 In. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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y 1 In. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

z 1 In. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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ac 1 In. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ad 1 In. 11. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 1



VALLEY OF JEHOSEPHAT. [JOHN, xviii:1.]—This is also called the Valley of the Kedron, but is generally known as the Valley of Jehoshaphat. The Jews believe that the final judgment will be held here, and for this reason they regard it a great privilege to be buried on the sides of the Mount of Olives, so when they arise from the dead to be judged they will be close to the place of the final accounts. This belief

among the orthodox Jews is based on Joel iii:2-12. The Moslems have also adopted the belief of the Jews, and so they have turned the sides of the valley next to the walls of Jerusalem into a cemetery. In this valley are the tombs of Absalom, Zechariah and St. James. The brook Kedron flows through it. When the name "Valley of Jehoshaphat" was first applied to this place is not known. The date is not mentioned in the Bible.

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, 'Take ye him, and judge him according to your law. The Jews therefore said unto him, 'It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled,⁷ which he spake, signifying what death he should die.⁸

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself,⁹ or did others tell it thee of me?

35 Pilate answered, 'Am I a Jew? 'Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus^a answered, 'My kingdom is not of this world,² if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king.³ To this end was I born, and for this cause came I into the world, that I should bear⁴ witness unto the truth. Every one that is⁵ of the truth heareth my voice.

38 Pilate saith unto him, What is truth?²⁴ And when he had said this, he went out again unto the Jews, and saith unto them, 'I find in him no fault at all.

39 But⁵ ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then¹ cried they all again, saying, Not

A.M. cir. 4037.

A.D. cir. 73.

A.M. cir. 4037.

A.D. cir. 73.

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fulness, and to avoid fellowship with sinners! And let the wisdom, meekness, and boldness of Christ be my pattern. Let me adore that wonderful providence which overruled all for the fulfilment of scripture, the glory of God, and salvation of men. And never let me condemn persons or things because they are run down by the multitude.

CHAPTER XIX. Ver. 11. *Therefore, &c.* To discover the grounds of this conclusion has greatly perplexed commentators. Might we venture to suggest one additional solution, it would be this—'Take the words "Thou couldst have no power at all against me" except it were given thee from above "as parenthetical, and consider the words "Therefore he that delivered me unto thee hath the greater sin" as a reply to Pilate's assertion of despotic authority. "I have power to crucify thee, and I have power to release thee," and the reply is most applicable—'Therefore he that delivered me' (to a judge determined to assert and act upon power, and not upon justice and mercy) 'has the greater sin—his own sin aggravated by that of the judge his accomplice.' C.

Ver. 14. Mark says 'it was the third hour, and they crucified him,' ch. 15: 25; John says 'it was about the sixth hour,' even before he was delivered to his enemies. The most common method of reconciliation is that of Eusebius, who states that the Hebrew numeral for 'the third' was mistaken by the early transcribers for the Greek numeral for 'the sixth.' In this reading seven of the best MSS. concur; it is also supported by several of the early fathers, and adopted by the most learned modern commentators. But, in opposition to all these authorities, the early versions of this Gospel have all 'the sixth hour'—an evidence of authenticity scarcely to be overborne. Perhaps a better solution of the difficulty may be found in the difference between the Jewish and Roman modes of commencing the numeration of hours. The Jewish numeration commenced at sunrise, the Roman at midnight; so that 'about the' Roman 'sixth hour' corresponded with the time about the Jewish first hour—most

probably half-past the Jewish one o'clock A.M., at which time, according to John, Jesus was 'delivered to be crucified,' ver. 16. Now, as it is evident from Mat. 26: 12 that the Jews counted their hours from their commencement, and not from their conclusion, this would leave barely an hour and a half till the Jewish 'third hour.' And considering the slowness with which the mass of spectators could emerge from the hall and advance through the crowded streets; and allowing a sufficient time for the procession to Calvary, which lay without, though near to the city (He. 13: 12; Jn. 19: 20; and Robinson's *Geography*, pp. 64-80); and adding the time necessary for completing the cruel preparations for the crucifixion—it will be easy to perceive how this hour and half would be occupied, and the accounts of Mark and John perfectly harmonized. C.

REFLECTIONS.—What struggles are there in the breasts of carnal men between the convictions of their conscience and their care of their secular interests—between the terrors of God and the fears of men! But indugled lusts dreadfully bear down all religion, truth, and equity.—How shocking is it to behold the men of Israel persecute their divine King with outrage, indignity, and barbarity! Yet more amazing to behold the God of heaven giving up his only begotten Son into the hands of such vile and savage miscreants! But, lo! even the marks of disgrace proclaim his character and spread his renown! Astonishing is his meekness, patience, and holy fortitude, under all his sufferings. Remarkable his filial regard to his mother, and his dying trust in his heavenly Father. And while his hypocritical persecutors are ceremoniously scrupulous of conscience amidst their obstinate violation of important precepts, the blood and water streaming from his heart verify the scripture, mark him really dead, and figure out his justification by his blood, and sanctifica-

this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX.

1 Christ is scourged, crowned with thorns, and beaten. 4 Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivereth him to be crucified. 23 They cast lots for his garments. 26 He commendeth his mother to John. 28 He dieth. 31 His side is pierced. 38 He is buried by Joseph and Nicodemus.

THEN Pilate^a therefore took Jesus, and scourged him.

2 And the soldiers platted^a a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail,² King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.³

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!⁴

6 When^a the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, 'We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;⁵

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

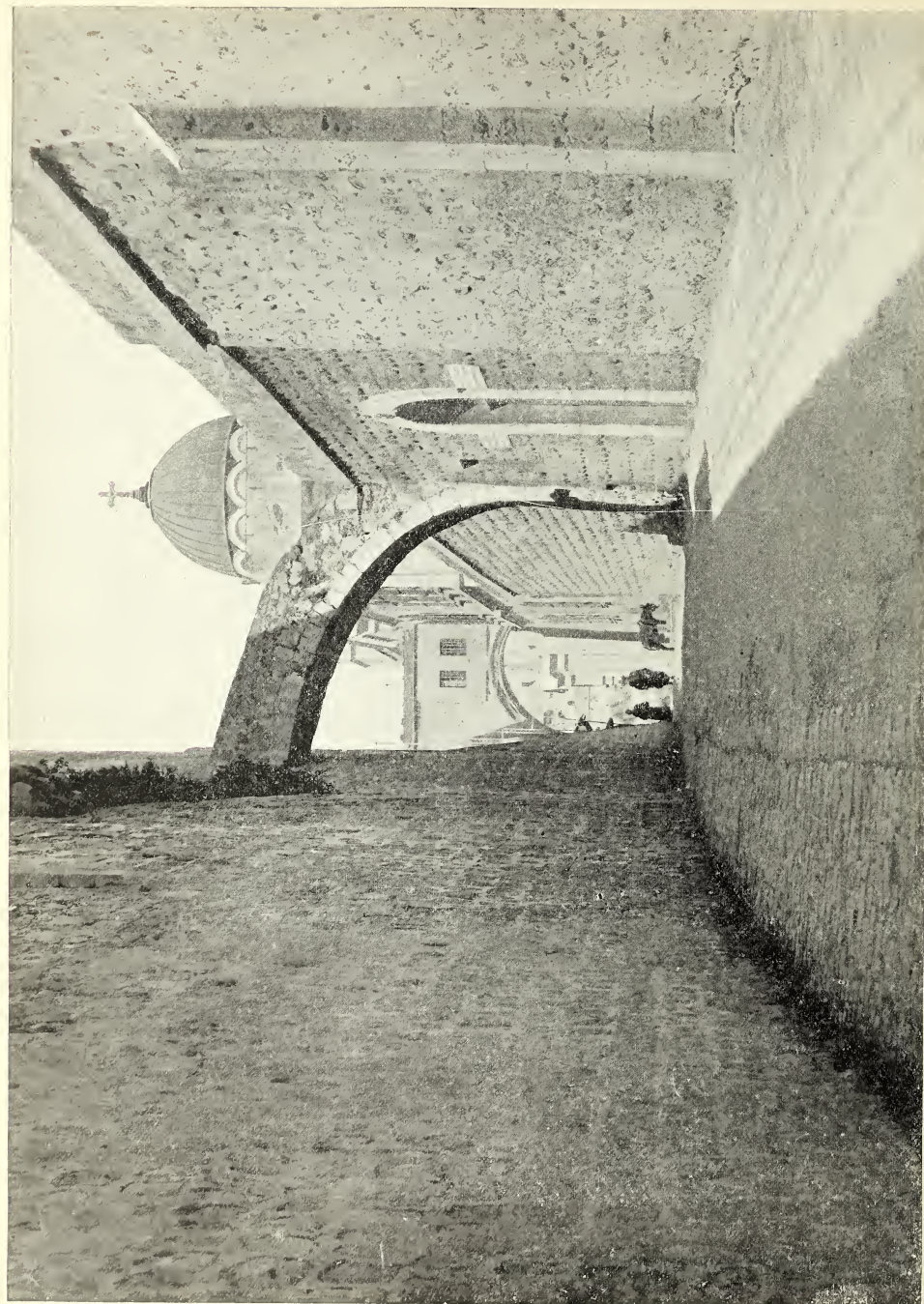
11 Jesus answered, 'Thou couldest have no

g ch. 18, ver. 4. Lu. 22: 67. Ps. 98: 13. Is. 53: 7. Mat. 27: 12, 14. Ac. 8: 32. Phil. 1: 8. A ch. 18, 39.

Da. 3: 14, 15. i ch. 7: 30. Ac. 2: 27, 47, 28. Ps. 39: 6. R. 8: 32. Lu. 22: 53.

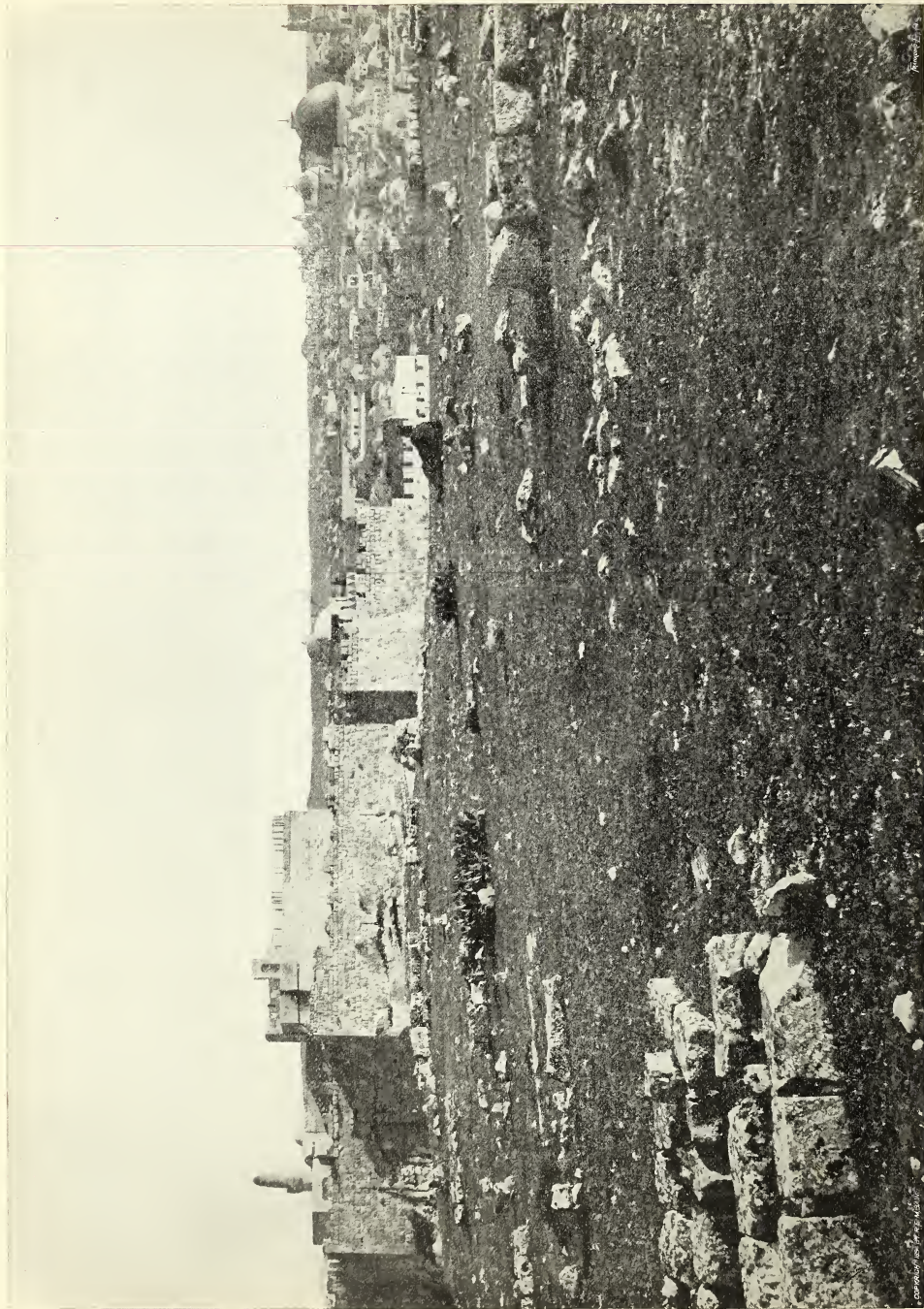
tion by his Spirit. And to magnify the grace of God, fulfil the predictions of the prophets, and honour the crucified Redeemer, disciples who had long been timorous and afraid to own him are emboldened at such an important crisis to give him an honourable interment.—Now, my soul, behold the God-man who was falsely accused that I might be honourably acquitted—was wounded and scourged, that by his stripes I might be healed—was clothed with a robe of derision, that I might be clothed with robes of righteousness and garments of salvation—was crowned with thorns, that I might wear a diadem of glory—had his royalty insulted, that I might be made a king unto God—was condemned, that I might be justified—bore his own cross, and was crucified on it, that he might bear my sins and carry my sorrows—was numbered with transgressors, that I might have a cup of salvation, joy, and praise—and finished transgression and suffering, that I might be saved in the Lord with an everlasting salvation!

CHAPTER XX. Ver. 17. Do not stay now to express your affection to me in this manner, as you will have repeated opportunities of seeing me before I ascend to my heavenly Father; but run quickly to my poor disconsolate disciples, whom, notwithstanding their late dejection, I still love as much as ever, and esteem as my brethren, and heirs of the same glory with myself, and tell them that I am risen to an immortal life, and not to set up a temporal kingdom among them on earth; and am, after some time, to



THE ARCH OF ECCE HOMO, JERUSALEM—WHERE THE CROSS WAS LAID UPON CHRIST. 16. The way along which our Savior was led from the Judgment Hall to the place of crucifixion is called the Via Dolorosa, or the Way of Sorrow. The Arch of Ecce Homo is the second station in the Way of Sorrow; for it is said that here the cross was laid upon Christ. There is something very pathetic

about this gloomy street. As one walks along and sees the people kiss the various stations, thereby evidencing their deep love for the Man of Sorrows, it is sufficient to call forth tears from the hardest heart. Beginning with the palace of Pilate and ending with Calvary, the Via Dolorosa is the most loved street in the world, and it is the only street in history made famous by one single person walking over it one time.



MODERN MOUNT CALVARY—ONE OF THE TWO PLACES AGREED UPON AS THE PLACE OF CRUCIFIXION. [JOHN. xix:17.] —This is here called modern Mount Calvary, because another place contends for the honor of being the spot where our Lord was crucified. This is inside the walls of Jerusalem and covered by the Church of the Holy Sepulchre. This is outside of the walls, and many of

the best authorities claim that the evidences are in favor of its being the real place where Christ was crucified. It is to the north of the city, just across the Damascus road from the wall. To the right of the picture near the margin, we see the dome of the Church of the Holy Sepulchre. So from this place we really have a view of both of the places where different authorities represent Christ as being crucified.

42 There^v laid they Jesus therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand.

CHAPTER XX.

1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity and confession of Thomas. 30 The scripture is sufficient to salvation.

THE first^a day of the week cometh Mary¹ Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, 'They have taken away the Lord out of the sepulchre, and we know not where they have laid him.'

3 Peter^a therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did out-run Peter, and came first to the sepulchre.

5 And he, stooping down, and looking in, saw^b the linen clothes lying; yet went he not in.

6 Then^b cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie.^c

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 For^d as yet they knew not the scripture, that he must rise again from the dead.

10 Then^e the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting,³ the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw^b Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence; tell me where thou hast laid him, and I will take him away.

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Mar. 16. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

16 Jesus saith unto her, 'Mary.' 'She turned herself, and saith unto him, Rabboni; which is to say, 'Master.'

17 Jesus saith unto her, 'Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, 'I ascend unto my Father, and your Father; and to my God, and your God.'

18 Mary^a Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ Then^a the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, 'Peace be unto you.'

20 And when he had so said, he showed unto them his hands and his side. 'Then were the disciples glad when they saw the Lord.'

21 Then said Jesus to them again, 'Peace be unto you: as my Father hath sent me, even so send I you.'

22 And when he had said this, he breathed on them, and saith unto them, 'Receive ye the Holy Ghost:

23 Whose^a soever sins ye remit,⁴ they are remitted unto them; and whose soever sins ye retain,⁵ they are retained.

24 ¶ But^a Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, 'We have seen the Lord. But he said unto them, 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand⁶ into his side, I will not believe.'

26 ¶ And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, 'Peace be unto you.'

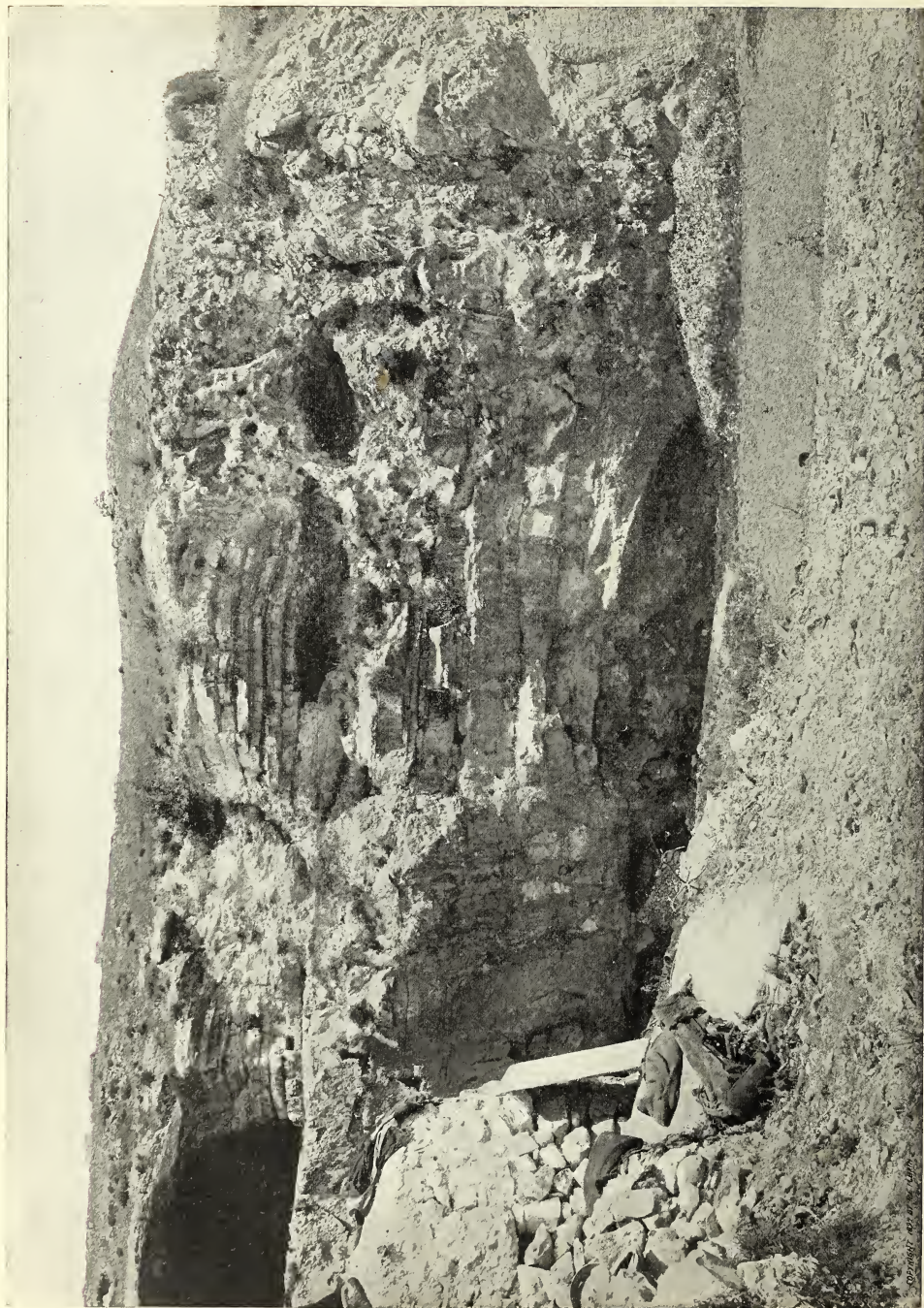
27 Then saith he to Thomas, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.'

28 And Thomas answered and said unto him, 'My Lord and my God.'

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: 'blessed are they that have not seen, and yet have believed.'

30 ¶ And^a many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

¶ Ps. 103. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 9



GROTTO OF JEREMIAH—THE PLACE WHERE CHRIST WAS BURIED. [JOHN, **xxi: 1, 2.**]—The Grotto of Jeremiah is under the height we have already given under the name of modern Mount Calvary. Those who look upon what we call modern Mount Calvary as the place where Christ was crucified take the position that the tomb of Joseph, in which Christ was buried, is what is now known as the

Grotto of Jeremiah. This Joseph of Arimathea, a city of the Jews, asked Pilate for the body of Jesus, and he gave it to him. He took it down from the cross, wrapped it in new linen, and laid it in a sepulchre that was hewn in stone wherein no man had been laid before. Joseph of Arimathea was said to be a native of Ramleh, on the road from Jerusalem to Joppa. His connection with the burial of Christ brings his name to our day.



SEA OF GALILEE — SHOWING VIEWS OF CAPERNAUM. [JOHN, xxi: 11.] — "Simon Peter went up and drew the net to land full of great fishes, an hundred and fifty and three, and for all there were so many yet was not the net broken." — [JOHN, xxi: 11.] This incident took place on the Sea of Galilee after the resurrection. It is probable that it also occurred at Capernaum, where our Savior made His home after being rejected

by His own people at Nazareth. The picture above is a representation of Capernaum as it appears to-day. Broken marble, Corinthian and Doric capitals, weeds, desolation, and the ever-movin' and ever-changing Galilean Sea, is all that we see now. The proud Capernaum, that was exalted to heaven, is now left utterly in ruins. Here, in the midst of His old home, the Lord appeared to the disciples after the resurrection.

24 ¶ This is the disciple which testifieth of these things, and wrote these things: and ^awe know that his testimony is true.

25 And^e there are also many other things

A.M. cir. 4937.
A.D. cir. 33.
g ch. 19, 35; 1 Jn. 1:1-3; 6:3; Jn. 17:1.
e ch. 20, 9; 21, Job 26, 14; Ps. 40, 3; 71:15. Ac. 13:9; 20, 35. Mat. 11:5. Hc. 11, 32.
A.M. cir. 4937.
A.D. cir. 33.
f See Nu. 13, 33; De. 1:38; De. 4, 41; Am. 7, 10; Mat. 19:24.
g Or peruse and digest.

which Jesus did, the which, if they should be written every one, ^hI suppose that even the world itself could not contain⁸ the books that should be written. Amen.

us, without indulging vain curiosity, follow him through sufferings and death.—Without his direction ministers spend themselves in vain in fishing for souls; but under his guidance and influence multitudes are brought to

him; nor can their gospel net be ever broken. The weakest souls must be equally taken care of as the strongest. Nor can ministers ever truly manifest their love to Jesus without earnest care and labour to feed his

lambs and sheep with his gospel provision. And blessed be the Lord that his own oracles have no uncertainties and need no human supplements. On their contents we may safely rest the eternal salvation of our souls.

CONCLUDING REMARKS ON THE BOOK OF JOHN.

The young student of the Greek language was attempts, in any degree, to become his own teacher, soon discovers some surprising difference between the style of John and that of the preceding evangelists. He can read his Gospel with comparative ease, while he finds the difficulties of the others nearly insuperable. This simplicity of construction forms a beautiful example of the teaching Spirit 'becoming all things to all men, that he might (instruct) some,' furnishing 'milk to babes,' while abounding in 'strong meat' for them who 'are able to bear it.' C.

The training of St. John under our Lord, his mental characteristics, and the circumstances under which he wrote this Gospel, have been sketched in the introduction. From the moment when, turning from the Baptist, he joined Jesus, he seems never to have left his side. He delighted in the contemplation of that nature which was all love and mercy. He hung with devoted attention on every word which fell from his lips. He endeavoured to fathom every truth set forth in those matchless discourses. In the intimacy of companionship he doubtless asked and prayed until the full light of divine truth flashed upon his mind. From Mary, too, after our Lord on the cross had committed her to his care, John doubtless derived much information. She who had watched her son with mingled affection and wonder from infancy could no doubt communicate to the beloved disciple many of those displays of wisdom, love, and power which she alone had witnessed. John was also impressed more deeply than any of his brethren with the promise of the Holy Spirit given during one of our Lord's last interviews with his disciples:—'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have done unto you. . . . When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear that shall he speak, and he will show you things to come.' And John appears to have realized, in some respects at least, more remarkably than any of his brethren, the fulfilment of this promise, in the way in which he was able to record Christ's long discourses.

John's subsequent career is prophetically sketched in the close of the Gospel, ch. 21, 20-24. After the ascension John seldom appears in the great events of the church's history until near the close of his life. He was a man of contemplation rather than of action. His mind was in all probability absorbed in the study of the deep mysteries of gospel doctrine. He saw others better adapted for the external work of the church, and he was content, while aiding occasionally by his counsel, Acts 3, 1, 11; 4, 19-23; 8, 14-17. Paul speaks of him as one of the pillars of the church at Jerusalem, Ga. 2, 9. His subsequent career is only dimly

shadowed in early church history. He is said to have remained in Judaea till the death of Mary relieved him from his sacred trust. Afterwards he seems to have gone to Ephesus, and to have settled there after the close of Paul's work. When he alone was left of all Christ's disciples, and when the trials of the infant church needed his aid, he came boldly forward as a champion of the truth. False doctrines began to spring up. The humanity of Christ was denied by some; the reality of his divine mission by others. A partial conformity to Judaism was advocated on the one hand; and an unholy alliance with idolatrous worship was tolerated on the other. With all these, and probably other forms of error, the aged apostle had now to battle. His profound knowledge of divine truth was now of advantage, and was set forth with equal clearness and simplicity in his Gospel. An age of controversy is apt to be an age of angry feeling. Theological disputes are generally productive of more bitterness than other disputes. But while John met error boldly, and refuted it fearlessly and effectively, he displayed and inculcated a love and gentleness such as could only be drawn from the heart of Jesus himself. He gave to the church and the world in his writings a divine exemplar of Christian controversy.

While John breathed the very spirit of love—while he affirmed that 'God is love'—that the substance of both Law and Gospel is love, the religion which he defended and developed was yet no mere sentiment. The love which John inculcated and exemplified was a love displayed in obedience to divine law, and in the full reception of divine truth. The character of John has been often greatly misrepresented. Christian art has in some degree contributed to this. 'The youthful feminine form which art has assigned to St. John, has served to remove from our minds the stronger features of his nature. Yet these may not be forgotten, for even in this aspect the eagle is his true symbol. His love was no soft feeling, but a living principle, an absolute devotion to truth, as he had seen and known it in the person of his Lord. He stands forth as the ideal of a thoughtful Christian, relentless against evil, and yet patient with the doubting. He tarried till the Lord came, and left his Gospel as the witness and seal of the accomplishment of the apostolic work.'

John was a close follower, and an ardent and enthusiastic imitator of Jesus. Christ's life, Christ's character, Christ's words, formed the constant subjects of contemplation and study. To him Christ was all in all. He sought wisdom from his highest source; he drew his love from the heart of his loving Master. In John we see the noblest powers employed in the noblest work; we see the highest genius consecrated to God; we see, too, his life-work crowned with the noblest reward. P.

THE ACTS OF THE APOSTLES.

The Gospel by Luke and the Acts of the Apostles are both dedicated to Theophilus; and as the author of 'The Acts' calls the Gospel his 'former treatise,' there is, therefore, internal evidence, with which all antiquity agrees, that the book of 'Acts' was written by Luke. As it continues to the second year of Paul's imprisonment, it could not have been finished earlier than A.D. 64 or 65. The object of the writer was, evidently, not a complete history of the Christian church during the period which his narrative embraces; for he passes over all the affairs of the church at Jerusalem subsequent to the conversion of Paul; furnishes few records of the labours of any other apostle; while some he never mentions at all. Nor was it his object to write a complete history even of Paul, his companion; for he passes over in silence some of the most remarkable events of his life, such as his journey into Arabia, three of his shipwrecks, and his exposure and perils among the robber hordes of the deserts. His objects were higher than these, however gratifying they might appear to a pious curiosity, and however instructive as examples of devotedness and zeal. The object of Luke was mainly to record the wonderful effusion of the Holy Ghost on the day of Pentecost, thus teaching the church that, without the Spirit of God, all other qualifications are impotent; to furnish a few specimens of apostolic preaching; to record some of the principal miracles by which the Gospel testimony was confirmed; and to bear witness to the admission of the Gentiles into the Christian community.

This being the last historical book of the Scriptures, it is worthy of remark, that not one of the sacred biographers, from Moses to Luke, ever attempts to produce 'a hero'—a man superior to all his contemporaries—the idol of historic worship! The Bible alone tells truth! Paul is introduced as a guilty murderer! and subsequently to his conversion—though the writer passes no opinion—he faithfully records the fact, and leaves us to judge for ourselves, whether Paul or Barnabas was in error in that 'sharp contention' that separated them in the work of the mission, ch. 15. 39. Yet the Bible produces really great characters! Men devoid of every ambition but to do good! Men capable of sacrificing every hour of ease, every prospect of emolument, and hope of honour; of undergoing every toil, of enduring every persecution, of repaying kindness for every injury, of rejoicing in tribulation, of hoping against hope, of enduring to the end; neither depressed by failure, nor rendered vain by success.—Self nothing—Jesus all! Such was Moses—such the prophets—such the apostles; and such, in some measure, must be every one who, 'through faith and patience, would inherit the promises.' C.

CHAPTER I.

1 Christ, preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it; by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. 10 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly return, and giving themselves to prayer, choose Matthias apostle in the place of Judas.

THE former^a treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:¹

3 To² whom also he showed himself alive after his passion by many infallible proofs, being seen of them³ forty days, and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with them,⁴ commanded them that they should not depart from Jerusalem, but wait for⁵ the promise of the Father, which, saith he, ye have heard of me.

5 For⁶ John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together⁷ they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

A. M. cir. 4037.
A. D. cir. 33.

CHAPTER I.

A Gospel of Luke,

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7 And he said unto them, "It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But⁸ ye shall receive power after that the Holy Ghost is come upon you:⁴ and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.⁵

9 And⁶ when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 ¶ And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner⁷ as ye have seen him go into heaven.

12 ¶ Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.⁸

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

CHAPTER I. Ver. 6. *Restore the kingdom.* Not merely by breaking the Roman yoke, but by overturning the Pharisaic or Sadducean oligarchy, and re-establishing the constitutional monarchy of David. This idea of an immediate temporal kingdom still haunted the disciples; and, in prospect, it still the hope of the Jewish nation, unless where, alas! they have become totally infidel. The answer of our Lord (ver. 7) seems clearly to intimate that a national restoration is one of the purposes of

Providence, though the date of its accomplishment has not been revealed. C.
Ver. 7, & *Power.* The word translated *power* in ver. 7 is *dyna-mis*. The passage there may be rendered thus: 'which the Father hath reserved in his own disposal, as things unrevealed.'—The word here translated *power* is *kratos*, signifying miraculous power communicated from God. C.
Ver. 13. *Upper room.* Some have supposed this 'room' to

have been in the temple; no opinion can seem more unnatural. If, in the absence of certainty, conjecture may be indulged, might not our thoughts turn to 'the large upper room furnished' in which our Lord and his disciples partook of the last supper? Lu. 22. 12. C.
Ver. 25. *His own place.* The place suited to him, 'prepared' for him, Mat. 25. 41; the place that, in the face of all warning, he had literally chosen, by choosing coventness and lies, Col. 3. 2; 1 Co. 6. 9, 10; Mat. 26. 48; Re. 21. 8. C.

CHAPTER II.

14 These^a all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names^b together were about an hundred and twenty.)¹

16 Men and brethren,^b This scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now^c this man purchased^d a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.³

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let^e his habitation be desolate, and let no man dwell therein: and, His bishopric^f let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained^g to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas,^h who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen.⁶

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 Andⁱ they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

REFLECTIONS.—The most glorious and uncontrollable evidence is given us of the resurrection and exaltation of our once crucified Redeemer, that through him our faith and hope might be in God. Great numbers of disciples had frequent opportunities of seeing and conversing with him after his death, and could not possibly mistake him for any other; yea, saw him ascend, in our nature, to heaven, and heard the angels' attestation concerning him. Most gladdening truth! He has carried our nature to the right hand of God, and will in due time return, for our salvation, to judge the quick and the dead. And infinite is the mercy that in his absence he has, by promise and fulfilment, secured for us the presence and influence of the Holy Ghost to supply his room, and to own, assist, and comfort us in his work. Let us then, in a humble dependence on and patient waiting for him, avoid all carnal views of his kingdom, or curious prying into God's secrets. For there is need of great activity in his honourable work, and of preparation for his second coming, at which we must give our account. While the world rages in wickedness, let united devotions be

the delight of our souls! The joint effectual fervent prayers of righteous men avail much. But O the inexpressibly terrible end of treacherous ministers! Their honour or wealth avail them but little in the day of God's wrath. Happy is it when God, even by terrible things in righteousness, degrades and punishes them for the confirmation of his truths, and supplies their room with such as are qualified and faithful. And great care ought to be taken that none but such be admitted. But if God testify his call and approbation, all ought to receive and regard them as his ambassadors. Ever solicitous for the welfare of the church, we ought to commit all her matters to Jesus, as her kind head and sovereign disposer of all things. And never let us, by lot, appeal to God in matters ludicrous or trifling, but only in cases of great importance which cannot be otherwise decided, and that with solemn prayer for his direction and a ready submission to his decision.

CHAPTER II. Ver. 1. Pentecost. One of the three great festivals in which all the males were required to appear at Jeru-

1 The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others. 13 Whom Peter disproving, and showing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messiah, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel and foreknowledge: 37 he baptizeth a great number that were converted. 41 Who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing his church.

AND when^a the day of Pentecost was fully come,^b they were all with one accord in one place.

2 And^c suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them^d cloven tongues, like as of fire, and it sat upon each of them.¹

4 And^e they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.²

5 And^f there were dwelling^g at Jerusalem, Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad,^h the multitude came together, and wereⁱ confounded, because that every man heard them speak in his own language.

7 And they were all^j amazed, and marvelled, saying one to another, Behold, are not all these which speak^k Galileans?

8 And^l how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia.⁶

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes^m and Arabians, we do hear them speak in ourⁿ tongues the wonderful works of God.

12 And^o they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others^p mocking said, These men are full of new wine.

salem. It was called Pentecost (the fiftieth) because celebrated on the fiftieth, counting from the second day of the passover; that is, seven weeks after the 15th Nisan. Comp. Le. 23:15, &c.; De. 16:9, &c.; and see Josephus' Antiq. iii. x. 6. It was also called the feast of weeks. De. 16:10, and was considered a thanksgiving for the harvest. De. 16:9, &c. C.

Ver. 5. Can this assertion be true, seeing the continent of America and Pacific Islands had not been discovered? Observe the narrative does not say 'out of every country,' but 'out of every nation under heaven;' that is, men who were acquainted with every generic language—a statement which requires no figure for its defence, but which was simply and literally true. C.

Ver. 13. Others. Not other foreign Jews, for they would have recognized the speech of their several countries, but Jews of Jerusalem, to whom the foreign tongues would appear as the ravings of drunken men; or who, out of malice against the followers of Jesus, would willingly invent and propagate any plausible accusation that might discredit them with the people. C.

Ver. 23. By wicked hands. If Jesus was delivered by the determinate counsel and foreknowledge of God, 'why doth he yet find fault' for who hath resisted his will? God hath said it, and 'who art thou, O man, that repliest against God?' Ro. 9:10. But still, it is questioned, if God 'determined' that the event should come to pass, how could those who fulfilled his will be 'wicked?' or, if God 'determined' the act, is he not thereby represented as the author of sin? This, if really a question, is fair and reasonable: but if a cavil, most worthless and foolish. God cannot be the author of sin; for God is love, Ja. 1:13; 1 Ja.

14 ¶ But ^a Peter, standing up with the eleven, lifted^a up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing^a it is *but* the third hour of the day.⁷

16 But this is that which was spoken by the prophet Joel:

17 And^a it shall come to pass in the last days,⁸ saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out, in those days, of my Spirit; and they shall prophesy:

19 And^a I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The^a sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:⁹

21 And^a it shall come to pass, *that* whosoever shall call on the name of the Lord, shall be saved.¹

22 Ye men of Israel, hear these words; Jesus^c of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him,^a being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom^a God hath raised up, having loosed the pains of death: because it was not ^apossible^b that he should be holden of it.

25 For David speaketh concerning him, ^aI foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26 Therefore^a did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer ^athine Holy One to see corruption.

28 Thou^a hast made known to me ways of life; thou shalt make me full of joy with thy countenance.

29 Men and brethren, let me^a freely speak unto you ^aof the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore^a being a prophet, and knowing

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¶ In 18, 27, ch. i. 15; 28, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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exercise of prayer, looking to the use of the means of grace, and therefore in the way of salvation.—*P.*

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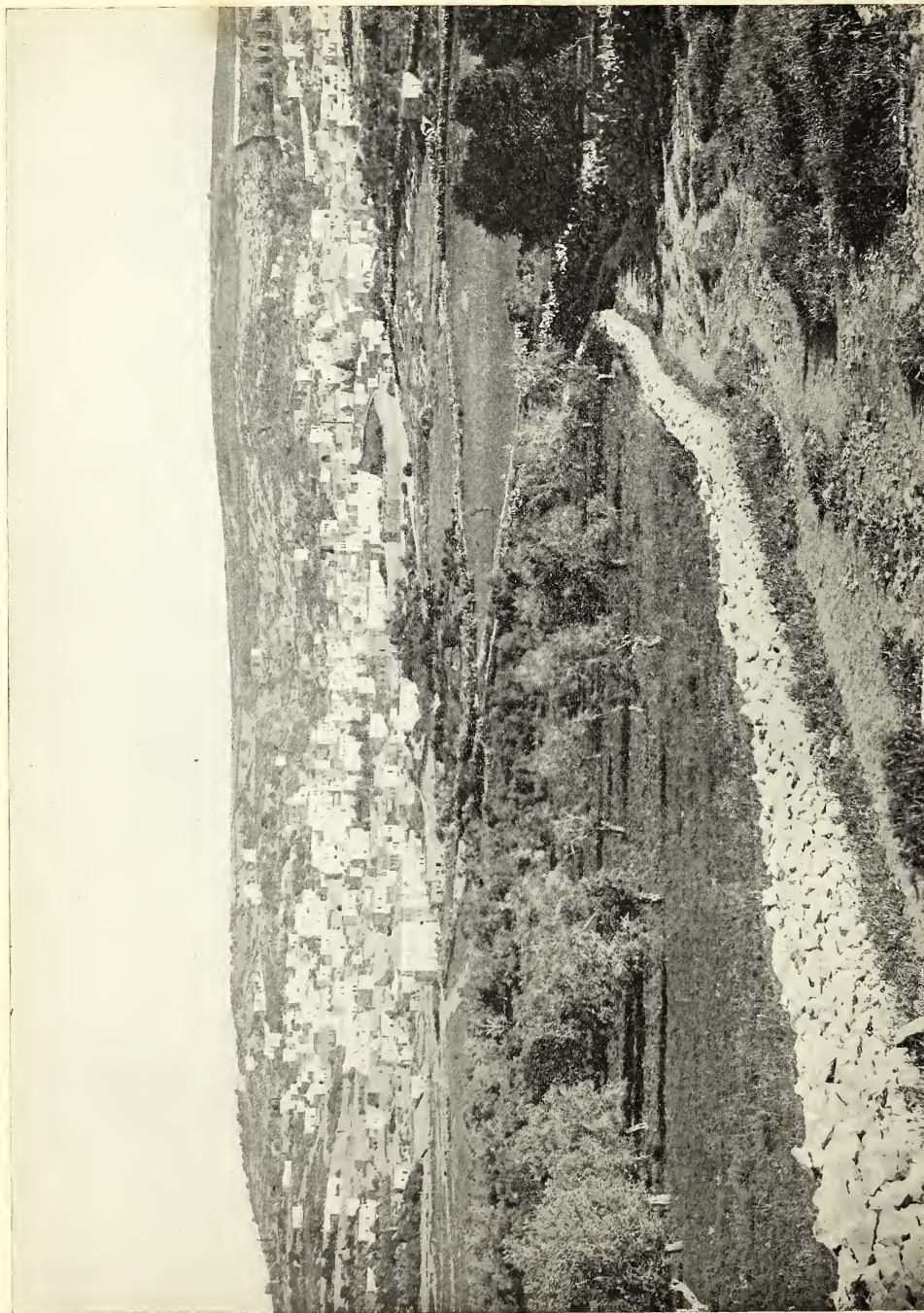
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and exhorts to repentance.

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NAZARETH FROM THE EAST. [Acts, iii: 22.]—We are permitted here to look upon the beautiful little mountain city where the prophet the Lord led up, like unto Me, and to see the place where He was born, and where He was crucified. The valley is the olive trees, whose very names call up, Palestine and the East. Rising gradually up the sides of the hill are the white two-story

houses, built of stone, and furnishing all that is necessary to make a striking and attractive picture. No other town in the Valley of Nazareth, with the beautiful stone houses to make a picture and deep, over-hanging skies unite, worthy the brush of Raphael. The Savior, who grew up here, and who spent so many of the years of His manhood here, is gone, but His spirit lends enchantment to the place.

CHAPTER IV.

1 The rulers of the Jews offended with Peter's sermon, 4 (though thousands of the people were converted that heard the word), imprison him and John. 5 After, upon examination, Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus only we must be eternally saved, 13 they command him and John to preach no more in that name, adding also threatening; 23 whereupon the church fleeth to prayer. 31 And God, by moving the place where they were assembled, testified that he heard their prayer; confirming the church with the gift of the Holy Ghost, and with mutual love and charity.

AND as they spake unto the people, "the priests, and the captain of the temple, and the Sadducees," came upon them,

2 Being^a grieved that they taught the people, and preached "through Jesus the resurrection from the dead."

3 And they laid hands on them, and "put them in hold unto the next day: for it was now eventide."

4 Howbeit "many of them which heard the word believed; and the number of the men was about five thousand."

5 ¶ And it came to pass on the morrow, that their^b rulers, and elders, and scribes,

6 And Annas^c the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest, were gathered together at Jerusalem.

7 And when they had "set them in the midst, they asked, "By what power," or by what name, have ye done this?"

8 Then Peter, "filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the "good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name^d of Jesus Christ of Nazareth, "whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."

11 This^e is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither^f is there salvation^g in any other; for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were "unlearned^h and ignorant men, they marvelled; and they took knowledgeⁱ of them, that they had been with Jesus."

14 And^j beholding the man which was healed standing with them, they could say nothing against it.

A.M. CH. 4077.
A.D. GR. 33.

CHAP. IV.

a ch. 5, 17, Ho. 6, 9.

b ch. 5, 17, Ho. 6, 9.

c ch. 5, 17, Ho. 6, 9.

d ch. 5, 17, Ho. 6, 9.

e ch. 5, 17, Ho. 6, 9.

f ch. 5, 17, Ho. 6, 9.

g ch. 5, 17, Ho. 6, 9.

h ch. 5, 17, Ho. 6, 9.

i ch. 5, 17, Ho. 6, 9.

j ch. 5, 17, Ho. 6, 9.

k ch. 5, 17, Ho. 6, 9.

l ch. 5, 17, Ho. 6, 9.

m ch. 5, 17, Ho. 6, 9.

n ch. 5, 17, Ho. 6, 9.

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A.D. GR. 33.

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15 But when they had commanded them to go aside out of the council, "they conferred among themselves,

16 Saying, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it."

17 But that it spread no further among the people, let us "straitly threaten them, that they speak henceforth to no man in this name."

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus."

19 But Peter and John answered and said unto them, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

20 For^a we cannot but speak the things which we have seen and heard."

21 So when they had further "threatened them, they "let them go, finding nothing how they might punish them, "because of the people: for all men glorified God for "that which was done."

22 For the man was above "forty years old on whom this miracle of healing was showed."

23 ¶ And being let go, they went "to their own company, and reported all that the chief priests and elders had said unto them."

24 And when they heard "that, they lifted up their voice to God with one accord, and said, Lord, "thou art God, which hast made heaven, and earth, and the sea, and all that in them is;

25 Who by the mouth of thy servant David hast said, "Why did the heathen rage, and the people imagine vain things?"

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ."

27 For of a truth, against thy "holy child Jesus, whom thou hast anointed, "both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For^b to do whatsoever thy hand and thy counsel determined^c before to be done."

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with "all boldness they may speak thy word,

30 By^d stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus."

31 ¶ And^e when they had prayed, the place was shaken where they were assembled together;

most amazing miracles have been wrought. Marvelous is the wisdom and power of God in making even the most daring wickedness of men the great means of bringing about our salvation! And extensive is the instruction, ample the persons, effectual the reformation, and abundant the blessings which Jesus Christ bestows on the chief of sinners. What delightful encouragement is this to faith and repentance, that in his seasons of mercy, we may find rest and refreshment

to our souls! What excitement to rejoice in his exaltation, and to wait for his return to judgment!

CHAPTER IV. REFLECTIONS.—Men who heartily hate one people, often cordially unite in opposition to Christ, his gospel, and his servants. But it is delightful when fierce persecution animates to a prudent zeal for Christ's honour, and when he balances it by the conversion of multitudes of hardened sinners. For

if ministers preach Christ faithfully and successfully, they must expect trouble for it. Rich, full, and free is that salvation for sinful men which is in him alone. It is necessary always to believe and receive it, and in our stations to exhibit and declare it. Excellent is the cause of the gospel; and nothing but absurd rage and overbearing violence can ever oppose it. But in the most violent opposition Jesus can inspire his most cowardly servants with wisdom and courage to make

and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And^a the multitude of them that believed were of one heart, and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.⁵

33 And^a with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither^a was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And^a ^aJoses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite,⁶ and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles' feet.

CHAPTER V.

5 After that Ananias and Sapphira his wife, for their hypocrisy, at Peter's rebuke had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith, 17 the apostles are again imprisoned, 19 but delivered by an angel, bidding them to preach openly at all; 21 when, after their teaching accordingly in the temple, 23 and before the council, 33 they are in danger to be killed; through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, 40 and are but beaten: for which they glorify God, and cease no day from preaching.

BUT^a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And^b kept back¹ part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.²

3 But Peter said, Ananias, why^a hath Satan filled thine heart to lie³ to the Holy Ghost, and to keep back part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto^a God.⁴

5 And Ananias, hearing these words, fell

an open and bold confession of himself and his truths; and by them he can confound their most potent and learned opposers, and even convince their consciences of the inconceivable advantage of fellowship with him. Easily he restrains the wrath of men, and makes the remainder of it to praise him. And it is manifest that, however despised by men in authority, he is the head and Lord of his church. In every case it is much better to obey God than men. He is the almighty JEHOVAH, the Maker and Governor of all things. Nothing happens without his permission and appointment. All events are a fulfilment of his inspired oracles, and execution of his ancient decrees. In every time of need let us therefore address him by solemn prayer. Often he hears and answers in mercy while his people are yet speaking. And if he be with us, we need neither fear nor anxiously care who is against us. He knows every plot and every threatening of our enemies; and his presence and blessing are sufficient to encourage our perseverance in much tribulation. Heavenly is the delight and comfort that his Spirit can produce in our hearts. Yea, he can even make us rejoice in persecution for his sake. And glori-

ous is the church when ministers are remarkably faithful and useful, and Christians so knit together as to be ready to give all they have for the relief of their indigent brethren.

CHAPTER V. Ver. 31. To give repentance, by giving time for consideration between the warning and the judgment, as God gave to the world between the coming of Noah and the coming of the flood, and by presenting and applying, through the Spirit, the only sufficient arguments for repentance, the love, mercy, and free grace of God in Christ Jesus.

Ver. 35. Josephus places an insurrection under Theudas in the fourth year of the reign of Claudius. But this may be true without any impeachment of the accuracy of Luke, for Theudas was a common name among the Jews; and as there were several insurrections, two may have occurred under a leader of the same name. C.

REFLECTIONS.—It is impossible to find a church on earth without tares, or much Christianity without some hypocrisy. Satan's temptations and men's own corruptions, particularly covetousness, easily lead them into lying and falsehood. But most heinous is this in dealing with God, as it is a direct contempt of his all-seeing Spirit. And yet, if Satan fill our heart, he will delude us into it; and even our nearest relations will

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9 ver. 29.

101:1 Co. 1:10. Ep. 4:3-6.
ver. 30:17. 1 Pe. 3:8.
15:5, 6. 2 Co. 13:11. Phil.

5 They had the necessary use, not the possession of all things 'in common.'

7 Ro. 12:10. Mat. 7:29. 1 Th. 1:5. 1 Co. 2:9, 6.
ch. 1:8, 20. 2 Co. 2:3-5.
Lu. 11:49, 40.

8 In 1:16. Lu. 2:59.
ch. 2:44:3 Co. 15:10.
9 ver. 35:37. ch. 2:45;
5:2-3. 6:4. 10:20, 21.
Ja. 1:5:7. 1 Jo. 3:17. Lu.

12 23:35, 40. 1 Th. 1:3.
9 Not Mat. 19:15.
Mar. 15:40.

6 A Levite could legally inherit no land, Nu. 18:20; but he might have purchased, for a fixed period, in any of the tribes—might have received from a relative, or it might have been situated in Cyprus, where he might buy or sell on whatever terms the local laws permitted.

5 Mat. 10:35. Lu. 12:33:10. 1 Th. 1:3. 1 Jo. 11:24, 25:3. 9. Ec. 11:2.

CHAP. V.

6 2 Ti. 2:20. Jo. 6:70.

Phil. 1:19.

7 ch. 4:34, 37. Jos. 7:1.
Mat. 1:3, 8. 9. Ro. 2:2. 1 Th. 1:10. 4:15, 20.

1 Kept back 'fraudulently secreted'—pretending, through ostentation of generosity, to have given the whole—C.

2 By the sale of their land, and the bringing in the money, they in fact professed to give the whole price as a gift of brotherly love; but their aim was to get for themselves the credit of holy love and zeal for the benefit of the church, whereas they had selfishly kept back the other portion for themselves.

3 They wished to serve God masters, but to appear to serve only one (Mewer).—P.

5 Jo. 13:27-34. Lu. 22:3.

6 Or, to deceive. Ps. 51:16. 30. De. 32:1.
Ec. 5:4. Ps. 50:14. Pr. 20:25.
Ver. 5:4, 9. Ro. 2:21.

7 Ps. 139:4.
9 2 Co. 10:6. Nu. 14:36, 38. ver. 10.

8 Since, in ver. 3, they are accused of lying to the 'Holy Ghost'; and here of lying to 'God,' it follows, without question, either that the apostles spoke in a most unguarded manner, or that the Holy Ghost is God. But

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in an unguarded manner they could not speak, for they spoke by the Holy Ghost himself; therefore, he must be God, and in this case is represented as speaking and communicating the secrets of men's hearts—manifesting his Godhead by the attribute of omniscience. See ver. 9—C.

9 ch. 2:45. 1 Jo. 1:10. 1 Ps. 64:12. 100.

10 In 19:40.

11 Ex. 17:2. Nu. 14:22.
Ps. 78:10, 26; 95:8, 9. 1 Co. 10:10. ver. 34.

12 ver. 5.

13 There came upon the true members of the church a great dread of falling into the sin of hypocrisy; and upon others a fear of joining them for the sake of their aims and benefactions.

14 Note. This awful judgment seems to have been intended: (1) As a protection to the church against selfish and idle impostors, attracted by the liberality, but neither believers in their doctrines, nor partakers of their spirit. (2) As a lesson to all church rulers, never to purchase prophecies to themselves, while they should merely look for converts to Christ. See ver. 13.

15 Or, Mar. 16:17, 18. Jo. 4:39, 42. 12:43, 47. 13:7, 37. 14:22, 26. 15:26. 16:1, 14, 22, 26. 17:26. 18:20. 19:28. 20:19. 21:20. 24:46. He. 2:4.

16 ch. 4:45. 3. 11:4, 38. Jo. 10:23.

17 Jo. 9:22, 12:47. 19:10. 1 Jo. 12:43. Lu. 12:51. 13:34. ch. 2:44, 47. 4:34, 37.

18 ch. 2:47. 4:4, 6, 7. 18:24, 25. Co. 3:25. ch. 10:34.

19 Or, in every street.

20 ch. 19:12. Jo. 14:12.

21 The miracles and the fame of the apostles appear now, by the power of the Holy Ghost, to be the coming of the kingdom of God to them, to have equalled the deeds of the even surpasses, those of Christ himself, his promise was here again remarkably fulfilled. Comp. Jo. 14:12.—P.

22 Mar. 16:17, 18; 6:56; 7:37. Mat. 12:14. Lu. 14:12. Jo. 15:16.

23 ch. 4:1, 2.

24 Or, every Job. 5:2. Pr. 7:4. Ec. 4:4.

25 ch. 2:15. 5:17, 23. 27. Mat. 10:17—25. 24. Jo. 16:3.

down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then^a fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear^a came upon all the church, and upon as many as heard these things.

12 ¶ And^a of the lessons of the apostles were many signs and wonders wrought among the people; (and^a they were all with one accord in Solomon's porch.

13 And^a of the rest durst no man join himself to them: but the people magnified them.

14 And^a believers were the more added to the Lord, multitudes both of men and women.)

15 Inasmuch that they brought forth the sick into the streets,⁶ and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.⁷

16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then^a the high-priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,⁸

18 And^a laid their hands on the apostles, and put them in the common prison.

encourage us in it. Seriously then should we guard against prevarication with that God who can strike liars and dissemblers dead for the honour of his gospel and church. And happy is it when such evildoers hypocrites from joining her.—Well would it be if men showed as much care for their souls as most do for the health of their bodies! But, alas! with what blind fury do many, under pretence of religion, set themselves against Christ's eminent ministers, and fight against God; and by endeavouring to render them despicable, study to prejudice hearts against them! Yet his counsel and work shall stand, to the defiance and confusion of every opposer. At his pleasure prisons become paradises, or open their doors; marvellous miracles are wrought for the attestation of truth; the fury of the haughtiest rulers is restrained; the multitude is awed, and the church increased, amidst attempts to destroy her. Yea, learned, potent, and even inveterate enemies are made advocates for his cause. If then we endure terrors and reproaches for his sake, we may despise them, or even glory in them. And let us always publish the praises of our once crucified but now risen Redeemer, who is ex-

19 But* the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people ^{all the words of this life.}

21 And when they heard *that*, ^{they entered into the temple early in the morning, and taught.} ^{*But the high-priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.}

22 But when the officers came, and found them not in the prison, they returned and told,

23 Saying, ^{The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.}

24 Now when the high-priest¹ and ^{the captain of the temple and the chief priests heard these things, they ^{doubted of them whereunto this would grow.}}

25 Then^e came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence:² for ^{they feared the people,³ lest they should have been stoned.}

27 And when they had brought them, ^{they set *them* before the council: and the high-priest asked them,}

28 Saying, ^{Did not we straitly command you, that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.⁴}

29 ¶ Then Peter and the *other* apostles answered and said, ^{We ought to obey God rather than men.}

30 The⁵ God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him⁶ hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And ^{we are his witnesses of these things; and so is also ^{the Holy Ghost, whom God hath given to them that obey him.⁵}}

33 ¶ When they heard *that*, they ^{were cut to the heart, and took counsel to slay them.}

34 Then stood there up one in the council, a Pharisee, named ^{Gamaliel,⁶ a doctor of the law, had in reputation among all the people,}

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ence, therefore, con-

tradict the doctrine

of Gamaliel? No.

Two circumstances,

totally wanting in

Christianity, have al-

ways characterized

the false systems that

have been successful

in the world:—1.

Every such system

has flattered existing

prejudices, adopted

existing opinions and

numbers to the baser

passions of men, re-

jects Christianity re-

jected, opposed, or

mutilated. 2. Every

such system has had

founders possessing

such worldly learn-

ing, or employing

such worldly means

as obtained their in-

fluence with worldly

men. Christianity had

none of these means:

its preachers twelve

poor, unlearned, and

lean fishermen: its

doctrine designedly

and their only visible

means, preaching

patiently, bearing pa-

tiently, and praying

for their persecutors.

The eventual success

of this system, suc-

ceeded by such suc-

cess, is a testimony

to the divine origin—

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and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, ^{*take heed to yourselves what ye intend to do as touching these men.}

36 For ^{before these days} rose up Theudas, boasting himself to be somebody; to whom ^{a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed⁷ him, were scattered, and brought to nought.}

37 After⁸ this man, rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: ^{he also perished; and all, even as many as obeyed him, were dispersed.}

38 And now I say unto you, ^{Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought.}

39 But ^{if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.}

40 And to him they agreed: ^{and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.}

41 ¶ And they departed from the presence of the council, ^{rejoicing that they were counted worthy to suffer shame for his name.}

42 And^d daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAPTER VI.

1 *The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, appoint the office of deaconship to seven chosen men.* 2 *Of whom Stephen, a man full of faith, and of the Holy Ghost, is one.* 3 *Who is taken of those, whom he confounded in disputing, 13 and afterwards falsely accused of blasphemy against the law and the temple.*

AND in those days, ^{when the number of the disciples was multiplied, there ^{arose a murmuring of the Grecians¹ against the Hebrews, because their widows were neglected in the daily ministration.}}

2 Then the twelve called the multitude of the disciples ^{unto *them*, and said, ^{It is not reason that we should leave the word of God, and serve tables.²}}

3 Wherefore, brethren, ^{look ye out among you³ seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.}

4 But⁴ we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole mul-

alted as a Prince and a Saviour, freely to give repentance and forgiveness of sins to the most heinous transgressors.

CHAPTER VI. REFLECTIONS.—It is hard to manage much business without much inconvenience, and even some reflections. But it is shameful that money matters should occasion discontents among church-members, who are otherwise of one heart and

soul.—And to prevent this, it becomes us to use the strictest impartiality in the management of the money, and all other matters of churches or states. It is a great sin and reproach to many Christian congregations that the office of deacon, so clearly appointed in Scripture, should be so much neglected. And it is necessary that every church-officer be intelligent, pious, and prudent; and that church-members be always required to choose their own officers, small or great. No

patrons or presbyteries can pretend more fitness to choose for others than the inspired apostles, who refused it. It is dangerous and awful when ministers give themselves to idle chat, unprofitable reading, unnecessary sleep, or civil business, instead of their important ministrations and fervent prayer. But when gospel ministers are faithful and diligent, God often works by them miracles of grace in the conversion of sinners, even of profane clergymen, whose spiritual

Seven deacons are chosen.

ACTS VII.

Stephen answereth his accusation.

titude: and they chose ^hStephen, a man full of faith and of the Holy Ghost, and ⁱPhilip, and Prochorus, and Nicanor, and Timon, and Parmenas, and ^jNicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when^k they had prayed, they laid their hands on them.⁴

7 ¶ And^l the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient^a to the faith.

8 ¶ And^l Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then^m there arose certain of the synagogue, which is called the *synagogue* of the Libertines,ⁿ and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And^o they were not able to resist the wisdom and the spirit by which he spake.

11 Then^p they suborned men, which said, We have heard him speak blasphemous words^q against Moses, and against God.

12 And^r they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And^s set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For^t we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs⁷ which Moses delivered us.

15 And all that sat at the council, looking steadfastly on him, ^usaw his face as it had been the face of an angel.⁸

CHAPTER VII.

1 Stephen, permitted to answer to the accusation of blasphemy, 2 sheweth that Abraham worshipped God rightly, and how God did choose the fathers, 20 before Moses was born, and before the tabernacle and temple were built. 37 that Moses himself witnessed of Christ; 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the Just One, whom the prophets foretold should come unto the world. 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them.

THEN said the high-priest, ^vAre these things so?

2 And he said, ^wMen, brethren, and fathers, hearken; The^x God of glory appeared unto our father Abraham, ^ywhen he was in Mesopotamia,² before he dwelt in Charran,

3 And said unto him, ^zGet thee out of thy

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THE VALLEY OF SHECHEM. [ACTS, vii: 16.]—Set in the midst of olive groves, gardens and orchards, and refreshed and made productive by a number of healthy springs, Shechem enjoys advantages of a natural character hardly equalled elsewhere in Palestine. It was to this place that Abram came when he first entered Canaan. For we are told in Genesis xii: 6 that he came "unto the place of Shechem." Thus

Shechem is the oldest town in Palestine of which we have any authentic history, dating back in the distant past as far as four thousand years. Here Jacob bought land and took him to the Ishmaelites. Both the name of the town and the land was given to Israel. There are about 15,000 inhabitants to-day, and it is a prosperous town for the East.



THE ISLAND RHODA (RODA) — WHERE THE CHILD MOSES WAS CONCEALED.
 [ACTS, vii: 21.] — "And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son." — ACTS, vii: 21. We are told that the mother of Moses took an ark of bulrushes and daubed it with slime and with pitch, and put her child into it, and laid the ark with the child in the flags by the brink of the

Nile. It has been supposed that this place on the Nile was on the Island of Rhoda. Every tourist who goes to Cairo, will have his attention called to this beautiful island, in the Nile as the point in the river where Moses was concealed. The boats we see are wheat boats which have come from far into the interior of Egypt, loaded with wheat to sell in Cairo. The island is in the western suburbs of Cairo.

18 Till^a another king arose, which knew not Joseph.

19 The same dealt subtly with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In^b which time Moses was born, and was exceeding fair,^c and nourished up in his father's house three months:

21 And^d when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And^e Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.^f

23 And^g when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

25 For^h he supposed his brethren would have understood how that God by his hand would deliver them: butⁱ they understood not.

26 And^j the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then^k fled Moses at this saying; and was a stranger in the land of Madian, where he begat two sons.

30 And^l when forty years were expired, there appeared to him in the wilderness of mount Sina^m an angel of the Lordⁿ in a flame of fire in a bush.

31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet; for the place where thou standest is holy ground.

34 I^a have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

A.M. CH. 4038.
A.D. CH. 34.

18 Ex. 18:27 Ps. 105:25-29 1-3 Ge. 15:13

19 B.C. CH. 1574

20 Ex. 2:2-10 Ge. 22:14

21 Ex. 2:7-10 Ge. 22:14

22 Ex. 2:7-10 Ge. 22:14

23 Ex. 2:7-10 Ge. 22:14

24 Ex. 2:7-10 Ge. 22:14

25 Ex. 2:7-10 Ge. 22:14

26 Ex. 2:7-10 Ge. 22:14

27 Ex. 2:7-10 Ge. 22:14

28 Ex. 2:7-10 Ge. 22:14

29 Ex. 2:7-10 Ge. 22:14

30 Ex. 2:7-10 Ge. 22:14

31 Ex. 2:7-10 Ge. 22:14

32 Ex. 2:7-10 Ge. 22:14

33 Ex. 2:7-10 Ge. 22:14

34 Ex. 2:7-10 Ge. 22:14

A.M. CH. 4038.
A.D. CH. 34.

18 Ex. 18:27 Ps. 105:25-29 1-3 Ge. 15:13

19 B.C. CH. 1574

20 Ex. 2:2-10 Ge. 22:14

21 Ex. 2:7-10 Ge. 22:14

22 Ex. 2:7-10 Ge. 22:14

23 Ex. 2:7-10 Ge. 22:14

24 Ex. 2:7-10 Ge. 22:14

25 Ex. 2:7-10 Ge. 22:14

26 Ex. 2:7-10 Ge. 22:14

27 Ex. 2:7-10 Ge. 22:14

28 Ex. 2:7-10 Ge. 22:14

29 Ex. 2:7-10 Ge. 22:14

30 Ex. 2:7-10 Ge. 22:14

31 Ex. 2:7-10 Ge. 22:14

32 Ex. 2:7-10 Ge. 22:14

33 Ex. 2:7-10 Ge. 22:14

34 Ex. 2:7-10 Ge. 22:14

35 This Moses, whom they refused, saying, Who made thee a ruler and a judge? The same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.

37 ¶ This is that Moses which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me;⁷ him shall ye hear.

38 This⁸ is he that was in the church⁹ in the wilderness, with the Angel which spake to him in the mount Sina, and with our fathers; who received the lively oracles to give unto us:

39 To¹⁰ whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

40 Saying¹¹ unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then¹² God turned,¹³ and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made, to worship them: and I will carry you away beyond Babylon.

44 ¶ Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking¹⁴ unto Moses, that he should make it according to the fashion that he had seen.

45 Which¹⁵ also our fathers that came after brought in with Jesus¹⁶ into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit, the Most High dwelleth not in temples made with hands; as saith the prophet,¹⁷

49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?

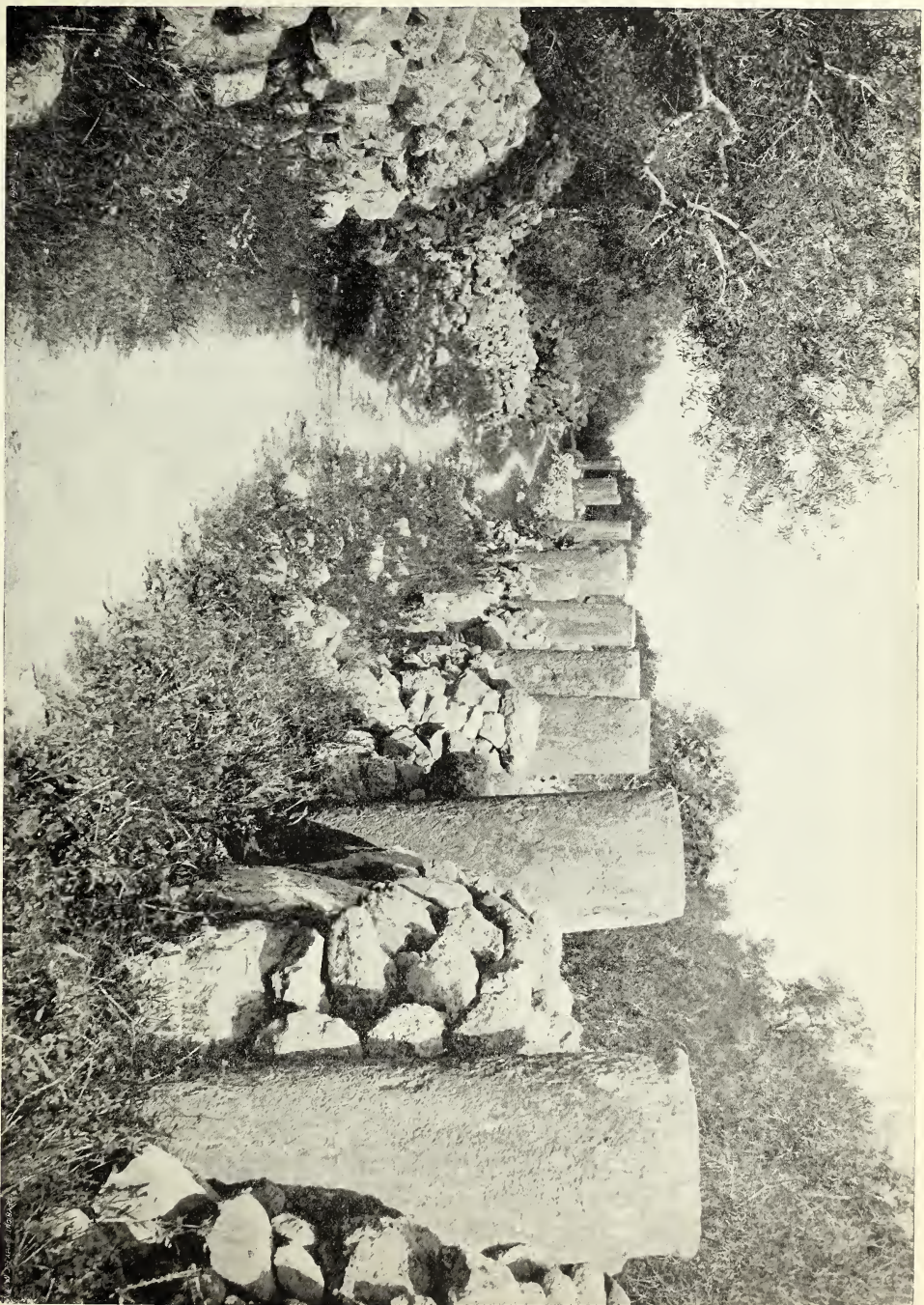
50 Hath¹⁸ not my hand made all these things?

51 ¶ Ye¹⁹ stiff-necked, and uncircumcised in

wonders for, and giver of laws to, his people. He was prefigured by Moses and Joshua, David and Solomon, their distinguished rulers, and by the tabernacle and temple; and is now exalted to the right hand of God as the object of all religious adoration.—Infinitely faithful is God to his covenant promises: all are ful-

filled in their season. But very mixed and mysterious is the conduct of his providence. Great perplexity and distress often usher in the most remarkable deliverances. And God's favourites are in general tried before they are honoured. It is a distinguishing mercy to be, even in our ancestors, early taken into his covenant, and to

be always under his special direction, government, and care. And thrice happy are they who not only have his ordinances established among them, but are themselves made his meet habitation through the Spirit!—But notwithstanding all his awful or delightful providences towards his church, many hypocritical professors



PILLARS IN SAMARIA—BUILT BY HEROD. [ACTS, vii:5.]—We read in the I. Kings, xvi:23, 24, that the hill known as Samaria was purchased by King Omri from Shemer. And in this way it doubtless came by its name. Ahab, the son of Omri, lived here with his wife Jezebel, daughter of the King of Sidon. Here Ahab erected a temple on the summit of the hill of Samaria to the Phœnician god Baal.—Kings

xvi:34, 35. This temple was destroyed, we learn from II. Kings, x:17, 28, by Jehu. Elisha the prophet lived here a part of his life, and many of his wonderful actions are associated with this place. The pillars we see in the picture were built, it is supposed, by Herod, for he built a temple here in honor of Augustus, the Emperor of Rome. The limestone columns stand now in the midst of the wheat fields.

Peter reproveth Simon's hypocrisy.

ACTS IX.

Saul goeth towards Damascus.

19 Saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither 'part nor lot in this matter: for 'thy heart is not right in the sight of God.⁸

22 Repent therefore of this thy wickedness; and pray God, if 'perhaps the thought of thine heart may be forgiven thee:

23 For I perceive that thou art in the 'gall of bitterness,⁹ and in the bond of iniquity.

24 Then answered Simon, and said, "Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza,¹ which is desert.²

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning; and, sitting in his chariot, read³ Esaias the prophet.

29 Then⁴ the Spirit⁵ said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, "Understandest thou what thou readest?

31 And he said, "How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearers, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

A.M. cir. 4098.
A.D. cir. 34.

a ver. 9-11.

8 ch. 10. 45-47. 17. 13.

9 10. 20-23. Mat. 18. 1.

10 2. 20. 21. 22. 23. 24. 25.

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34 And the eunuch answered Philip, and said, I pray thee, 'of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; 'what doth hinder me to be baptized?

37 And Philip said, "If thou believest with all thine heart, thou mayest. And he answered and said, "I believe that Jesus Christ is the Son of God.⁴

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more:⁵ and he went on his way rejoicing.

40 But Philip was found⁶ at Azotus:⁸ and passing through, he preached in all the cities, till he came to Caesarea.⁹

CHAPTER IX.

1 Saul, going towards Damascus, is stricken down to the earth, 10 is called to the apostleship, 18 and is baptized by Ananias, 20 He preacheth Christ boldly. 23 The Jews lay wait to kill him: 29 so do the Grecians, but he escapeth both. 31 The church having rest, Peter healeth Eneas of the palsy, 36 and restoreth Tabitha to life.

AND Saul,¹ yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high-priest,

2 And desired of him 'letters to Damascus to the synagogues, that, if he found any of 'this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?²

5 And he said, "Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: 'it is hard for thee to kick against the pricks.

6 ch. 19. 22-23. d. Eze. 16. 6. ch. 22. 16. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

7 d. Eze. 16. 6. ch. 22. 16. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

8 d. Eze. 16. 6. ch. 22. 16. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

9 d. Eze. 16. 6. ch. 22. 16. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

10 d. Eze. 16. 6. ch. 22. 16. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

11 d. Eze. 16. 6. ch. 22. 16. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ought speedily and solemnly to devote themselves to him and his service. But, alas! through ambition, covetousness, or other vicious inclinations, many profane the seals of his covenant, and publicly pretend to be his when they are not; and from mercenary views, many are too readily admitted as members or officers in the church. Dreadful will it be if a Saviour perceive them at last in the gall of bitterness and bond of iniquity! in an unconverted state! Yet it is to be feared that many ask, and rely on the prayers of others, who never heartily pray for themselves. — But no awful discovery of hypocrites must discourage ministers from going on with their work. While vengeance lights on the heads of assemblers, true believers shall be instructed and strengthened in their most holy faith; and by following the means of grace which they have, they may hope to meet with a blessing, or even to receive

means more eminent. If we be humble searchers of God's Word, and often call ourselves to an account whether we understand it, he will send us an interpreter. And much of Jesus Christ may be seen in the Scriptures, if our mind be enlightened by his Spirit. Yea, nothing so affects the conscience as the gospel record concerning him. — What strange methods God sometimes takes to send the gospel to nations answerably to his own promises! Short-lived is the delightful fellowship of Christians on earth. But if Jesus and his Spirit go with each, all may go on their way rejoicing.

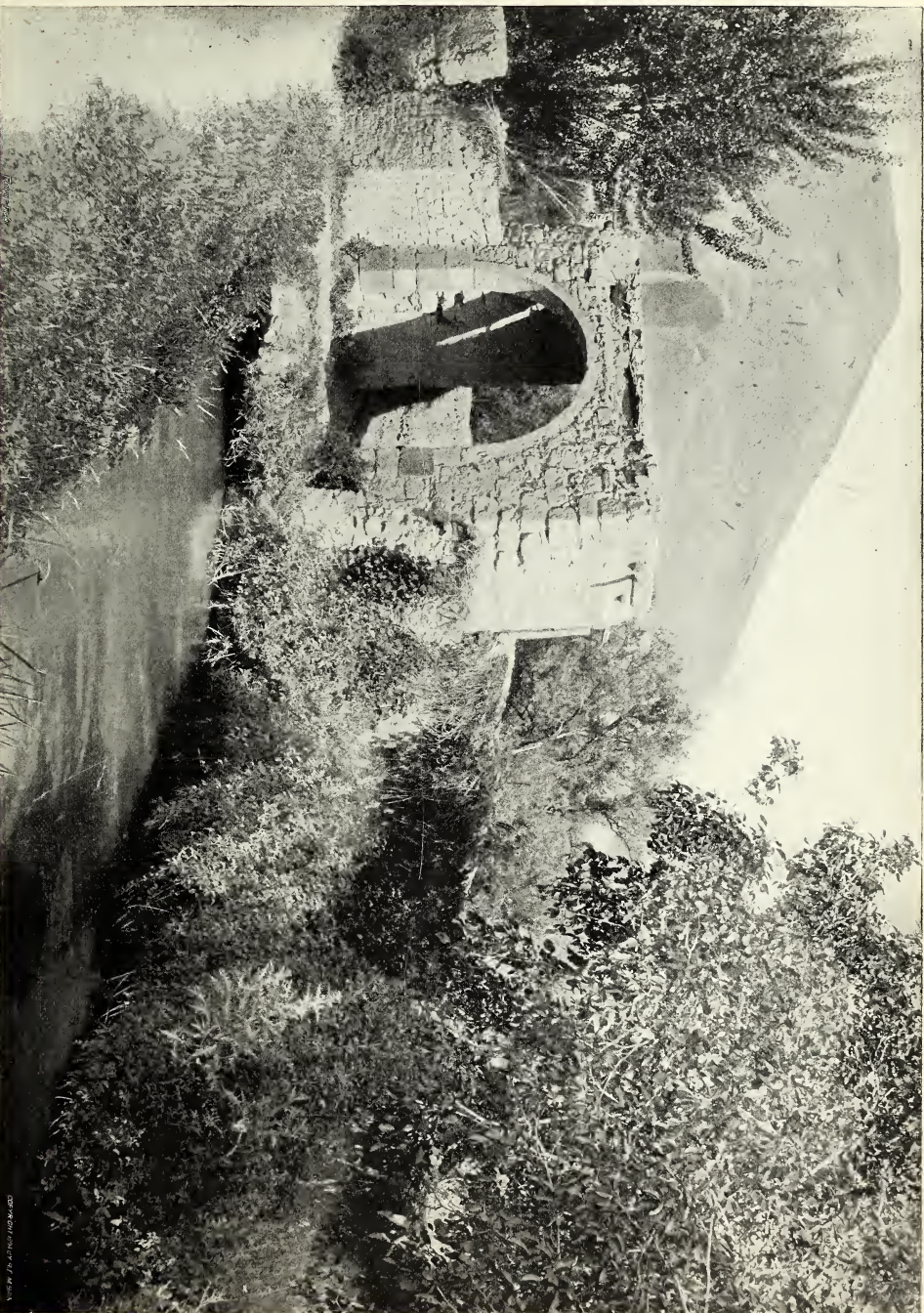
CHAPTER IX. Ver. 20. The Grecians. Paul, upon two accounts, made choice of 'the Grecians' as the special objects of his missionary efforts:—(1) Because they had been his early assistants in the martyrdom of Stephen. (2) Because he was intimately acquainted with Grecian literature, and therefore better

fitted to argue with them than any other of the apostles. For while God bestowed supernatural, he always made use of the natural and educational endowments of his servants. C.

Ver. 21. Rest. Rather, 'peace.' This lull in the storm of persecution, so far as natural causes can be assigned, is accounted for by referring it to the time when Caligula attempted to place his statue in the temple at Jerusalem—an event which threw the Jews into such consternation that they ceased to think of the Christians, or perhaps were willing to borrow countenance and aid from them in opposing that image-worship that was equally hateful to both. C.

Ver. 30. Slowing the coats and garments, &c. Either the stock of 'outer and inner' garments she had provided for the future comfort of the poor, or the raiment of her providing which they had actually on. It matters nothing which! Blessed be the Lord! Dorcas hath still many daughters who continue to 'make widows' hearts to sing for joy.—Note. A religion that does not call forth, or permit, or encourage, the active benevolence of woman, cannot be the religion of the apostles! While ostentation of charity must be avoided, benevolence of heart must be cultivated. C.

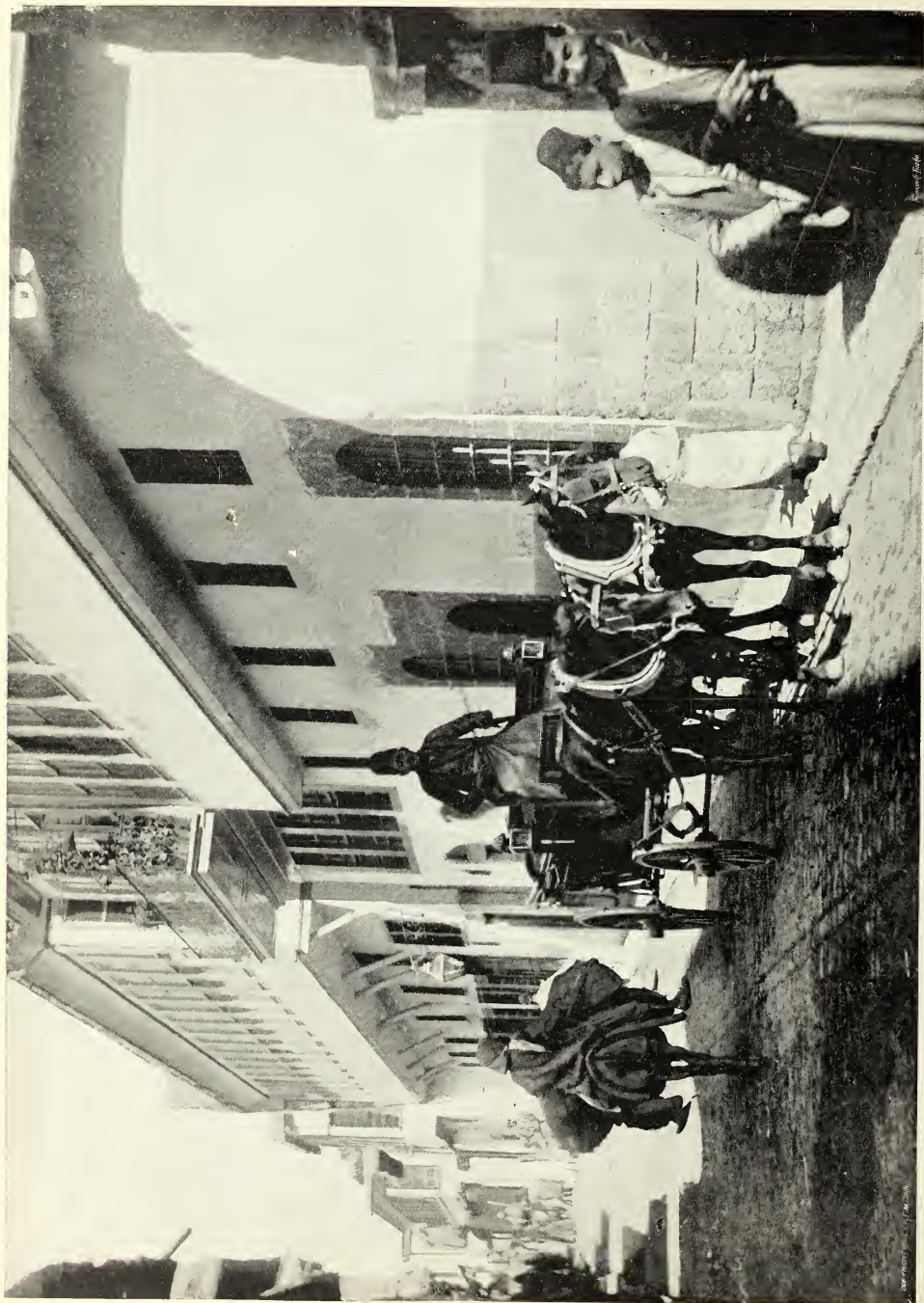
Ver. 43. Simon a tanner. The name and profession of this



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GATEWAY TO DAMASCUS. [Acts ix:3.]—"As he journeyed he came near Damascus; and suddenly there shined round about him a light from heaven"—Acts ix:3. "Whether St. Paul entered this city through the same place or not we have no means of knowing. It is true, however, that he entered from the same side. The roadway just

before passing through the gate leads over a bridge, under which flows through a canal one of the streams of the Abana River. It is also said that the city then was two thousand years old. This city has witnessed well nigh all the history the human race has made. The location seems to have been intended for a city.



THE STREET CALLED STRAIGHT—DAMASCUS—INTO WHICH THE LORD COMMANDED ANANIAS TO GO AND INQUIRE FOR SAUL. [ACTS, ix: 11.]—The Lord appeared unto Ananias, a good man of Damascus, in a vision and commanded him to go into a street called Straight, that he might inquire at the house of Judas for Saul of Tarsus. This was just after Saul had been stricken down on the road near

Damascus, by the great light from heaven, and by the sense of the enormous sin he was committing in persecuting the disciples of the one God Christ. Just as it probably was two thousand years ago so to-day the street called Straight is the leading one in Damascus. It is one of the streets in the city through which a carriage can pass. It is also the leading street for trade. Along this street St. Paul walked many times.

6 And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.³

8 And Saul arose from the earth; and when his eyes were opened,⁴ he saw no man: but they led him by the hand, and brought him into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight,⁵ and inquire in the house of Judas for one called Saul,⁶ of Tarsus: for, behold, he prayeth,⁶

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will show him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou earnest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

A.M. Chr. 4073.
A.D. Chr. 35.

¶ Ch. 9. 37. 10. 14. 30.
Lc. 2. 30. Ro. 7. 17. Ps. 94.
12. J. Da. 10. 7. ch. 22. 9.
20. 13. 14.

¶ As it is distinctly
mentioned that Saul's
assistants 'saw no man',
it seems that Saul
deridedly implied that
Saul saw no man, i.e. Jesus;
besides which it is
declared (ver. 17) that
the Lord Jesus had
appeared to him in the way.
See also
ch. 22. 14. Co. 9. 1. 5. 8.
—The discrepancy
between this verse
and ch. 22. 14 will be
examined when, if
the Lord, will that
passage comes under
examination.—C.

¶ When his eyes
were opened—which
he had closed
through excess of the
light that shone from
Christ's glorious body.
See Re. 1. 16.—C.

¶ 2K. 16. 10. ch. 11. 1.
1. Co. 2. 9. 14. ver. 8.
11. 12. Ga. 1. 15. 16. 2.
ch. 22. 12. Nu. 12. 5.
1. Sa. 3. 10.

¶ The Straight
Street, or via recta of the
Romans, lay through
the city from the east
gate to the west. There
was a triple avenue,
divided by ranges of
Colonnades, and a
rathum (columns),
some few fragments
of which still remain
in situ.—C.

¶ Ch. 21. 5. 22. 31. 25.
J. 18. 5. 5. Lu. 18. 13.
Ps. 15. 12. 1. 13. 2. 13.
Da. 9. 20.

¶ Prayer, private
habits, humility, ear-
nest, confiding, and
persevering, a striking
and peculiar
mark of a true
vert. This mark of
identity is noted for
the further purpose
of reconciling An-
anias to a perfection
of the church, on the
evidence that God
was reconciled when
he saw him
heard his prayer. See
ver. 13.

¶ Ch. 10. 6. Ga. 2. 1.
ch. 8. 3. ver. 12. ch.
9. 15. 16. 17. 18. 19.
9. Ga. 1. 13. Phil. 3. 6. 11.
1. 13. 15.

¶ Ver. 21. ch. 22. 6.
Ti. 2. 22. Ro. 10. 14. 1. Co.
12.

¶ Ch. 13. Ro. 1. 10. 5.
1. Co. 15. 10. 1. 12. 27.
8. 1. Ti. 2. 7. 1. Ti. 1. 12. 2.
20. ch. 22. 21. 1. 1. 12. 2.
1. 13. 15. 16. 17. 18. 19.
37. 8. ch. 11. xvi. 1. 1.
12. 2. 2. 17. 1. 1.
ch. 20. 25. 23. 24. 1.
1. 1. Co. 11. 23. 27. 1.
Ti. 1. 12.

¶ Ch. 22. 12. 16. ver. 3.
10. ch. 17. Mar. 19. 15.
1. Co. 1. 13.

¶ The immediate
infliction of the blind-
ness by light, not by
lightning—the nature
of the disease, an
extraordinary scaly
incrustation affecting
the whole eye—to-
gether with the sud-
denness of the re-
moval of a disease,
not merely nervous,
but exanthematic,
points the supernatural
and miraculous char-
acter of the occur-
rence, and renders the
infallible question;
and as for infidel
theories, they are ne-
ver philosophically, but
always imaginative
and arbitrary.—C.

A.M. Chr. 4079.
A.D. Chr. 35.

¶ Ga. 1. 15. 17. 23. ch.
22. 17. 18. 17. 18. 17.
9. 1. Co. 2. 2. 2. 15. 10.
2. 2. 2. 2. 2. 2. 2. 2. 2.

¶ The discrepancy
between this statement
and ch. 17. will be ex-
amined, if the Lord
will, when we come to
that verse.—C.

¶ Very Christ. Ras-
mus, the Christ, the
Messiah, prom-
ised by the Lord,
foretold by prophets,
and eagerly expected
by the Jews.—C.

¶ Ch. 23. 12. 25. 3. Mat.
10. 4. 2. 1. Th. 1. 12. 15. 16.
Jn. 16. 3. 1. 4. 7. 5. 2.

¶ During the inter-
val between his con-
version and the ab-
sence upon his life,
Paul made a journey
to Arabia, as stated
in Ga. 1. 18. Nothing
is here said of his
journey, nor of the
length of the sojourn
at Damascus; but we
are told that a period
of no less than three
years elapsed be-
tween his conversion
and his flight from
Damascus. The great
part of that time
appears to have been
spent in missionary
work in Arabia. See
note on Ga. 1. 18 and
1. Co. 11. 32.—P.

¶ Ch. 21. 5. 22. 31. 25.
10. 2. 15. 16. 17. 18. 19.
37. 8. ch. 11. xvi. 1. 1.
12. 2. 2. 17. 1. 1.
ch. 20. 25. 23. 24. 1.
1. 1. Co. 11. 23. 27. 1.
Ti. 1. 12.

¶ Ch. 22. 12. 16. ver. 3.
10. ch. 17. Mar. 19. 15.
1. Co. 1. 13.

¶ The immediate
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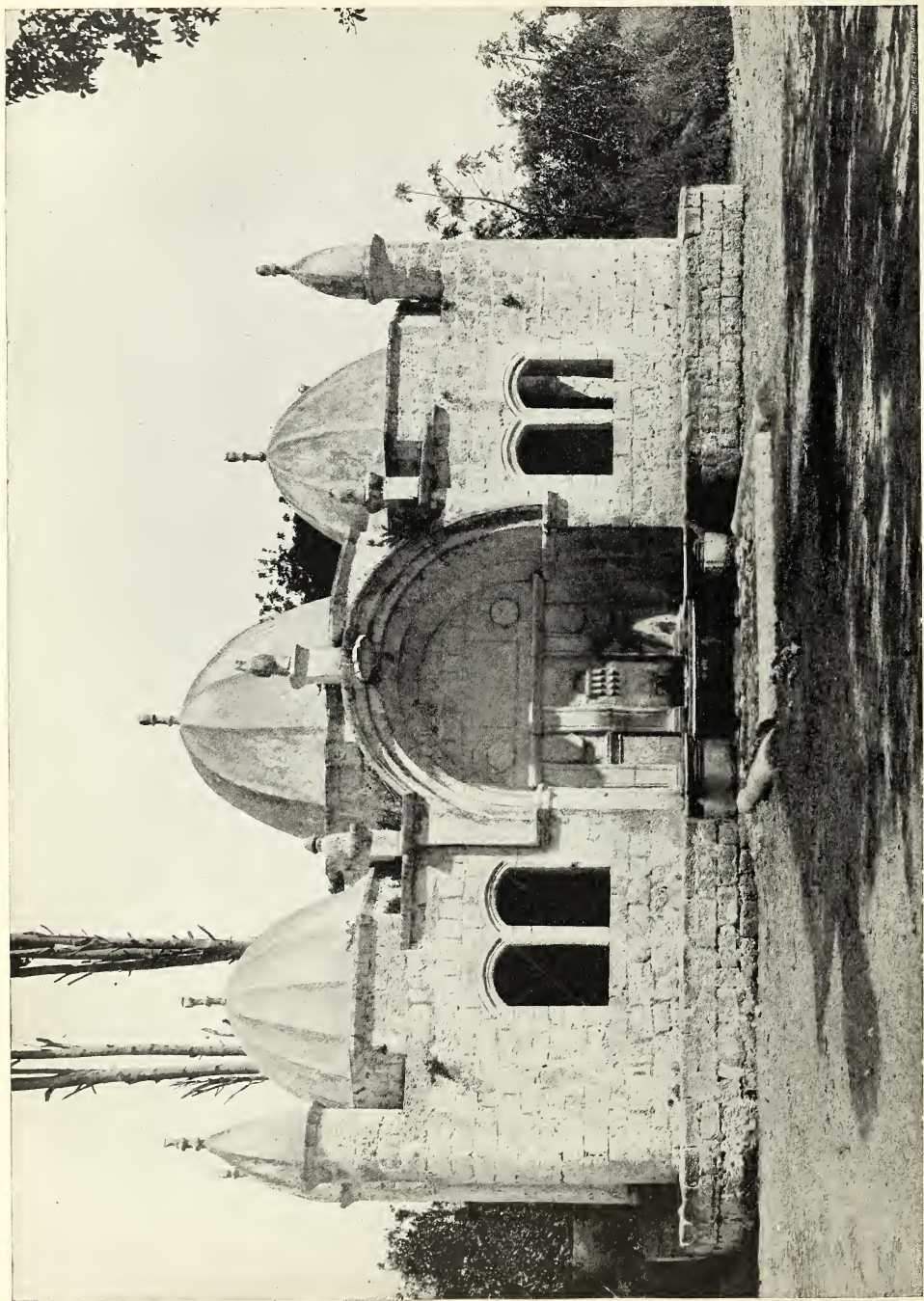
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SITE OF THE HOUSE OF TABITHA—SHOWING ALSO PLACE OF BURIAL. [ACTS, ix: 36.]—"Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and almsdeeds, which she did."—Acts, ix: 36. The site of the house of Tabitha in Joppa is always pointed out to travelers as one of the places of interest. Joppa almost ranks with Damascus in being

one of the oldest cities in the world. Pliny says it existed before the Flood, and Josephus says it was founded by the Phoenicians. Strabo says that it was here that Andromeda was exposed to the sea monster, and in Pliny's time the chains were said to be pointed out in the rocks to which she was bound. Joppa is interesting to Christians now, however, because it was the home of Tabitha, whose charity has blessed the world.

Christ maketh thee whole; arise, and make thy bed. ^aAnd he arose immediately.

35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa^a a certain disciple named Tabitha,^b which by interpretation is called Dorcas;^c this woman was full of good works and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom, when they had washed, they laid her in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa,^d and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay^e to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, he presented her alive.

42 And^f it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa,^g with one Simon a tanner.

CHAPTER X.

¹ Cornelius, a devout man, being commanded by an angel, sendeth for Peter: 11 who by a vision, 15, 20 is taught not to despise the Gentiles. 34 As he preacheth Christ to Cornelius and his company, 44 the Holy Ghost filleth on them, 45 and they are baptized.

THERE was^a a certain man in Cesarea,¹ called Cornelius, a centurion² of the band called the Italian band,

2 A^b devout³ man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.⁴

3 He^c saw in a vision evidently, about the ninth hour of the day,⁵ an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him,⁶ he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come^e up for a memorial^f before God.

5 And^g now send men to Joppa, and call for one Simon, whose surname is Peter:

6 He^h lodgeth with one Simon a tanner,

fessed Christians who, on the most trifling pretences, neglect the worship of their Maker, who scarcely know what it is to observe family devotion, and who take no more pains in the religious education of children and servants than if they were beasts! God takes great delight to increase their knowledge and comfort who sincerely practise what they know, and earnestly ask his further direction. And though our best actions cannot render our persons acceptable to God, yet, if they are agreeable to his perfections and law, he graciously rewards them.—It is by men, not by angels,

that we must expect to be taught.—With tender care God removes the conscientious scruples of his servants, and prepares them beforehand for their duty. And never are we more ready to receive his direction than when we are engaged in solemn prayer. Cheerfully therefore ought all, especially ministers, to go whithersoever he, in his providence, calls them, hoping for success, whatever impediments lie in their way. Gospel preachers ought to be gladly received and kindly entertained; and as many friends as we can influence be encouraged to share their instructions. With the deepest

whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all these things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey,⁷ and drew nigh unto the city, Peter went up upon the house-top⁸ to pray, about the sixth hour.⁹

10 And he became very hungry, and would have eaten: but while they made ready, he fell into^a a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth;

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common^b or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed,^c that call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 ¶ Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise^d therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man,^e and one that feareth God, and of good report among all the nation of the Jews,

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A.D. cir. 39.

A.M. cir. 4045.
A.D. cir. 41.

A.M. cir. 4043.
A.D. cir. 39.

A.M. cir. 4045.
A.D. cir. 41.

A.M. cir. 4043.
A.D. cir. 39.



HOUSE OF ST. PETER, JAFFA—WHERE PETER PRAYED, FELL INTO A TRANCE AND SAW HEAVEN OPEN. [ACTS, x: 32.]—This is called the house of St. Peter here, but it is really the house of Simon, the tanner. "Send therefore to Joppa and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon, a tanner, by the seaside; who when he cometh shall speak unto thee."—Acts, x: 32. This

house of Simon, the tanner, is still pointed out. This, with the house of Tabitha, make up the two most interesting objects of historic interest in Joppa. Here it was that Peter learned the great lesson that God was no respecter of persons, but thought as much of a Gentile as of a Jew. He here learned that in every nation he that feareth God and worketh righteousness is accepted with him.

was warned from God by an noly angel, to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 ¶ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.⁴

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean.

29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting⁵ until this hour: and at the ninth hour I prayed in my house; and, behold, a man stood before me in bright clothing,

31 And⁶ said, Cornelius, thy prayer is heard, and thine alms, are laid in remembrance in the sight of God.⁵

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner, by the seaside; who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee: and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But⁷ in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.)

37 That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that

A.M. chr. 4045.

A.D. chr. 41.

x ver. 41, ch. 9, 11, 12.

12. 7 Jn. 4. 38, 39. Jos. 24.

15. Mat. 9. 10. Mar. 2.

9. Ro. 10. 10, 12, 18.

96, 97.

4 Cornelius had been educated

in heathen.

The coming of Peter had

been announced to him

by an angel; it was not strange,

therefore, that notwith-

standing his deep piety, and

partial enlightenment, he

attempted to worship

Peter.—P.

7 ch. 14, 14, 15. Re. 10.

10. 22, 0. Mat. 4. 10. ch.

14, 15, 16.

d ver. 24.

7 ch. 11. 3. Ga. 2. 12, 15.

11. 4. 2, 27, 31, 32.

8 ver. 15. ch. 11. 6, 15.

8, 9. Ep. 3. 6.

9. Ps. 119. 60. Gal. 1. 16.

Ecc. 9. 4, 5. Da. 9. 20.

ver. 23, 31.

7 Mat. 5. 3. Mar. 16.

5. Lu. 24. 4. ch. 1. 10, 11.

8 ver. 4. Da. 10. 12.

He. 1. 3.

5 The difference be-

tween the words of the an-

gel and those of the an-

gel in ver. 4 and 31 may

easily be accounted for

in perfect consistency with

plenary and verbal in-

spiration. The passages

between the words of the

angel and those of the an-

gel in ver. 4 and 31 may

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spiration. The passages

between the words of the

angel and those of the an-

A.M. chr. 4045.

A.D. chr. 41.

righteousness of God

by faith of Jesus

Christ, do so by ac-

cepting an unalienated

text, and neglecting

to compare scriptures

with spiritual; the

text of all scriptural inter-

pretation.—C.

9 Jn. 3. 2, 10, 38. 8. 20.

16. 30. Col. 2. 9. Mat. 3.

7. ch. 1. 8, 22. 2. 23, 32.

3. 235. 3. 237. 2. 33. 2. 34.

ver. 41. Lu. 24. 46.

9 Mat. xvi. xviii.

Lu. xxii. xiv. Jn. xiii.

xviii. xxi. Ac. 1. 25, 9.

Co. 4. 5. 8. Ro. 4. 4, 25.

6. 4. 8. 11. 1. Co. 6. 14. 2.

Co. 4. 11. 14. Co. 1. 14.

Ep. 1. 20. Col. 2. 12. 1 Th.

1. 10. He. 1. 20.

2 Lu. 24. 34, 41, 48. Jn.

14. 17, 20, 21, 25, 33. xxi.

ch. 2. 9, 22, 33.

9 Mat. 28. 19, 20. Mar.

16. 5. Lu. 24. 47. ch. 1. 8.

Jn. 20. 23.

9 Mat. 17. 31. Jn. 5. 22.

9 Ro. 14. 10. 5. Co. 5.

2. 17. 1. 1. 1. 1. 1. 1. 1.

Mat. 23. 34. Re. 1. 7.

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C. 8. 1. 1. 1. 1. 1. 1. 1.

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were oppressed of the devil: for God was with him.

39 And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and showed him openly;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead.

43 To him give all the prophets witness, that through his name whatsoever believeth in him shall receive remission of sins.⁷

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost:

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAP. XI.

1 Jewish Christians.

1 ch. 10. 34-48. Ge.

42. 10. Ps. 22. 7. Is. 1. 1.

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of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, ¹Arise, Peter; slay, and eat.

8 But I said, ²Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.³

9 But the voice answered me again from heaven, ³What God hath cleansed, *that* call not thou common.

10 And this was done "three times: and ⁴all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And ⁵the Spirit bade me go with them, nothing doubting. Moreover, these six⁶ brethren accompanied me; and we entered into the man's house:

13 And⁷ he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee ⁸words, whereby thou and all thy house shall be saved.

15 And as I began to speak, ⁹the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, ¹⁰John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as ¹¹God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I, ¹²that I could withstand God?

18 When they heard these things, ¹³they held their peace, and glorified God, saying, ¹⁴Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now¹⁵ they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as ¹⁶Phenice,¹⁷ and Cyprus,¹⁸ and Antioch,¹⁹ preaching the word ¹⁴to none but unto the Jews only.

20 And some of them were men of Cyprus and ¹⁵Cyrene, which, when they were come to

A.M. cir. 4045.
A.D. cir. 47.

J. Is. 30. 21. Mar. 16.
15 Mat. 28. 19. Ro. 1. 16.
3-20. 30.
Ro. 10. 2, with Le.
xi. De. xiv. Le. 20. 25.
Eze. 4. 14. 4. 9.

3 On comparing this statement with ch. 10. 1, the difference of the words seems so great as to lead to the doctrine of ideal instead of verbal inspiration, inasmuch as the second edition (so to speak) corresponds with the first in ideas, but not in words. The verbal difference, however, may be easily accounted for, on the principle of verbal inspiration, when it is recollected that the sheet was let down three times, and that one reply of Peter may have been accurately given upon one of these occasions.

4 When he had seen the grace of God in its converting and sanctifying effects upon the hearts and lives of men—

Mat. 8. 35. 20. 1 Co. 1. 23. 24. 25. Ep. 3. 8.
Lu. 1. 66. Is. 53. 1.
Ro. 1. 16. ver. 24. Ch. 2. 41. 47. 4. 3. 25. 5. 46. 6. 7.
2 Pe. 1. 11. 1. 2.
Ch. 8. 14. 15. 27. 7. 35.

5 When he had seen the grace of God in its converting and sanctifying effects upon the hearts and lives of men—

Mat. 8. 11. Ep. 3. 8.
Lu. 1. 66. Is. 53. 1.
Ro. 1. 16. ver. 24. Ch. 2. 41. 47. 4. 3. 25. 5. 46. 6. 7.
2 Pe. 1. 11. 1. 2.
Ch. 8. 14. 15. 27. 7. 35.

6 When he had seen the grace of God in its converting and sanctifying effects upon the hearts and lives of men—

Mat. 8. 11. Ep. 3. 8.
Lu. 1. 66. Is. 53. 1.
Ro. 1. 16. ver. 24. Ch. 2. 41. 47. 4. 3. 25. 5. 46. 6. 7.
2 Pe. 1. 11. 1. 2.
Ch. 8. 14. 15. 27. 7. 35.

7 When he had seen the grace of God in its converting and sanctifying effects upon the hearts and lives of men—

Mat. 8. 11. Ep. 3. 8.
Lu. 1. 66. Is. 53. 1.
Ro. 1. 16. ver. 24. Ch. 2. 41. 47. 4. 3. 25. 5. 46. 6. 7.
2 Pe. 1. 11. 1. 2.
Ch. 8. 14. 15. 27. 7. 35.

8 When he had seen the grace of God in its converting and sanctifying effects upon the hearts and lives of men—

Mat. 8. 11. Ep. 3. 8.
Lu. 1. 66. Is. 53. 1.
Ro. 1. 16. ver. 24. Ch. 2. 41. 47. 4. 3. 25. 5. 46. 6. 7.
2 Pe. 1. 11. 1. 2.
Ch. 8. 14. 15. 27. 7. 35.

9 When he had seen the grace of God in its converting and sanctifying effects upon the hearts and lives of men—

Mat. 8. 11. Ep. 3. 8.
Lu. 1. 66. Is. 53. 1.
Ro. 1. 16. ver. 24. Ch. 2. 41. 47. 4. 3. 25. 5. 46. 6. 7.
2 Pe. 1. 11. 1. 2.
Ch. 8. 14. 15. 27. 7. 35.

Antioch, spake unto the ¹⁶Grecians,¹⁷ ¹⁸preaching the Lord Jesus.

21 And¹⁹ the hand of the Lord was with them, and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and ²⁰they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and ²¹had seen the grace of God,²² was glad, and ²³exhorted them all, that with ²⁴purpose of ²⁵heart they would ²⁶cleave unto the Lord.

24 For he was a ²⁷good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then²⁸ departed Barnabas to Tarsus, for to seek Saul.²⁹

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year ³⁰they assembled themselves ³¹with the church, and ³²taught much people. And the disciples were called ³³Christians first in Antioch.

27 ¶ And in these days came ³⁴prophets from Jerusalem unto Antioch.

28 And there stood up one of them, named ³⁵Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

29 Then the disciples, every man ³⁶according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the ³⁷elders by the hands of Barnabas and Saul.

CHAPTER XII.

1 King Herod persecuteth the Christians, killeth James, and imprisoneth Peter; whom an angel delivereth upon the prayers of the church. 20 In his pride, taking to himself the honour due to God, Herod is stricken by an angel, and dieth miserably. 24 After his death, the word of God prospereth.

NOW about that time, Herod¹ the king stretched forth ²his hands³ to ⁴vex certain of the church.⁵

2 And he ⁶killed James⁷ the brother of John with the sword.

3 And ⁸because he saw it pleased the Jews,

CHAP. XII.

A.D. cir. 44.

1 Not the tetrarch, but the king of Judea, who had been slain by his nephew.

2 Or, began.

3 This was Herod Agrippa, son of Aristobolus, and grandson of Herod the Great, Mat. 2. 1-19.

4 James, son of Zebedee, Mat. 10. 2. Thus fell the first of the apostles.

5 In the glorious army of martyrs. See Mat. 23. 34.

6 Ch. 7. 57. Jn. 1. 24. 3. 36.

7 Ch. 1. 24. 3. 36.

CHAPTER XII. Ver. 26. *The disciples were called Christians, &c.* Hitherto, by the Gentiles, they had been called 'Jews,' and by the Jews, 'Nazarenes,' 'Galileans,' &c. Whether the name was taken by the disciples themselves, or given by others, does not appear. That it was not given in derision seems probable from the use of it by King Agrippa, Ac. 26. 28; and that the disciples were not ashamed of it is evident from its use by Peter, 1 Pe. 4. 16. C.

Ver. 28. The word translated 'world' is one of very indefinite application—sometimes describing the lands inhabited by the Greeks, sometimes those jointly inhabited by Greeks and Romans, sometimes confined to Palestine and its immediate dependencies, as Lu. 2. 1; 3. 21. 26.—Note, Four famines are recorded in the reign of Claudius, but none of them general. Indeed, among the merciful dispensations of Providence, there is one very remarkable, that a famine is seldom, if ever, universal; but while one country is visited with drought or deluged with rain, other, and even neighbouring countries, are blessed with fair weather and fruitful harvests, by which the wants of other lands may be supplied. This seems to have been the case in the present instance, as the people of Antioch were able to afford a liberal collection to relieve their brethren during the famine at Jerusalem. C.

REFLECTIONS.—Delightful are the tidings of sinners receiving and being converted by the gospel of Christ. The salvation of souls, the honour of Christ, and the

glory of God are hereby highly promoted. And it is strange that even saints should be sometimes prejudiced, when their enemies, or persons of detested characters, are under the partiality of the same spiritual blessings as themselves—that rash censure should so often drop from gracious lips, and godlike charity should be reproached as looseness in religion! But ministers must bear with the weak; and though no unreasonable prejudice should ever hinder the execution of their commission, they should be always ready to clear their conduct to scrupulous minds. And every Christian also ought gladly to hear and receive any thing that may tend to remove prejudices.—What! are we to withstand God, who distributes his favour as he pleases, and overrules the fury of persecutors for the spread of the gospel and conversion of sinners? Triple happy are they to whom he freely grants that repentance which manifests spiritual life received, and prepares them for the eternal life promised hereafter.—When his Spirit and power attend the preached

gospel, multitudes believe and are turned to the Lord, and cleave to him with fixed purpose of heart. And with alacrity and diligence do ministers then attend their increasing work. Delightful is the name, and great the honour, to possess the privileges and tempers of CHRISTIANS; and especially to act up to the profession and obligations included in the character! Happy had it been for the church if no other character had ever marked the followers of Christ. With harmony in the truth, with holiness and order, ought such to hold fellowship one with another; and with great cheerfulness should they supply one another's wants, none of which can take place without the foreknowledge of God. Yea, he sometimes wisely plunges his people into calamities, for the trial, exercise, and improvement of their own or others' faith, love, and self-denied obedience, and for the removal of groundless differences among them.

CHAPTER XII. REFLECTIONS.—Whether should

he proceeded further to take ^aPeter also. ("Then were the days of unleavened bread.)

4 And ^bwhen he had apprehended him, he put ^chim in prison, and delivered ^dhim to four quaternions^e of soldiers, to keep him; intending after Easter^f to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer^g was made ^hwithout ceasingⁱ of the church unto God for him.

6 And when Herod would have ^jbrought him forth, the ^ksame night Peter was sleeping between two soldiers, bound with two chains,^l and the keepers before the door kept the prison.

7 And, behold, ^mthe angel of the Lordⁿ came upon ^ohim, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And^p his chains fell off from ^qhis hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; ^rand wist not that it was true which was done by the angel; but ^sthought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, ^twhich opened to them of his own accord; and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, ^uthat the Lord hath sent his angel, and hath ^vdelivered me out of the hand of Herod, and ^wfrom all the expectation of the people of the Jews.

12 And when he had considered the ^xthing, he^y came to the house of Mary the mother of John,^z whose surname was Mark; where ^{aa}many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken,^{ab} named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, ^{ac}"Thou art mad. But she constantly affirmed that it was even so. Then said they, It is ^{ad}his angel."

16 But Peter continued knocking;^{ae} and when

A.M. ch. 4048.

A.D. ch. 44.

Mat. 4:18; 26:75; Jn. 21:18.

Ex. 12:14-20; 13:7.

1st. 26:24.

Jn. 21:18. Mat. 24:9.

A quaternions was a band of four soldiers—two for the prisoner, and two for the inside guard (ver. 20)—the whole guard consisting of sixteen.

Easter—the pass-over, including the days of unleavened bread, Jn. 18:38—C.

1 Oti, instead and earnest prayer was made.

A.La. 28:12 Co. 1:12.

1 Th. 5:17. Ep. 6:18-20.

2 Th. 3:1. Jn. 5:16. He. 13:3, 28.

Without ceasing—that is, with faith, fervour, and perseverance.

1 ver. 20, 24, 27.

2 ver. 24, 26, 29, 30.

3 Sa. 23:26. Ro. 5:1. Ps. 138:12.

A Roman prisoner was, ordinarily, bound to a soldier with one chain: for greater security, however, as a remarkable instance, with two. But this sheweth and maketh the power of the tyrant but serves to render the power of the Lord conspicuous—C.

8 Ch. 29, 30, 31, 32.

7 He. 1:14. Ps. 91:12, 13.

34:7, 35, 36, 37.

The angel. Rather, an angel, one of those ministering spirits sent forth to minister to the heirs of salvation—C.

1 Ch. 26, 27.

2 Ps. 138:12. Ge. 45:26.

Luk. 24:11.

3 Ch. 20, 37, 38.

4 Ch. 20, 37, 38.

5 Ch. 20, 37, 38.

6 Ch. 20, 37, 38.

7 Ch. 20, 37, 38.

8 Ch. 20, 37, 38.

9 Ch. 20, 37, 38.

10 Ch. 20, 37, 38.

11 Ch. 20, 37, 38.

12 Ch. 20, 37, 38.

13 Ch. 20, 37, 38.

14 Ch. 20, 37, 38.

15 Ch. 20, 37, 38.

16 Ch. 20, 37, 38.

17 Ch. 20, 37, 38.

18 Ch. 20, 37, 38.

19 Ch. 20, 37, 38.

20 Ch. 20, 37, 38.

21 Ch. 20, 37, 38.

22 Ch. 20, 37, 38.

23 Ch. 20, 37, 38.

24 Ch. 20, 37, 38.

25 Ch. 20, 37, 38.

26 Ch. 20, 37, 38.

27 Ch. 20, 37, 38.

28 Ch. 20, 37, 38.

29 Ch. 20, 37, 38.

30 Ch. 20, 37, 38.

31 Ch. 20, 37, 38.

32 Ch. 20, 37, 38.

33 Ch. 20, 37, 38.

34 Ch. 20, 37, 38.

35 Ch. 20, 37, 38.

36 Ch. 20, 37, 38.

37 Ch. 20, 37, 38.

38 Ch. 20, 37, 38.

39 Ch. 20, 37, 38.

40 Ch. 20, 37, 38.

41 Ch. 20, 37, 38.

42 Ch. 20, 37, 38.

43 Ch. 20, 37, 38.

44 Ch. 20, 37, 38.

45 Ch. 20, 37, 38.

46 Ch. 20, 37, 38.

47 Ch. 20, 37, 38.

48 Ch. 20, 37, 38.

49 Ch. 20, 37, 38.

50 Ch. 20, 37, 38.

51 Ch. 20, 37, 38.

52 Ch. 20, 37, 38.

53 Ch. 20, 37, 38.

54 Ch. 20, 37, 38.

55 Ch. 20, 37, 38.

56 Ch. 20, 37, 38.

57 Ch. 20, 37, 38.

58 Ch. 20, 37, 38.

59 Ch. 20, 37, 38.

60 Ch. 20, 37, 38.

61 Ch. 20, 37, 38.

62 Ch. 20, 37, 38.

63 Ch. 20, 37, 38.

64 Ch. 20, 37, 38.

65 Ch. 20, 37, 38.

66 Ch. 20, 37, 38.

67 Ch. 20, 37, 38.

A.M. ch. 4048.

A.D. ch. 44.

come, the glad news is conveyed to the master or mistress, ere the door is opened—C.

2 Ch. 13:16; 19:33; 21:46.

3 ver. 12. Ps. 66:16; 102:20; 146:7.

4 ver. 12. Ps. 119:177.

5 James the son of Zebedee had been killed, ver. 2—C.

6 Mat. 10:27, 29. Jn. 7:18; 20:19, 21:14.

7 He departed to some other jurisdiction, to avoid the tyranny of Herod—C.

8 Ps. 104:16, 12, 10.

9 Ch. 21:8; 23:25, 24.

10 Cesarea, formerly called Strato's Tower, was built by Herod the Great, and called Cesarea, in honour of Augustus. It stood on the coast of the Mediterranean, about sixty miles from Jerusalem. Portions of its splendid ruins still remain, but it is totally uninhabited—C.

11 Here are a few idle minds, intending

12 Gr. that was over the king's bed-chamber.

22 Ki. 5:9, 12. Eze.

27 The differences of climate, soil, productions, tastes, and habits, which were employed by a merciful God to overrule the natural propensities of men for war, for domestic industry and foreign enterprise, and to preserve the peace of nations, and still further are they blest as the secondary means whereby the misery of the heathen is brought before the eyes and sympathies of the Christians, and the unsearchable riches of Christ freely set forth for their relief—C.

28 ver. 12, Jude 26.

29 Da. 3:21, 37. Job

6:21, 22. Col. 1:23, 29.

30 Th. 3:1, Pr. 28, 28.

31 Or, charge, ch. 11.

32 ver. 12, ch. 13, 5, 13.

33 Ps. 38. Col. 4:10.

34 Phil. 2:4. E. 5:13.

CHAP. XIII.

A.D. ch. 45.

Ch. 13:26, 29, 30; 12:25, 44, 26.

Ch. 13:26, 29, 30; 12:25, 44, 26.

Ch. 13:26, 29, 30; 12:25, 44, 26.

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Ch. 13:26, 29, 30; 12:25, 44, 26.

Ch. 13:26, 29, 30; 12:25, 44, 26.

Ch. 13:26, 29, 30; 12:25, 44, 26.

they had opened the door, and saw him, they were astonished.

17 But he, ^bbeckoning unto them with the hand to hold their peace, declared unto them ^chow the Lord had brought him out of the prison. And he said, Go, show these things unto James,^d and to the brethren. And ^ehe departed,^f and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and ^gcommanded that ^hthey should be put to death. And he went down from Judea to ⁱCesarea,^j and ^kthere abode.

20 ¶ And Herod was highly displeased^l with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain^m their friend, desired peace; because their country was ⁿnourished by the king's country.^o

21 And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, saying,

24 When^a John had first preached, before his coming, the baptism of repentance to all the people of Israel.

25 And as John^b fulfilled his course, he said, Whom^c think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men^d and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because^e they knew him not, nor yet the voices of the prophets which^f are read every sabbath-day, they have fulfilled them in condemning *him*.

28 And^g though they found no cause of death in *him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But^h God raised him from the dead:

31 Andⁱ he was seen many days of them which came up with him from Galilee to Jerusalem, who are his^j witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies^k of David.³

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served^l his own generation by the will of God,⁴ fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 Be^m it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by himⁿ all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware, therefore, lest that come upon you which is spoken of in the^o prophets;

41 Behold, ye despisers, and wonder, and perish:^p for I work a work^q in your days, a

A.M. cir. 4050.
A.D. cir. 46.

38 Mat. 1:14, 15; 2:23; 3:11; 10:1, 2; 13:17; 16:17; 18:10; 20:13; 21:42; 22:32; 23:35; 24:24; 25:12; 26:13; 27:12; 28:11; 29:18; 30:11; 31:1; 32:1; 33:1; 34:1; 35:1; 36:1; 37:1; 38:1; 39:1; 40:1; 41:1; 42:1; 43:1; 44:1; 45:1; 46:1; 47:1; 48:1; 49:1; 50:1; 51:1; 52:1; 53:1; 54:1; 55:1; 56:1; 57:1; 58:1; 59:1; 60:1; 61:1; 62:1; 63:1; 64:1; 65:1; 66:1; 67:1; 68:1; 69:1; 70:1; 71:1; 72:1; 73:1; 74:1; 75:1; 76:1; 77:1; 78:1; 79:1; 80:1; 81:1; 82:1; 83:1; 84:1; 85:1; 86:1; 87:1; 88:1; 89:1; 90:1; 91:1; 92:1; 93:1; 94:1; 95:1; 96:1; 97:1; 98:1; 99:1; 100:1.

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40 Mat. 1:14, 15; 2:23; 3:11; 10:1, 2; 13:17; 16:17; 18:10; 20:13; 21:42; 22:32; 23:35; 24:24; 25:12; 26:13; 27:12; 28:11; 29:18; 30:11; 31:1; 32:1; 33:1; 34:1; 35:1; 36:1; 37:1; 38:1; 39:1; 40:1; 41:1; 42:1; 43:1; 44:1; 45:1; 46:1; 47:1; 48:1; 49:1; 50:1; 51:1; 52:1; 53:1; 54:1; 55:1; 56:1; 57:1; 58:1; 59:1; 60:1; 61:1; 62:1; 63:1; 64:1; 65:1; 66:1; 67:1; 68:1; 69:1; 70:1; 71:1; 72:1; 73:1; 74:1; 75:1; 76:1; 77:1; 78:1; 79:1; 80:1; 81:1; 82:1; 83:1; 84:1; 85:1; 86:1; 87:1; 88:1; 89:1; 90:1; 91:1; 92:1; 93:1; 94:1; 95:1; 96:1; 97:1; 98:1; 99:1; 100:1.

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50 Mat. 1:14, 15; 2:23; 3:11; 10:1, 2; 13:17; 16:17; 18:10; 20:13; 21:42; 22:32; 23:35; 24:24; 25:12; 26:13; 27:12; 28:11; 29:18; 30:11; 31:1; 32:1; 33:1; 34:1; 35:1; 36:1; 37:1; 38:1; 39:1; 40:1; 41:1; 42:1; 43:1; 44:1; 45:1; 46:1; 47:1; 48:1; 49:1; 50:1; 51:1; 52:2; 53:1; 54:1; 55:1; 56:1; 57:1; 58:1; 59:1; 60:1; 61:1; 62:2; 63:1; 64:1; 65:1; 66:1; 67:1; 68:1; 69:1; 70:1; 71:1; 72:2; 73:1; 74:1; 75:1; 76:1; 77:1; 78:1; 79:1; 80:1; 81:1; 82:2; 83:1; 84:1; 85:1; 86:1; 87:1; 88:1; 89:1; 90:1; 91:1; 92:2; 93:1; 94:1; 95:1; 96:1; 97:1; 98:1; 99:1; 100:1.

51 Mat. 1:14, 15; 2:23; 3:11; 10:1, 2; 13:17; 16:17; 18:10; 20:13; 21:42; 22:32; 23:35; 24:24; 25:12; 26:13; 27:12; 28:11; 29:18; 30:11; 31:1; 32:1; 33:1; 34:1; 35:1; 36:1; 37:1; 38:1; 39:1; 40:1; 41:1; 42:1; 43:1; 44:1; 45:1; 46:1; 47:1; 48:1; 49:1; 50:1; 51:1; 52:2; 53:1; 54:1; 55:1; 56:1; 57:1; 58:1; 59:1; 60:1; 61:1; 62:2; 63:1; 64:1; 65:1; 66:1; 67:1; 68:1; 69:1; 70:1; 71:1; 72:2; 73:1; 74:1; 75:1; 76:1; 77:1; 78:1; 79:1; 80:1; 81:1; 82:2; 83:1; 84:1; 85:1; 86:1; 87:1; 88:1; 89:1; 90:1; 91:1; 92:2; 93:1; 94:1; 95:1; 96:1; 97:1; 98:1; 99:1; 100:1.

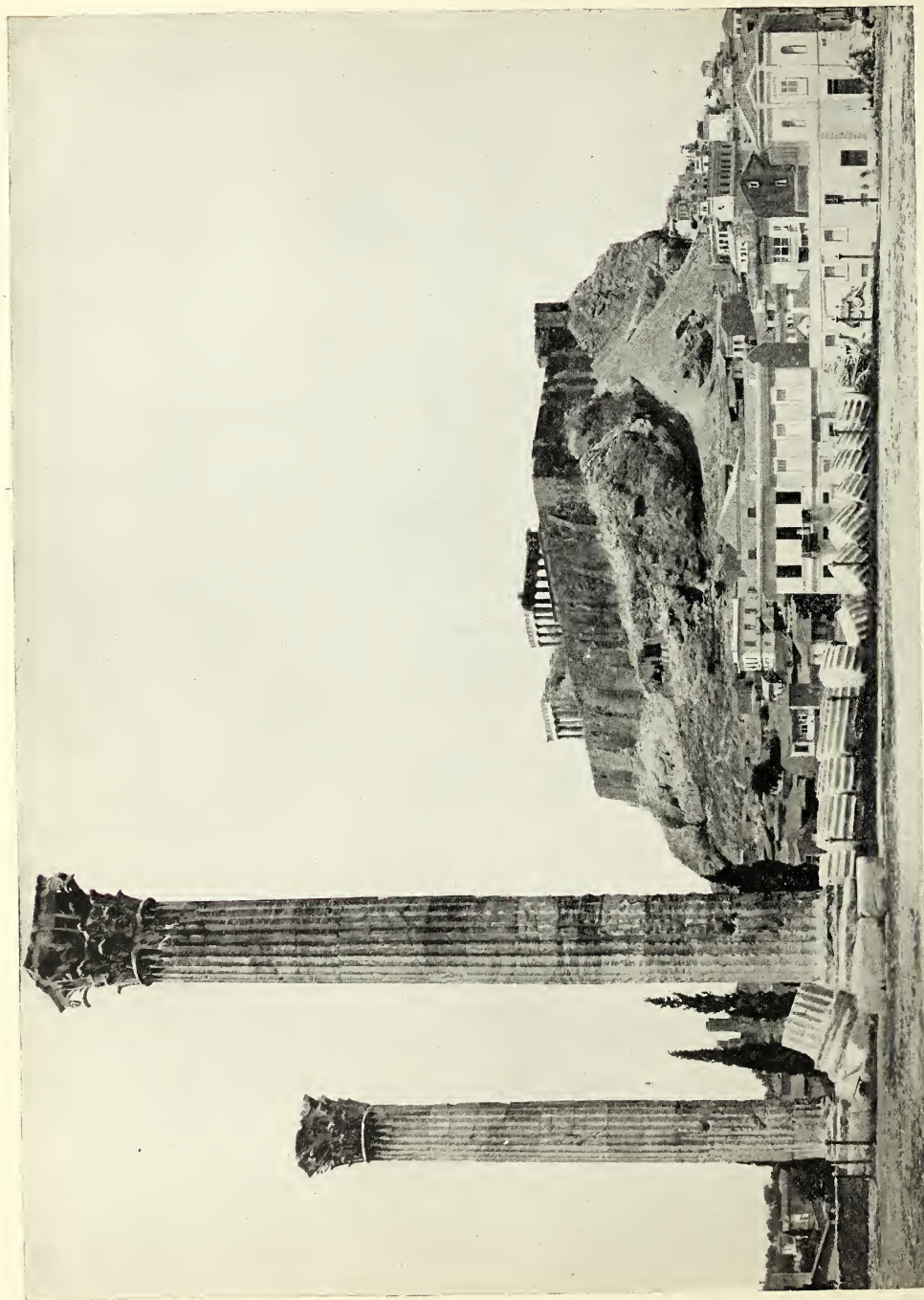
52 Mat. 1:14, 15; 2:23; 3:11; 10:1, 2; 13:17; 16:17; 18:10; 20:13; 21:42; 22:32; 23:35; 24:24; 25:12; 26:13; 27:12; 28:11; 29:18; 30:11; 31:1; 32:1; 33:1; 34:1; 35:1; 36:1; 37:1; 38:1; 39:1; 40:1; 41:1; 42:1; 43:1; 44:1; 45:1; 46:1; 47:1; 48:1; 49:1; 50:1; 51:1; 52:2; 53:1; 54:1; 55:1; 56:1; 57:1; 58:1; 59:1; 60:1; 61:1; 62:2; 63:1; 64:1; 65:1; 66:1; 67:1; 68:1; 69:1; 70:1; 71:1; 72:2; 73:1; 74:1; 75:1; 76:1; 77:1; 78:1; 79:1; 80:1; 81:1; 82:2; 83:1; 84:1; 85:1; 86:1; 87:1; 88:1; 89:1; 90:1; 91:1; 92:2; 93:1; 94:1; 95:1; 96:1; 97:1; 98:1; 99:1; 100:1.

53 Mat. 1:14, 15; 2:23; 3:11; 10:1, 2; 13:17; 16:17; 18:10; 20:13; 21:42; 22:32; 23:35; 24:24; 25:12; 26:13; 27:12; 28:11; 29:18; 30:11; 31:1; 32:1; 33:1; 34:1; 35:1; 36:1; 37:1; 38:1; 39:1; 40:1; 41:1; 42:1; 43:1; 44:1; 45:1; 46:1; 47:1; 48:1; 49:1; 50:1; 51:1; 52:2; 53:1; 54:1; 55:1; 56:1; 57:1; 58:1; 59:1; 60:1; 61:1; 62:2; 63:1; 64:1; 65:1; 66:1; 67:1; 68:1; 69:1; 70:1; 71:1; 72:2; 73:1; 74:1; 75:1; 76:1; 77:1; 78:1; 79:1; 80:1; 81:1; 82:2; 83:1; 84:1; 85:1; 86:1; 87:1; 88:1; 89:1; 90:1; 91:1; 92:2; 93:1; 94:1; 95:1; 96:1; 97:1; 98:1; 99:1; 100:1.

54 Mat. 1:14, 15; 2:23; 3:11; 10:1, 2; 13:17; 16:17; 18:10; 20:13; 21:42; 22:32; 23:35; 24:24; 25:12; 26:13; 27:12; 28:11; 29:18; 30:11; 31:1; 32:1; 33:1; 34:1; 35:1; 36:1; 37:1; 38:1; 39:1; 40:1; 41:1; 42:1; 43:1; 44:1; 45:1; 46:1; 47:1; 48:1; 49:1; 50:1; 51:1; 52:2; 53:1; 54:1; 55:1; 56:1; 57:1; 58:1; 59:1; 60:1; 61:1; 62:2; 63:1; 64:1; 65:1; 66:1; 67:1; 68:1; 69:1; 70:1; 71:1; 72:2; 73:1; 74:1; 75:1; 76:1; 77:1; 78:1; 79:1; 80:1; 81:1; 82:2; 83:1; 84:1; 85:1; 86:1; 87:1; 88:1; 89:1; 90:1; 91:1; 92:2; 93:1; 94:1; 95:1; 96:1; 97:1; 98:1; 99:1; 100:1.

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56 Mat. 1:14, 15; 2:23; 3:11; 10:1, 2; 13:17; 16:17; 18:10; 20:13; 21:42; 22:32; 23:35; 24:24; 25:12; 26:13; 27:12; 28:11; 29:18; 30:11; 31:1; 32:1; 33:1; 34:1; 35:1; 36:1; 37:1; 38:1; 39:1; 40:1; 41:1; 42:1; 43:1; 44:1; 45:1; 46:1; 47:1; 48:1; 49:1; 50:1; 51:1; 52:2;



THE TEMPLE OF JUPITER OLYMPUS, ATHENS. [Acts, xiv. 12.]—It is almost impossible for us to understand in our time what great obstacles the early disciples had to overcome in preaching the gospel. We can get some idea of the tremendous hold the heathen gods had upon the popular imagination of the time, by considering the magnitude and splendor of the temples erected in their honor, and

for their worship. We have in the above picture three columns, one fallen and two standing, which formed a part of the temple of Jupiter Olympus. There were more than a hundred of these splendid Corinthian columns in the original temple. The preaching of St. Paul and of others, however, displaced the heathen gods, and now their temple everywhere are in ruins, while christianity is taking the world.

Gentiles,³ and made their minds evil-affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord,⁴ which gave testimony unto the word of his grace,⁵ and granted signs and wonders to be done by their hands.

4 But⁶ the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And⁷ when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use *them* despitefully, and to stone them,

6 They⁸ were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about.⁹

7 And¹⁰ there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet,¹¹ being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith¹² to be healed,

10 Said with a loud voice, "Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, "The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city,¹⁴ brought oxen and garlands¹⁵ unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, "why do ye these things? We also are men of like passions¹⁶ with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein:

16 Who¹⁷ in times past suffered all nations¹⁸ to walk in their own ways.

17 Nevertheless,¹⁹ he left not himself without witness, in that he did good, and gave us rain

A.M. 1r. 4050.

A.D. Chr. 46.

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from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither certain Jews from Antioch and Iconium, who persuaded the people,¹ and having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 ¶ And² when they had preached the gospel to that city, and had taught many,³ they returned again to Lystra, and to Iconium, and Antioch,⁴

22 Confirming⁵ the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they⁶ had ordained⁷ them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia.⁸

26 And thence sailed to Antioch,⁹ from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER XV.

1 Great dissension ariseth touching circumcision. 6 The apostles consult about it, 22 and send their determination by letters to the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.

AND certain¹ men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When² therefore Paul and Barnabas had no small dissension and disputation with them, they³ determined that Paul and Barnabas, and

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Jews, whom he in-

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certain other of them, should go up to Jerusalem, unto the apostles and elders, about this question.

3 And being brought on their way² by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.³

4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 ¶ But there rose up certain⁴ of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

6 And the apostles and elders came together, for to consider of this matter.

7 ¶ And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.⁷

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men and brethren, hearken unto me.⁸

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

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general be heartily received by church-members for their edification. And greatly should we rejoice in the success of other churches, and in the union of Jews and Gentiles into one body of Christ; and carefully should all avoid giving offence to their neighbours,

even in things indifferent in themselves. But since the gospel is necessary for the confirmation of believers, as well as for the conversion of sinners, not only ought ministers to labour in the ministrations of it, but all to rejoice in their success.—It is an unpleasing

18 Known^a unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

22 ¶ Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren.⁴

23 And they wrote letters by them after this manner; The apostles, and elders, and brethren, send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things:⁷

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 Which when they had read, they rejoiced for the consolation.⁹

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding, it pleased Silas to abide there still.

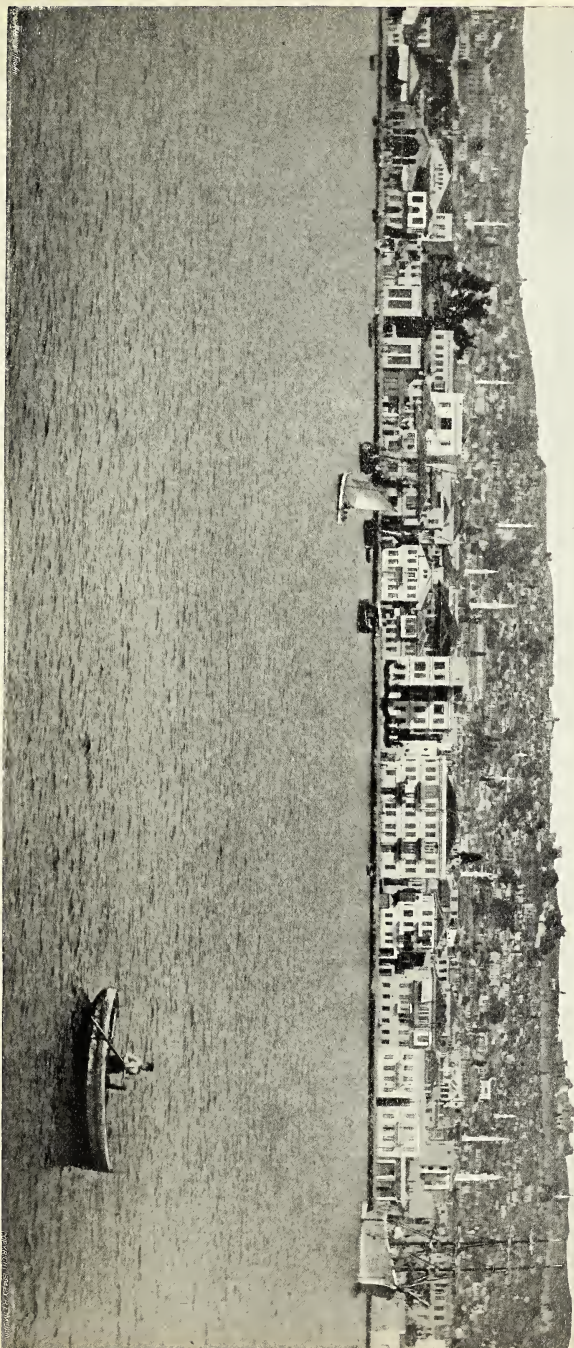
35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

But since that smaller differences should so often occasion sharp contentions between the best of men; and that dear friends should, in ill humour, and other adieu for life. It is nevertheless a mercy if God make the weakness of men a mean of spreading his gospel.



FALLS OF BEYROUT. [Acts, xv:41.]—"And he went through Syria and Cilicia, confirming the churches."—Acts, xv:41. It is not definitely stated in the scripture when St. Paul entered Beyrouth, or the city that stood where the modern Beyrouth now stands. He could hardly pass through Syria, along the coast into Cilicia, without passing through the Berytus of the Greeks and the Romans. This

was a city of the ancient Jebelites. Herod the Great caused a mock trial to be held here over his two sons. Herod Agrippa adorned this city with baths and theaters. Here Titus came after the destruction of Jerusalem. The silk trade has flourished here from the time of the Romans. The Falls are north of the city. They are at the foot of the Lebanon Mountains and the water is largely melted snow.



THESSALONICA. [Acts, xii:1.] — "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews." — Acts, xvii:1. The above view shows Thessalonica as it is to-day. Thessalonica has always been a city of note. It was an ancient city of Macedonia and was known as Theria. A daughter of Philip, King of Macedonia, was named

Thessalonica. She was the sister of Alexander the Great and married Cassander. This city was named Thessalonica in honor of King Philip's daughter. There are here about 75,000 inhabitants, among them a great many prosperous Jews. You see the minarets of the Mosques rising in different parts of the city; this indicates that there are Mahometans here also, but they are not influential.

them into the inner prison, and made their feet fast in the stocks.*

25 ¶ And^a at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And^b suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he^c drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do^d thyself no harm; for we are all here.

29 Then he called for a light,^e and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, *Sirs, what must I do to be saved?

31 And they said, ¶ Believe on^f the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And^g they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 ¶ And "when it was day, the magistrates sent the sergeants,^h saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

A.M. cir. 498.
A.D. cir. 54.

¶ Ps. 105. 16. 20. 21. The Roman stocks were not merely contracted for safe detention of the prisoner, but also to punish and severely injure the feet.

¶ Ps. 34. 12. 13. 20. 21. Col. 1. 24. 2 Th. 2. 18. Jas. 5. 19. 7 ch. 4. 31. 25. 26. 27. 10. Mat. 28. 18. 42. 7. 1 Sm. 31. 4. 5. 2 Sm. 21. 23. Mat. 27. 5.

¶ Ex. 7. 15. 17. 18. 19. 20. 21. 22. 1 Th. 5. 15. 1 Jn. 3. 15. Some have questioned how Paul could see the jailer when the jailer could not see the prisoners. But the natural probability is, that there was a lamp hanging in the jailer's apartment, which enabled Paul to see him, but which was too feeble to throw sufficient light into the prison to enable the jailer to see Paul. Besides, it is a well-known fact, that the eyes of a person confined in the dark acquire a surprising power of seeing accurately by aid of the least glimmer of light.

¶ 1 Jn. 3. 22. 2 Jn. 3. 17. 5. Lu. 3. 10. 1 ch. 2. 32. 33. 34. 35. 16. 16. 40. 47. 1 Jn. 5. 10. Mar. 16. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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¶ 1 Jn. 3. 22. 2 Jn. 3. 17. 5. Lu. 3.



ATHENS, FROM MARS HILL, SHOWING TEMPLE OF THESEUS AS PAUL SAW IT. [ACTS, xvii: 16.]—There is but one building in the city before us that was standing, as it stands to-day, when St. Paul looked in the direction of the Acropolis now. That was the temple of Theseus which you see with rows of Doric columns running all the way round it. It is a source of pleasure to be able to look upon a building

now that we know absolutely he saw. We can say this of the temple of Theseus. This temple had been here more than five hundred years when Paul came to Athens. The city he saw from Mars Hill was far different from the modern Athens with its electric lights and railroad cars we see to-day from the same sacred height. Athens has now nearly 150,000 inhabitants, and is in all respects a modern city.



MARS HILL, ATHENS, FROM WHICH PAUL ADDRESSED THE SUPERSTITIOUS ATHENIANS. [ACTS, xv 1:22.]—From the top of Mars Hill, overlooking the classic and beautiful Athens, was preached perhaps the greatest sermon that was ever uttered by the lips of man. It was delivered in the presence of philosophers and from the top of the rock you see in the picture. It was in this place the ancient Athenians

were accustomed to hold their court. Standing on Mars Hill St. Paul was in full view of all the great works of art that made Greece famous. The Parthenon, crowning the Acropolis, was to the east, the temple of Theseus was to the northwest and the rostrum from which Demosthenes thundered was to the southwest. When St. Paul was here all these works of art and historic places had not suffered from the disintegrating effects of time.

pany, and set all the city on an uproar, and assaulted the house of Jason,^b and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, 'These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and 'these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus.

8 And 'they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And^c the brethren immediately sent away Paul and Silas by night unto Berea:^d who coming *thither*, went into the synagogue of the Jews.

11 These were 'more noble than those in Thessalonica, in that 'they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore^e many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 ¶ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, 'they came thither also, and stirred up the people.

14 And^f then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens:^g and receiving a commandment 'unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, 'his spirit was stirred in him, when he saw the city wholly given to idolatry.^h

17 Thereforeⁱ disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them^j that met with him.

18 Then certain 'philosophers of the Epicureans,¹ and of the Stoics,² encountered him.³ And some said, What will this babbler⁴ say? other some, He seemeth to be a setter forth of strange gods: because he 'preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto 'Areopagus,⁵ saying, May we know what this new⁶ doctrine, whereof thou speakest, is?

20 For thou bringest 'certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians, and strangers which were there, spent their time in nothing

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else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of Mars'-hill,⁷ and said, Ye men of Athens, I perceive that in all things ye are 'too superstitious.⁸

23 For as I passed by, and beheld⁹ your 'devotions,¹⁰ I found an altar with this inscription, TO 'THE UNKNOWN GOD.⁴ Whom therefore ye ignorantly worship, him declare I unto you.

24 God¹¹ that made the world,⁵ and all things therein, seeing that 'he is Lord of heaven and earth,⁶ dwelleth not in temples made with hands;

25 Neither^e is worshipped with men's hands, as though he needed any thing, seeing he giveth¹² to all life, and breath, and all things;

26 And^b hath made of one blood all nations of men, for to dwell on all the face of the earth; and 'hath determined the times before appointed,⁶ and the bounds of their habitation;

27 That^c they should seek the Lord, if haply they might feel after him, and find him, though he be not 'far from every one of us:

28 For 'in him we live, and move, and have our being; as certain also of your own 'poets⁷ have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, 'we ought not to think that the God-head is like unto gold, or silver, or stone, graven by art and man's device.⁸

30 And^d the times of this ignorance God winked at;⁹ but now 'commandeth all men every where to repent:

31 Because 'he hath appointed a day, in the which he will judge the world in righteousness by 'that man whom he hath ordained; 'whereof he hath given assurance¹⁰ unto all men, in that he hath raised him from the dead.

32 ¶ And when they heard of the 'resurrection of the dead, some 'mocked: and others said, We will hear thee 'again of this matter.

33 So^e Paul departed from among them.

34 Howbeit^f certain men clave unto him, and believed: among the which was Dionysius the Areopagite,² and a woman named Damaris, and others with them.

CHAPTER XVIII.

3 Paul laboureth with his hands, and preacheth at Corinth to the Gentiles. 9 The Lord encourageth him in a vision. 12 He is accused before Gallio the deputy, but is dismissed. 18 Afterwards passing from city to city, he strengtheneth the disciples. 24 Apollus, being more perfectly instructed by Aquila and Priscilla, 28 preacheth Christ with great efficacy.

AFTER these things, Paul departed from A Athens, and came to Corinth;¹

2 And found a certain Jew named 'Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had

CHAP. XVIII.—A.D. cir. 58.—1 The richest city of Greece, 1 Co.12.2; Co.1.12; Tit.2.10. a ver.18, 26. Ro.15.3, 7; Tit.4.10; Co.16.19.

governed by native kings from 1360 till 728 B.C., when it came under the government of an annual magistracy. In 446 B.C. it was pillaged and burned by the Roman consul Mummio, but restored by Julius Cæsar in the year 46 B.C., when it became the

finest city in Greece. In this condition of prosperity (but accompanied, alas! with proportionate luxury and proverbial laxity of morals), it was visited by the apostle Paul about A.D. 54. C. Ver. 10. Great cities are always very hot-beds of sin; yet in the

midst of their corruption God often preserves a 'salt of the earth' by which they are preserved from a total moral utterance. Nay, where the whole visible mass of society seems pitifully hopeless of reformation, God has often 'much people' 'secretly' sighing and



GENERAL VIEW OF OLD CORINTH. [1 CV9, xviii: 1.]—"After these things Paul departed from Athens and came to Corinth."—Acts, xviii: 1. Corinth was an ancient city of Greece situated on the middle of the Isthmus of Corinth. It received its name from Corinthus, the son of Pelops. The inhabitants were once very powerful. Corinth was burned to the ground by the Romans in 146 B. C. It is said that during the

conflagration all the metals which were in the city melted and mixed together and formed that valuable composition of metals known as Corinthian brass. When St. Paul came to this city in A. D. 51 it was perhaps the most corrupt community on earth. There was a famous temple of Venus here then given up to lasciviousness. The city that St. Paul saw was built by Julius Caesar. It is about five miles from the new city.

commanded all Jews to depart² from Rome; and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.³

4 And⁴ he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And⁵ when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit,⁶ and testified to the Jews that Jesus was Christ.

6 And⁷ when they opposed themselves, and blasphemed,⁸ he shook his raiment, and said unto them, Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain man's house, named Justus, one⁹ that worshipped God, whose house joined hard to the synagogue.

8 And¹⁰ Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians¹¹ hearing, believed, and were baptized.

9 ¶ Then¹² spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For¹³ I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued¹⁴ there a year and six months, teaching the word of God among them.

12 ¶ And when Gallio¹⁵ was the deputy of Achaia,¹⁶ the Jews¹⁷ made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, ¶ This fellow persuadeth men to worship God contrary to the law.¹⁸

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong,¹⁹ or wicked lewdness,²⁰ O ye Jews, reason would that I should bear with you:

15 But if it be a question of words and names,²¹ and of your law, look ye to it; for I will be no judge of such matters.

16 And²² he drave them from the judgment-seat.

17 Then all the Greeks took Sosthenes,²³ the chief ruler of the synagogue, and beat him before

A.M. cir. 406a.

A.D. cir. 57.

2 On account of their seditious temper.

3 ch. 20. 34. 1 Co. 4.

12. 2 Co. 11. 9. 12. 13. 1.

7 Th. 2. 1. Th. 2. 8.

8 See note * below

c ch. 20. 13. 14. 15.

14. 11. 17. 18. 19. 20. 8.

Lui. 16.

1 Th. 1. 14. 15. Job 31.

17. 17. 17. 20. 22. Ro.

4. 1.

4 Pressed in the spirit.

Kathar. constrained by the Spirit.

not by his own mind or spirit.

for such self-originated purposes, or unaccountable impulses, are not countenanced by Scripture.

but by the Spirit of God, to whose special agency all apostolic movements are ordinarily attributed. See ch. 1.

4. 6. 10. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

5 ch. 13. 45. 47. 28. 29.

Mat. 23. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

6 ch. 13. 45. 47. 28. 29.

Mat. 23. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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22 ch. 13. 45. 47. 28. 29.

Mat. 23. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

23 ch. 13. 45. 47. 28. 29.

Mat. 23. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

24 ch. 13. 45. 47. 28. 29.

Mat. 23. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

25 ch. 13. 45. 47. 28. 29.

Mat. 23. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

26 ch. 13. 45. 47. 28. 29.

Mat. 23. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

27 ch. 13. 45. 47. 28. 29.

Mat. 23. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28 ch. 13. 45. 47. 28. 29.

Mat. 23. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 5

The Holy Ghost is given.

the upper coasts,¹ came² to Ephesus; and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost? since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard this, they were baptized in³ the name of the Lord Jesus.

6 And⁴ when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing,⁵ and persuading the things concerning the kingdom of God.

9 But⁶ when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.⁷

10 And⁸ this continued by the space of two years; so that all they which dwelt in Asia⁹ heard the word of the Lord Jesus, both Jews and Greeks.

11 And¹⁰ God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 Then certain of the vagabond Jews, exorcists,¹¹ took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus? I know, and Paul I know; but who are ye?

16 And¹² the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

enjoy than even the ministration of John Baptist. And much better the baptism of the Holy Ghost than that of mere water. But, alas! how many receive the external seals of God's covenant who have no experimental, and very little notional, knowledge of him or his influences! And though baptism is never to be repeated, yet the Spirit is daily to be received. With great boldness and persevering courage ought the gospel to be preached; and dreadful is their fate who put it from them, or attempt to counterfeit its miraculous confirmations. They but fight and labour for the devil

ACTS XIX.

A.M. cir. 465.

A.D. cir. 57.

1 Upper coasts: The

districts of Phrygia.—C.

2 ch. 2. 43; 5. 14; 13.

3 ch. 7. 39; 10. 48.

4 19. 35; 20. 7.

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85 19. 35; 20. 7.

A.M. cir. 465.

A.D. cir. 57.

or evil that lay before

their credulous dupes.—C.

2 ch. 2. 43; 5. 14; 13.

3 ch. 7. 39; 10. 48.

4 19. 35; 20. 7.

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85 19. 35; 20. 7.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, of the word of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and showed their deeds.⁶

19 Many of them also which used curious arts⁷ brought their books⁸ together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.⁹

20 So¹⁰ mightily grew the word of God, and prevailed.

21 After these things were ended, Paul purposed¹¹ in the spirit,¹ when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.

23 And¹² the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silversmith, which made silver shrines² for Diana,³ brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings they were full of wrath, and cried out, saying, Great is Diana of the Ephesians!

29 And¹³ the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.⁵

30 And when Paul would have entered in unto the people,⁶ the disciples suffered him not.

6 Job 5. 2; Pr. 27. 45; ch. 7. 54; 17. 35; 19. 35; 20. 7; 21. 14; Ro. 16. 23; Col. 4. 10; Phil. 4. 1; Co. 1. 14.

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FORUM AND PRISON OF ST. PAUL—EPHESUS. [ACTS, XIX: 26].—"And it came to pass that while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus."—Acts XIX: 1. Ephesus was a famous city of Ionia, built, according to Justin, by the Amazons. Here was the great temple of Diana, the most glorious structure ever applied to the uses of pagan religion. The temple of Diana was 425 feet

long and 200 feet broad. The roof was supported by 127 columns 60 feet high, which had been placed there by so many kings. It took 200 years to complete the building. This great temple was burnt the night after Alexander the Great was born. But soon the temple was rebuilt with all its former splendor. There is absolutely nothing here now but ruins. In the above picture we have what is left of the Forum and Prison of St. Paul.

31 And certain of the chief of Asia,⁷ which were his friends, sent unto him, ^{desiring him} that he would not adventure himself into the theatre.

32 Some^a therefore cried one thing, and some another; for the assembly was confused: and the more part knew not wherefore they were come together.

33 And they drew⁸ Alexander^m out of the multitude, the Jews putting him forward.⁹ And Alexander ^{beckoned with the hand,} and would have made his defence¹ unto the people.

34 But when they² knew that he was a Jew,³ all with one voice, about the space of two hours, cried out, ^{Great is Diana of the Ephesians!}

35 And when the town-clerk⁴ had appeased the people, he said, ^{Ye men of Ephesus,} what man is there that knoweth not how that the city of the Ephesians is a worshipper⁵ of the great goddess Diana, and of the ^{image} which fell⁶ down from Jupiter?⁷

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and ^{to do nothing rashly.}

37 For ye have brought hither these men, which are neither ^{robbers of churches,} nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open,⁸ and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful⁹ assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this course.

41 And^a when he had thus spoken, ^{he dismissed the assembly.}

CHAPTER XX.

1 Paul goeth to Macedonia. 7 He celebrateth the Lord's supper, and preacheth. 9 Eutychus having fallen down dead, 10 is raised to life. 17 At Miletus he calleth the elders together, telleth them what shall befall to himself, 28 committeth God's flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

AND after^a the uproar was ceased, ^{Paul called} unto ^{him} the disciples, and embraced ^{them,} and ^{departed for to go into Macedonia.}

An evident proof that the primitive Christians observed the first (or Lord's) day, and were also accustomed on that day to assemble themselves for hearing the Word and observing the Lord's supper, C.

Ver. 8. *Many lights.* For what purpose are the 'lights' mentioned? Partly perhaps to bear record of the perfect visibility of all the acts of Christian worship which the hearers were ready to calumniate, and partly to account for the sleep of Eutychus, from the heat of the room and the exhaustion of the air. C.

Ver. 12. How much more should parents and friends be 'comforted' when they that have fallen asleep in forbidden pleasures, and have fallen 'dead in trespasses and sins,' are restored again to life through the preaching of the Word and the power of the Spirit. C.

Ver. 21. *Repentance toward God.* Grief for and hatred of sin, not because it has injured ourselves, but because it has offended a holy and merciful God—hence called 'godly sorrow.' ^aCo.7.10, whereby the sinner, by 'faith toward the Lord Jesus Christ,' the only Saviour and way to the Father, turns from his sin to God. C.

Ver. 31. *Night.* For the avoiding of danger and offence, it

A.M. ch. 4093.

A.D. ch. 39.

^a See ch. 26. 6, ver. 10. Re. 1.11. Pe. 1.1.

⁷ Rather 'certain of the Asiarchs,' presidents of the Asiatic games and religious societies.—C.

⁸ They drew. Rather, 'they put forward,' the Jews' putting him forward (as spokesman) to defend the Jews, and throw the blame of the tumult on the Christians. This was, most probably, 'Alexander the coppersmith'—selected as well known to his brother artisans.—C.

⁹ At Th. 1.30. 2 Ti. 4.14.

¹ As their advocate to the people.

² Ch. 12. 17, 13, 22; 20:4. 30.

³ The word defence does not here imply answering accusations with which he was personally charged, but an apology for the Jews.

⁴ The town-clerk seems to have been to show that the Jews were not chargeable in any way with this tumult, but that it was to be traced to Paul and his friends.—C.

⁵ The hearthmen.

⁶ An enemy to idols, Ro. 2.23.

⁷ Ver. 28. Je. 50. 38, 39; 5:2. Re. 13.4.

⁸ Or clerk of the public spots, who registers the victims, &c.

⁹ 2 Pe. 2.12.

^a Or the temple-keeper.

^b The priests said, as ch. 5:17, 3.

^c It is by no means improbable, that in a rude state of idolatrous society, a crafty priesthood might take advantage of the fall of an idol, to represent it as sent from heaven as an object of worship. The fall of such stones is of frequent occurrence.—C.

^d Pr. 14.29.

^e Ch. 25.8.

^f Or, the court-days are kept.

^g Or, ordinary.

^h Pr. 1.1, 2; 25:15. Ec. 9:17. Th. 1.2.

ⁱ 2 Co. 1.10. Ps. 65:14. 39. Ge. 22.14. De. 35:36.

CHAP. XX.

A.D. ch. 66.

^a Ch. 19. 37-41.

^b Ch. 21. 26, 27. Ro. 16. 16. 1 Co. 16. 20. 2 Co. 13. 14. Th. 5:6.

^c Ch. 21. 27. 1 Ti. 1.3. 2 Co. 16:2.

^d This is stated as a fact, not as a mere supposition or belief of those who had not full opportunity of testing the truth.

would appear that the primitive Christians were much accustomed to meet by night. See ver. 8. Poverty, no doubt, also tended to introduce the practice—some being originally poor, others reduced by being outcasts from their friends and proscribed in their trade, others ruined by 'the spoiling of their goods' by the hands of their covetous and unfeeling persecutors. C.

REFLECTIONS.—Christ's providence can carry his servants safe through the wildest uproars, and turn mad outrage into calm tranquillity and peace. Parting with Christian friends whom we expect to see no more on earth ought to be very devout and affectionate. And if murderous enemies lie in wait for us, we may cautiously avoid them. If we honour Christ much, he will honour us with good companions. And if ministers be truly faithful, they will never think they do enough in the service of Christ. They may be often wearied with, but never weary of, their work. Christians who fervently love Christ will make his Sabbath

A.M. ch. 4094.

A.D. ch. 66.

That Paul by a miracle restored him to life is plainly indicated.—C.

¹ The parts of history in which we read Macedonia.—C.

² Ch. 14. 27, 15. 41, 16.

³ Greece, in the New Testament, was equivalent to 'Asia,' including Greece proper, and also the Ptolemæus—now the Morea.—C.

⁴ To rob him of the money he carried up to Jerusalem, or to kill him, 2 Co. 8. 12, 17, 18. Ro. 16. 25. Ch. 9. 23, 24. 12, 25. 25:21.

⁵ Ch. 17. 10; 19:30; 27: 2. Col. 10. Phil. 24.

⁶ Not ch. 10, 29, but 1 Co. 1.14. Ro. 16. 23. 3. Phil.

⁷ Ch. 16. 1. 1 Ti. 1.2.

⁸ Ep. 6.21. Col. 4. 7.

⁹ 1 Ti. 12. 18. 3. 12.

^a 1 Ti. 4. ch. 1. 29.

^b Ch. 16. 8. 2 Co. 2. 12.

^c 1 Ti. 4.3.

^d Ch. 16. Phil. 1.1.

^e Philippi was an inland city, but its port was Scapellato, and from it doubtless Paul sailed across the Archipelago to Troas.—C.

^f Ex. 12. 18; 13: 6, 7. 23:15. 34:18.

^g 2 Jo. 20. 1, 19. 26. 1 Co. 16:2. Re. 1.10.

^h Ch. 2. 42, 46. 1 Co. 16:2. Ro. 24.

ⁱ 2 Ti. 4. 2, ver. 3. 1 Co. 15:10.

^j 1 Ti. 2. 12. ch. 13: 9, 30.

^k Mat. 26. 40, 41.

^l Jonah 1. 5.

^m Ch. 1. 5. 'In first column.'

ⁿ Ki. 17. 21. 2 Ki. 4. 34.

^o Mat. 9. 24. Jo. 11. 14. ch. 4. 9, 40.

^p It appears that Paul was delayed by his evangelistic labours, so that he did not reach the ship in time. His companions, therefore, left him, and went on board. Paul himself arranged to travel overland to Assos, a distance of 50 miles, and there his brethren in the ship, which he was to meet, were waiting for him.—C.

^q Assos. A seaport in the province of Troas.—C.

^r Mitylene, the ancient capital of Lesbos, one of the largest islands in the Ægean Sea, and also one of the most beautiful and fruitful.—C.

^s Chios and Samos—'islands of the Ægean.—C.

^t Troglodytes. A promontory in the Ægean, projecting from the coast of Lydia opposite Samos.—C.

^u Miletus. Once the chief city of Ionia. Its inhabitants were called 'Miletes,' were much addicted to navigation, and, according to Strabo, planted no fewer than 300 colonies in different parts of the world.—C.

^v Ch. 20. 27, 28. 4. 10; 15:21.

2 And when he had gone over those ¹parts, and ²had given them much exhortation, he came into Greece.²

3 And ^{there} abode three months. And when the Jews laid wait for him,³ as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, ^{Sopater of Berea;} and of the Thessalonians, Aristarchus and Secundus; and ^{Gaius of Derbe,} and ^{Timotheus;} and of Asia, ^{Tychicus} and Trophimus.

5 These going before, tarried for us at Troas.

6 And we sailed away from ^{Philippi}⁴ after the ^{days of unleavened bread,} and came unto them to Troas in five days; where we abode seven days.

7 ¶ And upon the ^{first day} of the week, when the disciples came together ^{to break bread,} Paul preached unto them, ready to depart on the morrow; and ^{continued his speech until midnight.}

8 And there were many lights in the ^{upper chamber,} where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into ^adeep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.⁵

10 And Paul went down, and fell on him, and embracing ^{him,} said, ^{Trouble not yourselves;} for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos,⁶ there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos,⁷ we took him in, and came to Mitylene.⁸

15 And we sailed thence, and came the next day over against Chios,⁹ and the next day we arrived at Samos, and tarried at ^{Troglodytes}; and the next day we came to Miletus.²

16 For Paul had determined to ^{sail by}

and supper their delight. And it is very unlike a Christian to shorten the one by unnecessary sloth and sleep, and almost forget the other by infrequency. How criminal and dangerous is it, even at mid-day, to sleep at the worship of God! What if he whom we affront as unworthy of our notice—he whom we condemn as unworthy to be embraced—should seize the moment, and awaken us in eternal fire! Surely then every sermon should be heard, every sacrament received, every prayer poured forth, and every farewell of friends taken, as on the brink of eternity, and as before the awful tribunal.—Infinite is the importance of the ministerial work. With deep humility, earnest care, holy fear, self-denial, and candid fidelity, all the duties of it ought to be performed. The truths, the honour of Jesus Christ, and the salvation of immortal souls, are all at stake. And both ministers and people



VARRY, ISLAND OF SAMOS. [ACTS, xx:15.]—"And we sailed thence, and came next day over against Chios, and the next day we arrived at Samos."—Acts, xx:15; next day, over against Chios, and the next day we arrived at Samos. The island is about eighty-seven miles in length and is known as the birth-place of Pythagoras. The people of Samos assisted the Greeks against the Persians when

Xerxes invaded Europe. The people of the island have always been under the influence of Grecian ideas, and while to-day ruled by the Sultan of Turkey they are loyal in thought and feeling to Greece. This is not surprising, for the inhabitants of this island share the glory that belongs to Greece because of her achievements in literature, art and war in ancient times. The people here are seemingly prosperous.

Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the ²day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders³ of the church.⁴

18 And when they were come to him, he said unto them, ⁵Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving⁶ the Lord with all humility of mind, and with many tears, and temptations,⁷ which befell me by the lying in wait of the Jews:

20 And ⁸how I kept back nothing that was profitable ⁹unto you, but have showed you, and have taught you publicly, and from house to house,

21 Testifying⁹ both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, ¹I go bound in the spirit⁶ unto Jerusalem, ²not knowing the things that shall befall me there:

23 Save³ that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.⁷

24 But⁸ none of these things move me, neither count I my life dear unto myself, so that ¹I might finish my course with joy, and the ministry, which ²I have received of the Lord Jesus, ³to testify the ⁴gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the ¹kingdom of God, shall see my face no more.

26 Wherefore² I take you to record this day, that I ¹am pure from the blood of all men.

27 For³ I have not shunned to declare unto you all the counsel of God.

28 Take⁴ heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers,⁸ to feed the church of God,⁹ which ¹he hath purchased with his own blood.¹

29 For I know this, that after my departing shall grievous ¹wolves enter in among you, not sparing² the flock.

30 Also³ of your yourselves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore⁴ watch, and remember, that ¹by the space of three years I ceased not to warn every one night and day with tears.

¶ ¹Pe 1:18, 19; Re 2:9; He 12:14; Ep 1:7, 14; Col 1:14; 1:15; 1:10-12. ¶ ²ver 30; Mat 7:15; 23:27. ¶ ³Je 13:20; 23:27; Eze 34:3; 36:1; 37:1. ¶ ⁴1 Th 5:1; 1 Th 5:1. ¶ ⁵1 Th 5:1; 1 Th 5:1. ¶ ⁶1 Th 5:1; 1 Th 5:1. ¶ ⁷1 Th 5:1; 1 Th 5:1. ¶ ⁸1 Th 5:1; 1 Th 5:1. ¶ ⁹1 Th 5:1; 1 Th 5:1.

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32 And now, brethren, ¹I commend you to God, and to ²the word of his grace, ³which is able to build you up, and to ⁴give you an inheritance among all them which are sanctified.

33 I¹ have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, ¹that these hands have ministered unto my necessities, and to them that were with me.

35 I¹ have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, ²'It is more blessed to give than to receive.'

36 ¶ And when he had thus spoken, ¹he kneeled down, and prayed with them all.

37 And² they all wept sore, and fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the words which he spake, ¹that they should see his face no more. And ²they accompanied him unto the ship.

CHAPTER XXI.

1 Paul will not by any means be dissuaded from going to Jerusalem. 9 Philip's daughters prophesies. 17 Paul cometh to Jerusalem; 27 where he is apprehended, and in great danger, 31 but by the chief captain is rescued, and permitted to speak to the people.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos,¹ and the day following unto Rhodes,² and from thence unto Patara.³

2 And finding a ship sailing over unto Phenicia,⁵ we went aboard, and set forth.

3 Now when we had discovered Cyprus,⁶ we left it on the left hand, and sailed into Syria,⁷ and landed at Tyre: for there the ship was to unlade her burden.

4 And ¹finding disciples, ²we tarried there seven days: who said to Paul through the Spirit,⁸ that² he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they ¹all brought us on our way, ²with wives and children, till ³we were out of the city: and ⁴we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they ¹returned home again.

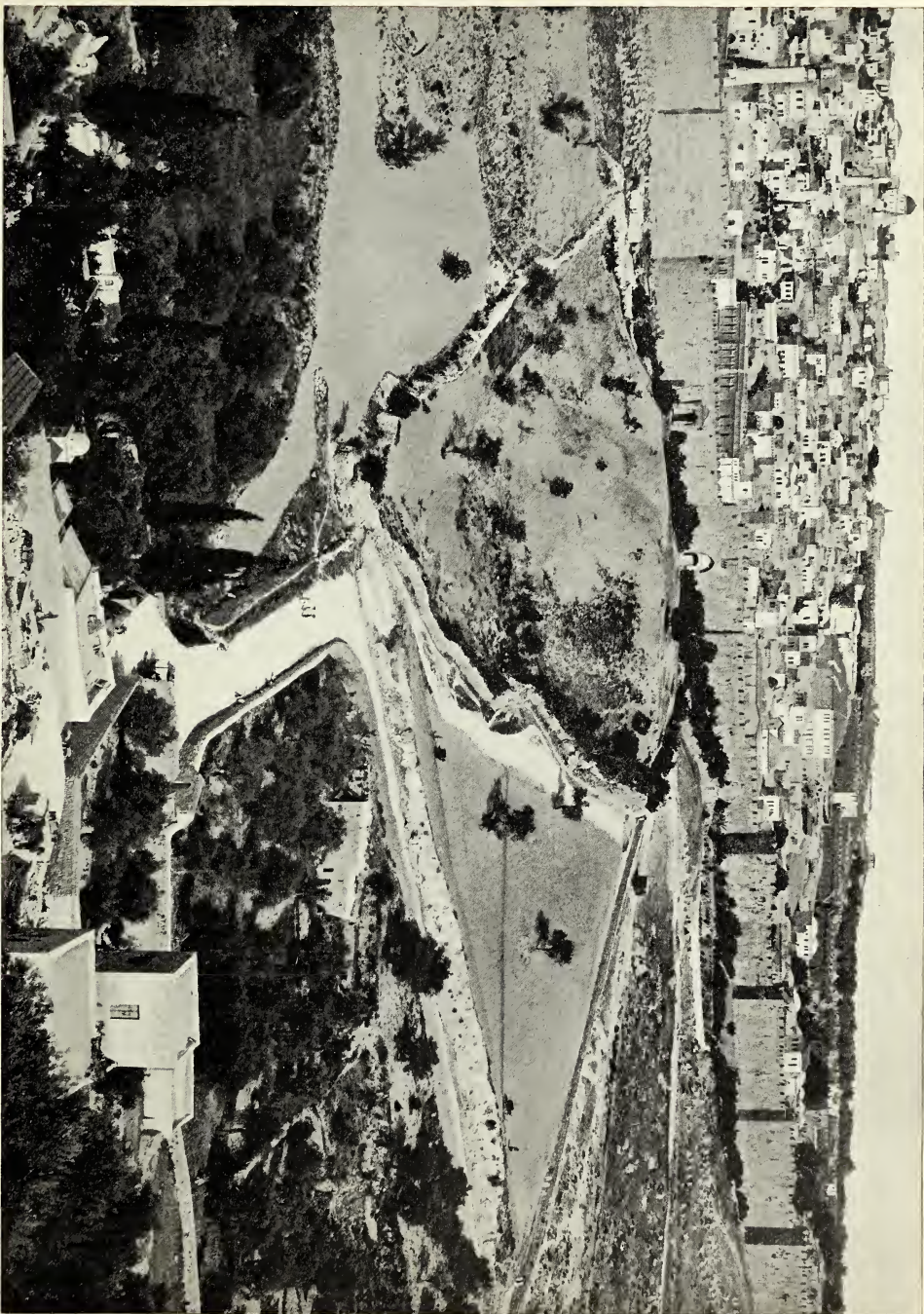
7 And when we had finished ¹our course from Tyre, we came to Ptolemais,⁹ and saluted the brethren, and abode with them one day.

8 And the next day, we that were of Paul's company departed, and came unto Cesarea:

¶ ¹ch 20:6; Ps 119:65, 66; 119:67; 119:68; 119:69; 119:70; 119:71; 119:72; 119:73; 119:74; 119:75; 119:76; 119:77; 119:78; 119:79; 119:80; 119:81; 119:82; 119:83; 119:84; 119:85; 119:86; 119:87; 119:88; 119:89; 119:90; 119:91; 119:92; 119:93; 119:94; 119:95; 119:96; 119:97; 119:98; 119:99; 120:1; 120:2; 120:3; 120:4; 120:5; 120:6; 120:7; 120:8; 120:9; 120:10; 120:11; 120:12; 120:13; 120:14; 120:15; 120:16; 120:17; 120:18; 120:19; 120:20; 120:21; 120:22; 120:23; 120:24; 120:25; 120:26; 120:27; 120:28; 120:29; 120:30; 120:31; 120:32; 120:33; 120:34; 120:35; 120:36; 120:37; 120:38; 120:39; 120:40; 120:41; 120:42; 120:43; 120:44; 120:45; 120:46; 120:47; 120:48; 120:49; 120:50; 120:51; 120:52; 120:53; 120:54; 120:55; 120:56; 120:57; 120:58; 120:59; 120:60; 120:61; 120:62; 120:63; 120:64; 120:65; 120:66; 120:67; 120:68; 120:69; 120:70; 120:71; 120:72; 120:73; 120:74; 120:75; 120:76; 120:77; 120:78; 120:79; 120:80; 120:81; 120:82; 120:83; 120:84; 120:85; 120:86; 120:87; 120:88; 120:89; 120:90; 120:91; 120:92; 120:93; 120:94; 120:95; 120:96; 120:97; 120:98; 120:99; 121:1; 121:2; 121:3; 121:4; 121:5; 121:6; 121:7; 121:8; 121:9; 121:10; 121:11; 121:12; 121:13; 121:14; 121:15; 121:16; 121:17; 121:18; 121:19; 121:20; 121:21; 121:22; 121:23; 121:24; 121:25; 121:26; 121:27; 121:28; 121:29; 121:30; 121:31; 121:32; 121:33; 121:34; 121:35; 121:36; 121:37; 121:38; 121:39; 121:40; 121:41; 121:42; 121:43; 121:44; 121:45; 121:46; 121:47; 121:48; 121:49; 121:50; 121:51; 121:52; 121:53; 121:54; 121:55; 121:56; 121:57; 121:58; 121:59; 121:60; 121:61; 121:62; 121:63; 121:64; 121:65; 121:66; 121:67; 121:68; 121:69; 121:70; 121:71; 121:72; 121:73; 121:74; 121:75; 121:76; 121:77; 121:78; 121:79; 121:80; 121:81; 121:82; 121:83; 121:84; 121:85; 121:86; 121:87; 121:88; 121:89; 121:90; 121:91; 121:92; 121:93; 121:94; 121:95; 121:96; 121:97; 121:98; 121:99; 122:1; 122:2; 122:3; 122:4; 122:5; 122:6; 122:7; 122:8; 122:9; 122:10; 122:11; 122:12; 122:13; 122:14; 122:15; 122:16; 122:17; 122:18; 122:19; 122:20; 122:21; 122:22; 122:23; 122:24; 122:25; 122:26; 122:27; 122:28; 122:29; 122:30; 122:31; 122:32; 122:33; 122:34; 122:35; 122:36; 122:37; 122:38; 122:39; 122:40; 122:41; 122:42; 122:43; 122:44; 122:45; 122:46; 122:47; 122:48; 122:49; 122:50; 122:51; 122:52; 122:53; 122:54; 122:55; 122:56; 122:57; 122:58; 122:59; 122:60; 122:61; 122:62; 122:63; 122:64; 122:65; 122:66; 122:67; 122:68; 122:69; 122:70; 122:71; 122:72; 122:73; 122:74; 122:75; 122:76

PANORAMA OF JERUSALEM. [Acts, xxi: 15.]—"And at those days we took up our carriages and went to Jerusalem."—Acts, xxi: 15. Paul went up to Jerusalem at this time to see the Elders, and to give them some account of his ministry among the Gentiles. As he went up from the seacoast it is probable that he entered through the gate in the western wall. In the above view are looking at Jerusalem from the Mount

of Olives, which is to the east of the city. We see the extreme northern part of the city of Jerusalem, the Temple Mount, and the Dome of the Rock. The wall which begins at the extreme left of the view is above the golden gate, hence the site of the temple does not appear. It is about two miles and a half all round the walls of Jerusalem. The city is entered by about seven gates. These were formerly closed at night and for the last few years they are kept open night and day.



and we entered into the house of Philip the evangelist,¹ which was one of the seven; and abode with him.

9 And the same man had four daughters, virgins,² which did prophesy.

10 ¶ And as we tarried there many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, "The will of the Lord be done.

15 And after those days we took up our carriages,² and went up to Jerusalem.

16 There³ went with us also certain of the disciples of 'Caesarea, and brought with them one Mnason of 'Cypus, an "old disciple, with whom we should lodge.

17 ¶ And when we were come to Jerusalem, the brethren received us "gladly.

18 And the day following Paul went in with us unto "James; and all the elders were present.

19 And when he had saluted them, "he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard it, they "glorified the Lord; and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all "zealous of the law:

21 And they are informed³ of thee, "that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

22 What is it therefore? "the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow⁴ on them;

24 Them take, and purify⁵ thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning

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RIVER ROAD, DAMASCUS. [Acts, xxii: 5.] — No one can ever forget even a short sojourn in Damascus. It is created by the River Abana, as completely as Egypt is created by the Nile. The Abana River and Damascus would simply become a part of the green places which the Lebanon Mountains to Palmyra. The Abana River, made up of melted snow from the Lebanon Mountains,

rushes through a gorge in the mountains about three miles above the city, and is distributed through canals to every part of Damascus. It also makes productive the surrounding country for a circuit of twenty-five miles. After this refreshing and replenishing a small area in the desert, the Abana loses itself in the lakes of the meadow about twenty-five miles from the city and finally sinks out of sight in the burning plains of Syria.



THE VALLEY OF THE KEDRON—THE MOST FAMOUS VALLEY IN THE WORLD.
I [Acts, xxii: 20].—"And when the blood of the Martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him."—Acts, xxii: 20. Stephen was stoned to death near St. Stephen's gate, and this gate opens out into the Valley of the Kedron. The Valley of the Kedron is the

most famous valley in the world, situated as it is between Jerusalem and the Mount of Olives. Here are the graves of kings and prophets. Here David walked, and Isaiah meditated and Jeremiah wailed. Here Christ prayed, and here the Garden of Gethsemane bears its nurslings of the sky, the beautiful flowers, to remind us that though Christ suffered and died, He lives again in the grace and beauty and tenderness of the world.

fore these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, *"I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city;"* and, *"I beseech thee, suffer me to speak unto the people."*

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue,³ saying,

CHAPTER XXII.

1 Paul declareth at large how he was converted to the faith, 17 and called to his apostleship. 22 At the very mentioning of the Gentiles, the people exclaim on him. 24 He would have been scourged, 25 but claiming the privilege of a Roman, he escaped.

MEN,^a brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew¹ tongue to them, they kept the more silence: and he saith.)

3 I am verily a man *which am* a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city, *at the feet*² of Gamaliel, and taught according^a to the perfect manner³ of the law of the fathers, and was zealous toward God, as ye all are this day.

4 And^d I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As^b also the high-priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren,⁴ and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And^d it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And^d they that were with me saw indeed the light, and were afraid; but they heard not^e the voice^e of him that spake to me.

10 And^d I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

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11 And 'when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.'

12 And^e one Ananias, a devout man according to the law, 'having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, 'The God of our fathers 'hath chosen thee, that thou shouldst know his will, and 'see that 'Just One, and shouldst hear the 'voice of his mouth.

15 For thou shalt be 'his witness unto all men of what thou hast seen and heard.

16 And now, why tarriest thou? 'arise, and be baptized, and wash away thy sins,⁸ calling on the name of the Lord.

17 And it came to pass, that 'when I was come again to Jerusalem, even while I prayed in the temple, I was in a 'trance;

18 And 'saw him saying unto me, 'Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know 'that I imprisoned and beat in every synagogue them that believed on thee:

20 And^e when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for 'I will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and *then* lifted up their voices, and said, 'Away with such a *fellow* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The^g chief captain commanded him to be brought into the castle, and bade 'that he should be examined⁹ by scourging; that he might know¹ wherefore they cried so against him.

25 ¶ And as they bound him with thongs, Paul said unto the centurion that stood by, 'Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, 'Take heed what thou doest: for this man is a Roman.

in a miraculous manner, God leads to the ordinary means of his own appointment to carry it on, and render such persons acquainted with his will and their work. And while baptism solemnly admits them into his church, effectual fervent prayer recommends them to God.—When notorious sinners are converted, their former opposition to Christ sticks fast in their remembrance, and lies heavy on their heart; and sometimes God, in merciful chastisement, returns it on their head. But if Jesus install ministers in their office, he will

take care of them, and direct their course where they shall be truly successful, when others would have rejected them. And wonderful is the sovereignty of his grace in converting the most distant and unlikely, while others are left to harden themselves in their sins.—Great is their wickedness who are enraged at the extending of God's redeeming kindness, even to the most despicable and infamous sinners, and who shut their eyes against the most evident appearances of God's Word and Spirit.—Seasonably he raises up pro-

fectors where his servants are in imminent danger.—And for their own safety saints ought to insist on their civil privileges, that, while they stand up for his truth, God may own them, and give them further opportunities of defending his and their righteous cause.

CHAPTER XXIII. REFLECTIONS.—Happy are they who can appeal to God, that, by his grace, they have lived soberly, righteously, and godly before h-m.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.²

29 Then straightway they departed from him which should have examined him;³ and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 ¶ On the morrow,⁴ because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissension among his accusers. 11 God encourageth him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 27 He sendeth him to Felix the governor.

AND Paul, earnestly beholding the council, said, ¶ Men and brethren, I have lived in all good conscience before God until this day.¹

2 And the high-priest Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee,² thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high-priest?

5 Then said Paul, I wist not,³ brethren, that he was the high-priest: for it is written, ¶Thou shalt not speak evil of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 ¶ And when there arose a great dissension, the chief captain, fearing lest Paul should

A.M. cir. 4055.
A.D. cir. 61.

2 The fact of Paul's being a free-born citizen of Rome, did not arise from his having been born in Tarsus, for though it was a free city, yet it was not a *colonia*, and consequently its inhabitants were not Roman citizens. It is all probability one of Paul's ancestors rendered important services to the state, and had received as his reward the status of citizenship. It was of immense advantage to the apostle. A Roman citizen could not legally be fettered or imprisoned without open trial: neither could he be scourged. Any in-fringement of his rights subjected the magistrates who were guilty to severe punishment.—P.

3 Or, *he threatened him*, ver. 28. He 11: 35.
4 Ch. 23: 28.
5 L. 23: 12. Mat. 10: 17, 28: 4-9.

CHAP. XXIII.

A. See ch. 22: 1.

1 Ch. 24: 16. 1 Co. 4: 4.
2 Co. 1: 12, 4: 2. 2 Ti. 3: 11.
He 13: 17.

1 See note * below.

2 1 Ki. 22: 24. Je. 30: 2.
Jer. 18: 22. Mt. 5: 4.

3 This was no angry invective or imprecation, but a terrible prophecy, which five years after, was remarkably fulfilled: when, after a tumult commenced by his own son, he was besieged in the palace, and being drownded, and having had himself in consequence, he was at length discovered there, dragged out, and slain.—C.

4 Mat. 23: 27. Re. 3: 2. Tit. 1: 2. 1 Ti. 3: 5. Je. 7: 4. Mt. 3: 11.

5 L. 19: 35. De. 17: 4. 9: 25. 4: 3. Ju. 7: 17.

6 This declaration of ignorance, compared with the special promise, Mat. 10: 16, has been urged as an evidence that Paul was not insured. But can the objectors prove that Paul was really ignorant? The ignorance was of his own. Ananias was not the high-priest. He had been expelled of that office by the Romans, and succeeded by Jonathan, after whose murder by Festus there occurred a period of vacancy anterior to the elevation of Ishmael. During this vacancy Ananias usurped the office from which he had been formerly expelled on account of his crimes. When Paul, therefore, wist not that he was the high-priest, he declared an historical fact: for though his particular and bitterest call him so, they could not have him with the office. Josephus' *Antiq.* b. 18, c. 8, § 2. Michaelis' *Introd.* c. 1, p. 55: 53.—C.

7 Ex. 22: 28. Ec. 10: 20. Ps. 133: 1. Jude 8.

8 Ch. 24: 15. 21: 26. 5: 6. 8: 28. Phil. 3: 5.

9 Mat. 23: 23. Mar. 12: 16. Lu. 20: 27.

10 Ch. 25: 22. 26: 31. L. 23: 4. 14: 22. 22: 27. Pr. 16: 7. 1 Sa. 4: 17.

11 Ch. 9: 41. 16: 31. 22: 7. 17: 18. 5: 39. 13: 37.

* How may this de-

A.M. cir. 4055.
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claration be reconciled with the facts recorded, ch. 23: 28; Gal. 1: 13; and the guilt attached, 1 Co. 15: 3; 1 Ti. 1: 13? Some suppose that the apostle referred merely to his conduct since his conversion as being the only subject of question or trial. It seems, however, more natural to understand him as speaking of his whole life, and declaring that, as a Jew, when his mind was awakened and his conscience mislead (see Ju. 18: 2), still he had walked according to his light—sincere, though mistaken. Ac. 26: 9, 10, and 24: 16, 17, as a Christian, when light had shined into his dark heart, his conscience had been guided from dead works, he had, with candour, sincerity, disinterestedness, and devotion, been bound to the work to which the Lord had miraculously called him. The whole amounts to a solemn assertion that his life as a Jew would furnish a full test of his integrity in embracing the religion of Jesus.—C.

1 Ps. 109: 31. 40: 1, 7. ch. 2: 25. 18: 9. 19: 21. 23: 24. 28: 23. Re. 1: 15. Ec. 3: 36. Is. 41: 10. 43: 1.

2 Ver. 21, 30; ch. 25: 3. 15: 8. 9: 10. Mat. 26: 74.

3 Or, *with an oath of excommunication*, Mat. 26: 74. 1 Sa. 3: 17. 26: 13. 25: 22. 2 Sa. 3: 9. 1 Ki. 2: 23: 10.

4 Ps. 31: 13.

5 Ho. 4: 9.

6 Pr. 1: 11. 14: 16. ch. 2: 1.

7 From comparing 15: 8, 9, 14, and 15, it will be seen that the chief priests and elders had become

8 Sadducees—an awful example of false doctrine and heresy, which should serve as a warning to the Christians of all ages.

9 Sadducees—an awful example of false doctrine and heresy, which should serve as a warning to the Christians of all ages.

10 Or, *with an oath of excommunication*, Mat. 26: 74. 1 Sa. 3: 17. 26: 13. 25: 22. 2 Sa. 3: 9. 1 Ki. 2: 23: 10.

11 Ps. 11: 11. 17: 35. 33: 22. 50: 17. Job 5: 13. Pr. 31: 26.

12 Pr. 22: 3. Mat. 10: 16. 17: 19. 5: 15.

13 Ch. 28: 17. Ep. 3: 41. 4: 1. Phil. 6.

14 Ver. 12-15; ch. 25: 3. Ex. 23: 2.

15 Ch. 25: 30. 3: 18. 24: 10. 3: 18. 24: 10. 3: 18. 24: 10.

16 Or, *curse*, ver. 12. 14: 2. 3: 18. 24: 10.

17 *Cesarea*, and not Jerusalem, was now the ordinary residence of the governor of Judea, from its being a seaport, its facilities of communication with Rome, its commercial importance, and architectural splendour. It flourished as a Christian church till the seventh century, but even its ruins have disappeared, nor does it contain a single inhabitant. So transitory is human glory! So terrible are God's judgments against oppression and pride!—C.

have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 ¶ And when it was day, certain of the Jews banded together,² and bound themselves under a curse,³ saying that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now⁴ therefore ye⁵ with the council, signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath,⁶ that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

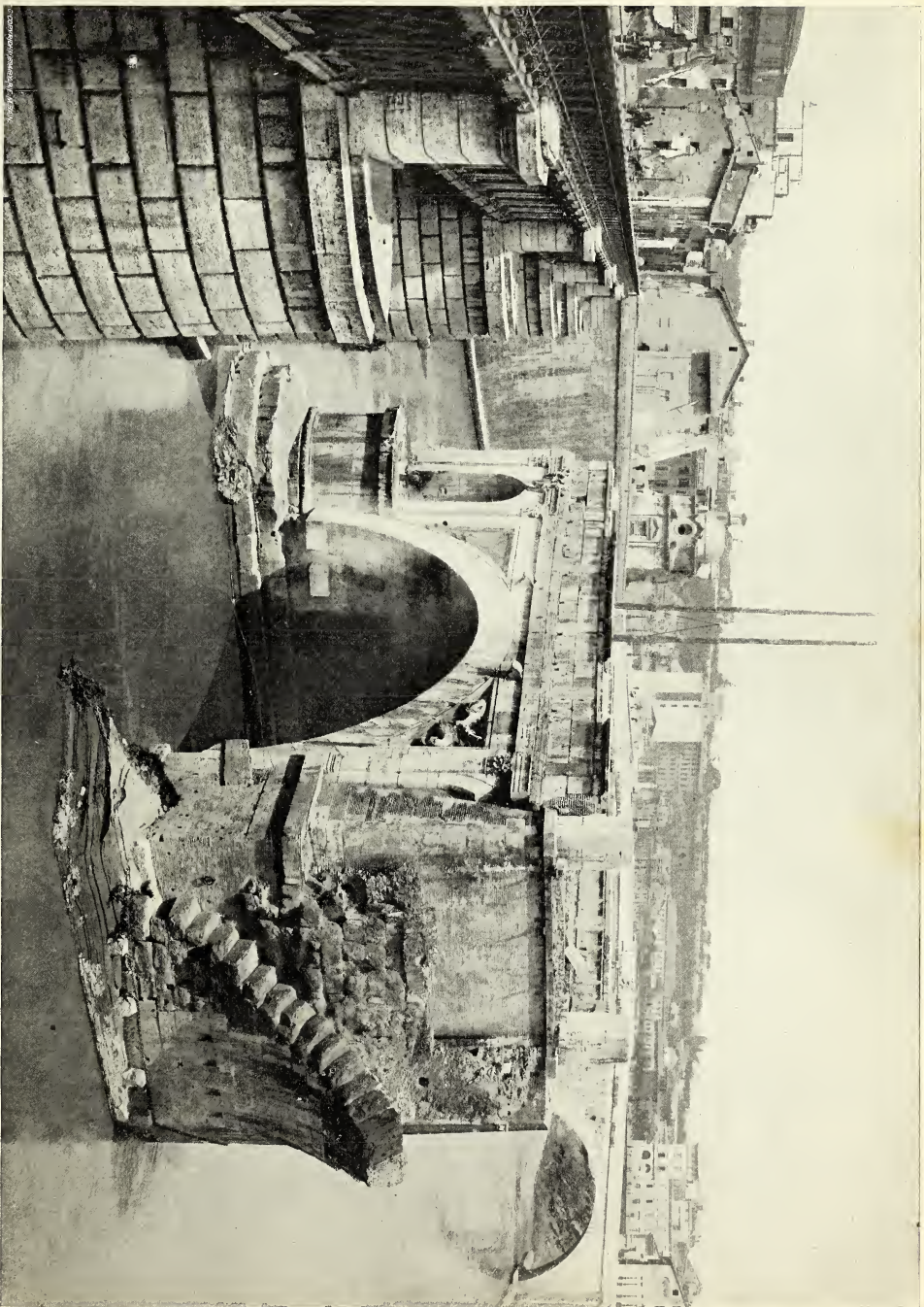
22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast showed these things to me.

23 ¶ And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cesarea,⁷ and horsemen threescore and ten,

And it is base in judges to abuse any honest man for avowing his own integrity. He who knows their heart and way will vindicate his faithful servants, to the confusion of their enemies, however great; and proud persecutors will quickly feel themselves unable to stand before the storm of his judgments.—In ordinary cases

we must not speak evil of our rulers whom we know and own as such.—But we may join the wisdom of the serpent with the simplicity of the dove. We may divide the counsels of our enemies, though we may not revile their persons; and by maintaining some particular article of truth, set one part of them against

another. If one party be enraged, the other will probably favour us.—If we be upright followers of that which is good, God can make the secular powers to protect us, and can overrule our dangerous circumstances to gain their favour. And if Jesus assure us of his presence and support, and of our future useful-



ANCIENT BRIDGE, ROME. [ACTS, xxiii: 11.]—"For as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."—ACTS, xxiii: 11. We give as an illustration of Rome the arch of an old bridge that is interesting in this connection, because we see it now exactly as St. Paul saw it when in Rome. This arch which is just above the new bridge you see was built here 181 B. C. St. Paul

was in Rome two years upon his first visit and he unquestionably often crossed the very bridge this old arch helped to bear up. It is almost impossible for an American, accustomed to seeing everything new, to appreciate the great age of things connected with the city of Cicero and Caesar. Many of the oldest structures in Rome are built of brick, but they do not seem to crumble or decay; they last as well as stone.

Paul, accused before Felix,

ACTS XXIV.

answereth for his life and doctrine.

and spearmen^a two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.⁹

25 And he wrote a letter after this manner: 26 Claudius Lysias unto the most excellent governor *Felix*^a sendeth greeting.

27 This^a man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, ¹I brought him forth into their council:

29 Whom I perceived to be accused of *questions* of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And^a when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.²

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea,³ and delivered the *epistle* to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia,⁴

35 I will hear thee, said he, ⁵when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.⁵

CHAPTER XXIV.

1 Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine. 24 He preacheth Christ to the governor and his wife. 26 The governor hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.

AND after^a five days, Ananias the high-priest descended with the elders, and with a certain orator *named* Tertullus,¹ who *informed* the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, 'Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

ness, it should entirely remove all our disquieting fears, let our enemies do what they will.—Abandoned are those miscreants, and especially those judges, who, contrary to the law of nature or nations, combine to murder such as they cannot convict of any crime. No pretence of religion can sanctify, but greatly aggravates, such horrible villany. To bind ourselves under a curse to work iniquity, is but to insure our souls into fearful damnation.—But watchfully God marks the most secret plots of his people's enemies. Easily he discovers and disappoints them in favour of his faithful servants. And he will avenge wickedness on the wicked, and

will even turn their intended mischiefs to the good of his servants, and for promoting their further usefulness in the world.

CHAPTER XXIV. REFLECTIONS.—Profane clergymen and abandoned lawyers stick at nothing to gain their own vile ends. Falsehood, flattery, and slander go hand in hand. The most innocent will not protect men from the most abominable aspersions; and the most infamous characters will not render some men ashamed of flattery. Spiteful malice generally represents faithful ministers as enemies to the state. And

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8 Or archers or javelin-casters.
9 See note below.
10 *Felix* is described in history as a master of avarice, cruelty, and licentiousness, being raised to office through personal merit; but through the influence of his brother Pallas, the favourite of the emperor Claudius, C.

^a Felix was the Roman procurator, or governor, of the province of Judaea, and his residence was in Cesarea, the political capital. He was a man of humble origin, being a freed-slave of the emperor Claudius.—*F.*

^a *Ch. 21, 33, 35, ver. 10.*
^a *Ch. 22, 30.*
^a *Ch. 19, 35, 24, 6, 10-21, 26-35, 28, 19.*
^a *Ver. 26-35, ch. 24, 7, 8, 25, 6, 16.*

^a *Antipatris* was a city built by Herod, and so named in memory of his father Antipater, and, according to Reland, was forty-two miles from Jerusalem, and within six of Cesarea.

But as the Jews were so great for one night's march, commencing at midnight, it is most probable that they did not reach Antipatris till the second night.—*C.*

^a A city on the north-west of Canaan. See *Ch. 8, 40.*

^a A country in Lesser Asia, the capital of which was Tarsus. *Ch. 12, 14, 19.*

^a *Ch. 24, 1, 10, 25, 16.*
A palace built by Herod the Great, for holding courts of judicature in, with apartments adjoining for confine prisoners in. *Jn. 18, 28. Mat. 27, 27.*

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^a *Ch. 23, 30, 35, 25, 25.*

^a *Tertullus* is a Roman name, but he speaks as a Jew, and hence it has been conjectured he was a proselyte. But is it not much more probable, that as a pleader, he employs the term 'we' as a mere legal phrase, whereby he, the orator, is fictitiously identified with his client? For it is by no means likely that the Jewish priests, who were deeply acquainted with the ways and feelings of the world, would present before their heathen governor a proselyte to Judaism, whom he, as a heathen, would consider at once both an apostate and a fool.—*C.*

^a *Ps. 11, 2.*
^a *Ps. 12, 25, 21. Jude 16.*

The desperate measures of the Jews no doubt convinced Lysias in his determination to protect his prisoner, but by keeping him at Jerusalem, misdirection might have been excited, and some opportunity might have been afforded to his vigilant enemies of murdering him. He therefore resolved to send him to Felix the Roman procurator, who resided at Cesarea, which is about seventy miles from Jerusalem. The

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body of Roman soldiers appointed to guard him, consisting of two hundred legionary soldiers, two hundred light-armed soldiers, and seventy horsemen, might have sufficed to repel any tumultuary assault of the Jews; but to prevent bloodshed they were ordered to set off about three hours after sunset, that they might be out of the reach of the zealots before morning. This prudent precaution was accompanied by one equally humane. Paul was intrusted to walk with the soldiers, who had been accustomed to long and speedily marches; but they were ordered to provide beasts, mules or horses, according to the necessity, that he might be conducted safely and conveniently to Cesarea.—*F.*

^a *Ch. 13, 15, 20, 12, 6, 7, 21, 28. Lu. 23, 1. Pe. 1, 12. Kl. 18, 17.*
^a *2 Cr. a plague.*
^a *Ch. 19, 37, 21, 26-28, 31, 20; ver. 11-13; ch. 25, 5. Jn. 18, 31.*

^a *Ch. 21, 31-33, 22, 30; 33, 16.*
^a *Ch. 23, 30, 25, 16.*

^a Paul.

^a *Ch. 23, 34, 3, 10-37, 5. Jn. 18, 44.*

^a *Ch. 12, 17, 13, 16, 19, 33, 24.*

^a *Felix* was made procurator over *Judaea* in Anno Domini 52.

He had consequently the experience of seven years to guide him.—*F.*

^a *1 Pe. 3, 15.*
^a *Ch. 21, 15, 16.*
^a *Ch. 25, 7, 8, 28, 17.*

^a *Ch. 16, 30. Ps. 119, 40; ch. 23, 30, 25, 16, 31, 20; 22, 14, 26, 27, 28, 29, 2, 2.*

^a *1 Th. 2, 15.*
The Roman law forbade any private individual to introduce any new object of worship, or reference to the God of his fathers;—therefore, an appeal and a defence calculated alike for his accusers and his judge.

^a *Ch. 10, 43; 13, 45, 16; 22, 23, 25; Mat. 23, 19.*

^a *Lu. 16, 16; 24, 27, 44. Jn. 1, 43, 2, 39. Ko. 3, 21, 2.*

^a *Ch. 23, 68. Da. 12, 2. Jn. 8, 28, 29. 1 Co. 10, 25; ch. 26, 6-8; 28, 26.*

^a *Ch. 23, 10, 25, 16, 31, 20; 22, 14, 26, 27, 28, 29, 2, 2.*

^a *1 Th. 2, 15.*
In this Paul openly differs from the Pharisees, who held the resurrection of the just, but denied that of the unjust.—*C.*

^a A striking example of the unending integrity of the apostle, who agreeing upon one point with the men who had been his protectors, will yet not conceal, but openly proclaim, the difference which they differed.—*C.*

^a *1 Th. 1, 7, 8. 2 Th. 2, 15. 1 Co. 15, 2. 2 Th. 1, 1, 3.*

^a *1 Th. 1, 3.*
^a *And herein.* Rather, 'And on this account' to wit, the hope of a glorious resurrection.

^a He had been absent from six to seven years.—*C.*

^a *Ch. 11, 29, 30; 20, 16; Ro. 15, 25, 26. Ga. 2, 10.*

^a *Ch. 16, 2, 3. Co. viii, 13; ch. 21, 26.*

^a *Ch. 21, 26, 27; 26, 21. Lu. 12, 1.*

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For^a we have found this man *a* pestilent fellow,² and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who^a also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But^a the chief captain Lysias came *upon* us, and with great violence took *him* away out of our hands,

8 Commanding^a his accusers to come unto thee: by examining of whom^a thyself mayest take knowledge of all these things whereof we accuse him.

9 And^a the Jews also assented, saying that these things were so.

10 ¶ Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years^a a judge unto this nation, I do the more cheerfully *answer* for myself:

11 Because^a that thou mayest understand that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And^a they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither^a can they prove the things whereof they now accuse me.

14 But this I confess unto thee, ²that after the way which they call heresy, so worship I the God of my fathers,⁵ believing^a all things which are written in the law and in the prophets;

15 And^a have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.⁶

16 And^a herein⁷ do I exercise myself, to have always a conscience void of offence toward God, and toward men.

17 Now after many years,⁸ I came to bring *alms* to my nation, and offerings.

18 Whereupon^a certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

as it is in the power of every villain to propagate falsehood, and lay the heaviest charges against the noblest characters, it becomes the innocent meekly to vindicate themselves and their doctrines from invidious reproach, and that with due deference to the magistrates who give them an opportunity. But in vindicating ourselves it becomes us to own the truths of God, particularly the general resurrection of the dead, in which both good and bad have so deep and everlasting a concern. Never will the enemies of the gospel be able to prove their injurious charges against such ministers as are enabled by God to keep a conscience void of

19 Who^a ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, "Touching the resurrection of the dead, I am called in question by you this day.

22 ¶ And when Felix heard these things, having more perfect knowledge^b of *that* way, he deferred them, and said, When ²³Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And^c he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 ¶ And after certain days, when Felix came with his wife Drusilla,¹ which was a Jewess, he sent for Paul, and heard him concerning the ²⁵faith in Christ.

25 And as he reasoned of 'righteousness, ²⁶temperance,² and 'judgment to come,³ Felix trembled,⁴ and answered, ²⁷Go thy way for this time; when I have a convenient season I will call for thee.

26 ¶ He^d hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.⁴

27 But after two years, Porcius Festus came unto Felix' room: and Felix,⁵ willing to show the Jews a pleasure, left Paul bound.⁵

CHAPTER XXV.

² The Jews accuse Paul before Festus. ⁸ He answereth for himself, ¹¹ and appealeth unto Cæsar. ¹⁴ Afterwards Festus openeth his matter to king Agrippa, ²⁴ and he is brought forth. ²⁵ Festus cleareth him to have done nothing worthy of death.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then^a the high-priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, ⁴playing wait in the way to kill him.¹

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let^b them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days,² he went down unto Cesarea; and the next day, sitting on the judgment-seat, commanded Paul to be brought.

offence towards God and towards men. And it is very shameful when infamous heathens manifest more regard to common equity, and more awe of God's

A.M. cir. 4067.
A.D. cir. 63.

^a ch. 23, 30, 35, 36.

^b ch. 23, 6; 26, 9, 28.

^c Few things seem

more unlikely than

that a man of the

disposition and ha-

bits of Felix should

become an accom-

plished adept in Jew-

ish jurisprudence—

theology. By his

'more perfect know-

ledge of that way'

cannot well, there-

fore, be understood

any extensive know-

ledge of Judaism de-

derived from his long

residence in Cesarea.

Neither could he

have learned much

of Christianity from

all that Paul had yet

said; though by 'that

way,' some under-

stand the knowledge

of Christianity he had

acquired from the

expository defence.

Is it not better to

render the passage

thus—But when Fe-

lix heard these things,

he deferred them, be-

cause, he adjourned

'When I shall have

acquired more per-

fect knowledge of

that way (which, you

the Jews, confess,

and you, Paul, justify)

and when Lysias the

tribune shall have

come down, I shall

decide upon your

cause. The Jews

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A.M. cir. 4067.
A.D. cir. 63.

^a ch. 23, 30, 35, 36.

^b ch. 23, 6; 26, 9, 28.

^c Few things seem

more unlikely than

that a man of the

disposition and ha-

bits of Felix should

become an accom-

plished adept in Jew-

ish jurisprudence—

theology. By his

'more perfect know-

ledge of that way'

cannot well, there-

fore, be understood

any extensive know-

ledge of Judaism de-

derived from his long

residence in Cesarea.

Neither could he

have learned much

of Christianity from

all that Paul had yet

said; though by 'that

way,' some under-

stand the knowledge

of Christianity he had

acquired from the

expository defence.

Is it not better to

render the passage

thus—But when Fe-

lix heard these things,

he deferred them, be-

cause, he adjourned

'When I shall have

acquired more per-

fect knowledge of

that way (which, you

the Jews, confess,

and you, Paul, justify)

and when Lysias the

tribune shall have

come down, I shall

decide upon your

cause. The Jews

decide upon your

cause. The Jews

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7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 ¶ While he answered for himself, 'Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

9 But Festus, ¹⁰willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?²³

10 Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged:⁴ to the Jews have I done no wrong, as thou very well knowest.

11 For^b if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, ¹²no man may deliver me unto them. I appeal⁵ unto Cæsar.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? ¹³unto Cæsar shalt thou go.

13 ¶ And after certain days, king ¹⁴Agrippa and Bernice^c came unto Cesarea, to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, ¹⁵There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, ¹⁶the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, 'It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore,^e when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth.¹

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

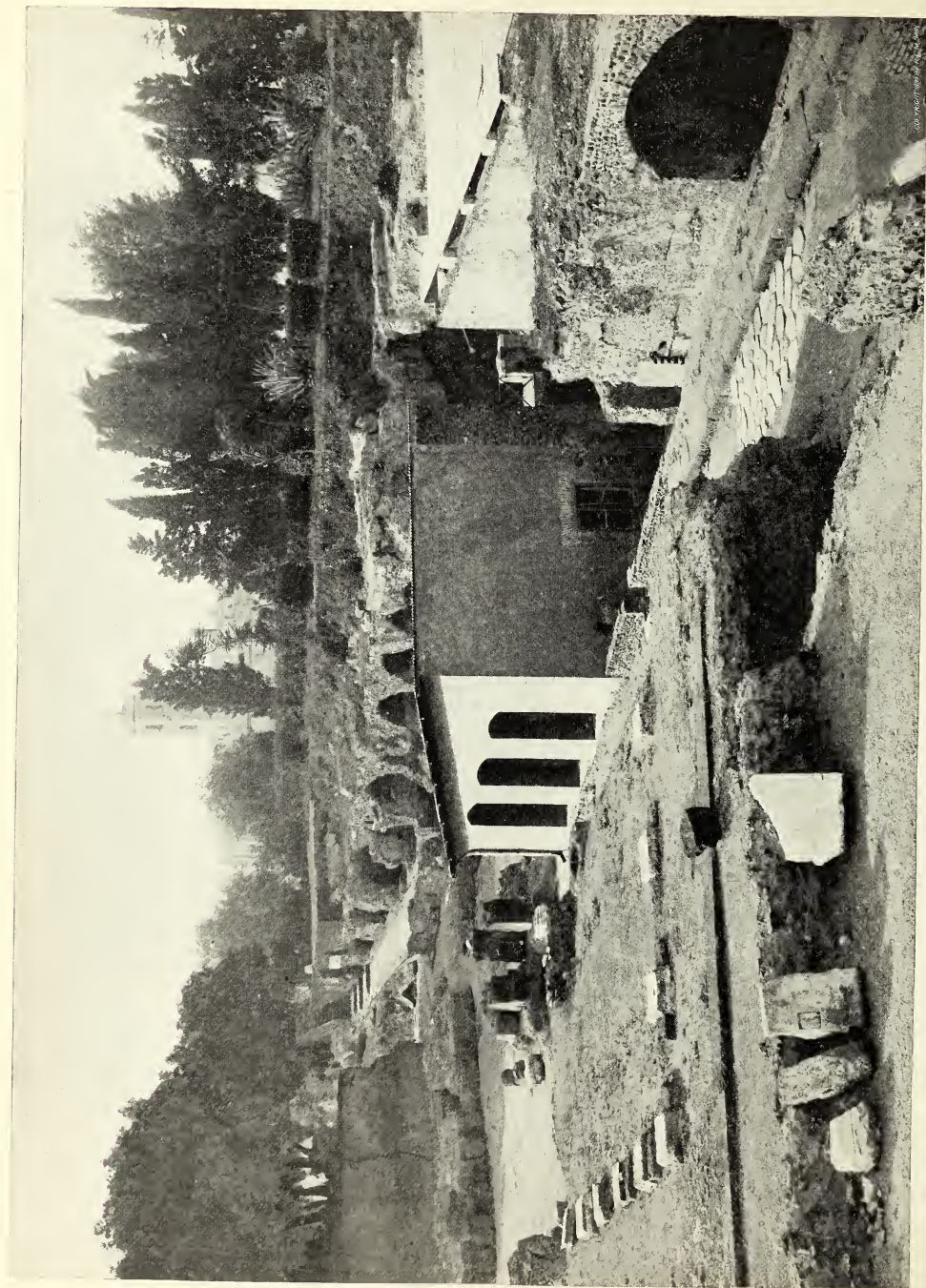
19 But^f had certain questions against him of their own superstition,⁸ and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions,⁹ I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had ²²appealed to be removed unto the hearing^g of Augustus,² I com-

truth, than high-flown professors.—Amazing is the power of divine truth. Uttered by a prisoner, it makes a wicked heathen judge to tremble, though his wife,

an abandoned Jewish professor, feels it not. But if sharp convictions be stifled, the love of this world, and the deceitfulness of sin, ordinarily prevent their return.



HOUSE OF TIBERIUS, ROME. [ACTS, xxv:21.]—Tiberius was Emperor of Rome from A. D. 14 to A. D. 37. His house on the Palatine hill helped to form the manifold and massive series of structures which together constituted the palaces of the emperors of Rome. When Tiberius ascended the throne of Rome Christ was ten years old, and was crucified just a few years before Tiberius died. His house on the Palatine is built of

brick and is one of the ruins that inspired a part of Byron's celebrated poem "Childe Harold." Tiberius was the Roman Emperor who from his resort near the city of Pompeii wrote to the Roman Senate the despairing words: "May all the gods and goddesses damn me a thousand times worse than I am damned, if I know what to write to you." All the emperors of Rome were called Caesar. The emperor referred to in Acts xxv:21 is Nero.

manded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, 'I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 ¶ And on the morrow, when Agrippa was come, and Bernice, with 'great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom 'all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that 'he ought not to live any longer.

25 But when I found that he had committed nothing* worthy of death, and that he himself hath 'appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord.³ Wherefore I have brought him forth before you, 'and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.⁴

27 For 'it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.

THE! Agrippa said unto Paul, 'Thou art permitted to speak for thyself. Then Paul stretched^d forth the hand, and answered for himself:

Many who have been once terrified by convictions die slaves to their lusts. And a sinful desire to please men makes many, to no purpose, act contrary to their own conscience, and injure the people of God.

CHAPTER XXV. REFLECTIONS.—No length of time can wear out, or repeated disappointments subdue, inveterate malice against Christ and his servants: no sentence is so unjust but it will insist upon it.—By secret springs God sometimes, for the preservation of his servants, restrains the most easy and selfish compliance of judges. And when men prudently insist on their just rights, his providence overrules all for the accomplishment of his promises. But it is hard when a righteous cause must be referred from those who enjoy divine revelation to barbarous and blood-thirsty heathens. And it is shameful when a man can scarcely get a fair hearing before he be condemned. Alas! how ignorant and unconcerned are many great men with respect to the one thing needful! Yea, many have the means of instruction always near, and never profit by them. And multitudes are eternally damned for making the gospel an object of mere curiosity.—The faithful followers and ministers of Christ easily stand clear of being enemies to the peace and order of civil societies. And judges ought to be very tender and exact in representing the case of the accused.

CHAPTER XXVI. Ver. 14. *Pricks.* Kierke may be rendered 'goads,' but more correctly 'military spurs.' The figure is taken from a horse whose 'obstinacy of temper resists the spurs' of his rider.—*Note.* In ch. 8. 7 it is said his fellow-travellers

A.M. cir. 4067.
A.D. cir. 63.

1 Is. 52:1, ch. 4:15.
2 Eze. 3:24, Es. 4.
Da. 4:30, ch. 12:21, Co. 1.
3 1 Jn. 1:12, 1 Pe. 1:24.
4 Ch. 2:15.
5 Ver. 22.
6 Ch. 2:9, 23, 26, 31.
7 Lu. 18: 36, Lu. 24:44.
8 Ver. 11, 22.
9 The Roman emperor.
10 Ch. 26:23.
11 This is a very striking fulfilment of our Lord's prophecy in Mat. 10:18. Paul was now put on his trial before 'a king and a governor,' and the falsehood of the charges preferred against him, and the injustice of the Roman officials in detaining him so long in prison, were *testimonies against both Jews and Gentiles.*
12 Pr. 13:13, Jn. 7:51.
13 Ch. 26:31.
14 Pr. 18:13, Jn. 7:51.
15 Ch. 23:19, 12:17, 19, 32:43.

CHAP. XXVI.

1 Ch. 23:19, 12:17, 19, 32:43.

* With great oratorical skill the apostle here connects the fundamental principles of the Pharisees with the true doctrine of the Messiah. His object is to show that as a true Pharisee he must believe the things which he is now promising, and believing these things he must believe in Jesus.—By 'the hope of the resurrection' some understand the hope of the resurrection of the dead; but as Messianic, and not the resurrection, which is the resurrection of the dead, it seems more natural to understand the apostle as speaking of the hope of a Saviour first, and of the resurrection to life and glory through him.—3 Though Paul was not a member of the council, it is probable he held some commission in Jerusalem, and demonstrated his fitness for all argument to Damascus, ver. 23, and to the judges, and the giving of his voice was a mercy joining him into company against the Christians, but giving his official testimony (such as European

A.M. cir. 4067.
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officers of police are often required to give in case of tumults and disorders, that they had found them in Christian assemblies, or ordinances, or in some way respecting the Jewish ordinances, and the traditions of the elders.—1 Gr. a *knētor*, Do. 17:19, 20, 1 Co. 13:2.
2 Herod Agrippa, the father of this king Agrippa, was a zealous Jew, and cruel persecutor of the Christians (ch. 12:1-4), and would, no doubt, train up his son in his own principles. Besides, this Agrippa is now held, by permission of the Roman emperor, the direction of the sacred treasury, the government of the temple, and the high priest—offices that would naturally lead him into intimate acquaintance with the Jewish customs and opinions.—4 Ch. 2:34.
5 Ch. 22:32, Tit. 1:6.
6 Ch. 2:32, 36, Ga. 1:12, Phil. 3:5, 6.
7 Ch. 2:3, 6, 24, 15:28, 20:18, 26:15, 17:3, 27:23, 4:10, 10:15, 15:24, 17:12, Ps. 112:10, 112:11, 112:13, 112:14, 112:15, 112:16, 112:17, 112:18, 112:19, 112:20, 112:21, 112:22, 112:23, 112:24, 112:25, 112:26, 112:27, 112:28, 112:29, 112:30, 112:31, 112:32, 112:33, 112:34, 112:35, 112:36, 112:37, 112:38, 112:39, 112:40, 112:41, 112:42, 112:43, 112:44, 112:45, 112:46, 112:47, 112:48, 112:49, 112:50, 112:51, 112:52, 112:53, 112:54, 112:55, 112:56, 112:57, 112:58, 112:59, 112:60, 112:61, 112:62, 112:63, 112:64, 112:65, 112:66, 112:67, 112:68, 112:69, 112:70, 112:71, 112:72, 112:73, 112:74, 112:75, 112:76, 112:77, 112:78, 112:79, 112:80, 112:81, 112:82, 112:83, 112:84, 112:85, 112:86, 112:87, 112:88, 112:89, 112:90, 112:91, 112:92, 112:93, 112:94, 112:95, 112:96, 112:97, 112:98, 112:99, 113:1, 113:2, 113:3, 113:4, 113:5, 113:6, 113:7, 113:8, 113:9, 113:10, 113:11, 113:12, 113:13, 113:14, 113:15, 113:16, 113:17, 113:18, 113:19, 113:20, 113:21, 113:22, 113:23, 113:24, 113:25, 113:26, 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FALLS OF THE ABANA, DAMASCUS. [ACTS, xxvi: 20.]—What a refreshing and lovely picture! So thought the writer on the early morn of the 16th of May, 1894. The soft, invigorating air was coming in gentle breezes from the top of the Lebanon Mountains, lifting their snow-covered heads to the clouds in full view. The birds were singing in the groves of black walnut and poplar which thickly shaded the ground,

on the right and on the left, while over the rock the clear, sparkling waters of the River of Damascus fell in spray to gladden the hearts of the flowers which grow in profuse abundance at the bottom of the fall. In that country, where the sun shines so hot and where the water is so rare, the water-fall represented by the picture is a perpetual benediction.

light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we had all fallen to the earth, I heard a voice speaking unto me, and saying in ^{the} Hebrew tongue, Saul, Saul, why persecutest thou me? *It is hard for thee to kick against the pricks.*

15 And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, ^{to} make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear⁶ unto thee;

17 Delivering^t thee from the people, and ^{from} the Gentiles, unto whom now I send thee,

18 ^{To} open their eyes, and to turn them from darkness to light, and ^{from} the power of Satan unto God, that they may receive ^{the} forgiveness of sins, and ^{the} inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But^h showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and ^{then} to the Gentiles, ^{that} they should repent and turn to God, and do works meet for repentance.

21 For these causes ^{the} Jews caught me in the temple, and went about to kill me.⁷

22 Having therefore obtained help of God, I continue unto this day, ^witnessing both to small and great, saying, ^{None} other things than those which the prophets and Moses did say should come:⁸

23 That^t Christ should suffer, ^{and} that he should be ^{the} first that should rise from the dead, and should ^{show} light unto the people, and to the Gentiles.

24 ¶ And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For ^{the} king knoweth of these things, before whom also I speak freely: for I am per-

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sued that none of these things are ^hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou ^{the} prophets? I know that thou believest.

28 Then Agrippa said unto Paul, ^{Al}most thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that bear me this day, were both almost, and altogether such as I am, except these ^bonds.¹

30 ¶ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man ^{do}eth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty,² if he had not ^appealed unto Cæsar.

CHAPTER XXVII.

1 Paul, shipping toward Rome, 10 foretelleth of the danger of the voyage, 11 but is not believed. 14 They are tossed to and fro with tempest, 41 and suffer shipwreck, 22, 34, 44 yet all come safe to land.

AND, when it was ^determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion¹ of Augustus' band.

2 And entering into a ship of ²Adramyttium, we launched, meaning ^{to} sail by the coasts of Asia; ^{one} Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next ^{day} we touched at ⁴Sidon. And Julius ^courteously entreated Paul, and gave ^{him} liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus,³ because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, ^a city of Lycia.⁴

6 And there the centurion found a ship of Alexandria⁵ sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against ⁶Cnidus, the wind not suffering us, we sailed under Crete,⁷ over against Salmone;⁸

⁷ Or Candy, a large island in the Mediterranean, Tit. i. 52. ⁸ Salmone. A city and cape on the eastern side of Crete.—C.

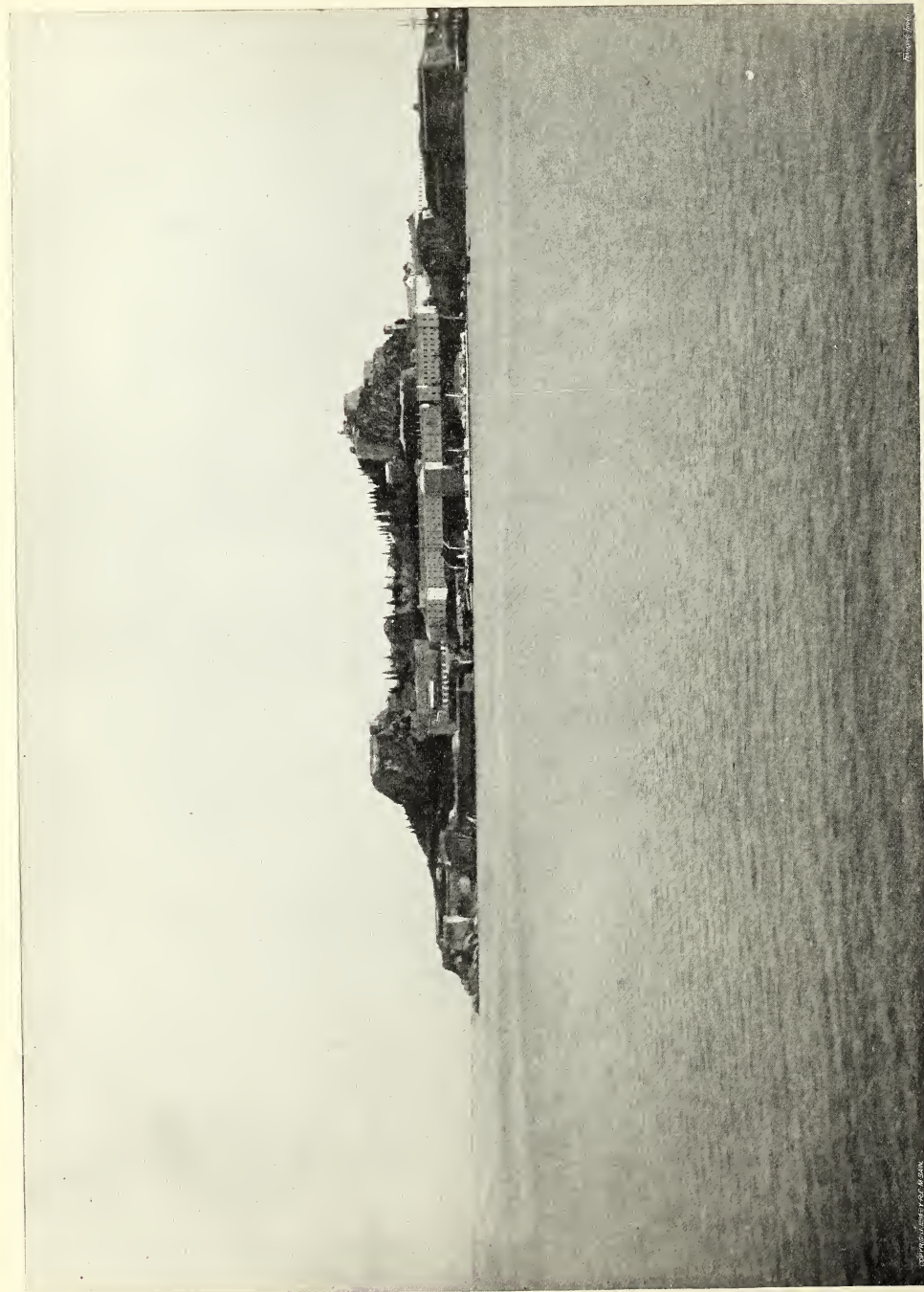
Ver. 17. *Sail.* The word translated 'sail' is of uncertain signification, and has also been rendered 'mast' or 'yard'. Bloomfield holds it to have been the mast; and observes, that by the ancients masts were constructed with a kind of socket, so that they could be lowered at pleasure. And this construction is no doubt still common with European vessels prepared to pass under bridges, but is by no means probable in vessels intended for the open sea, and capable of carrying 270 souls, ver. 27. Neither is it likely that in such weather there would be any sail set; but if any, there would certainly be no more than would enable the vessel to steer, with a view to keeping off the coast, which the mariners believed to lie to leeward. The error is therefore more probably the gigantic 'yard,' such as appears in some of the paintings of Pompeii, with the main-sail brayed around it, or some close-reefed sail which the violence of the storm compelled the mariners to take in. C.

REFLECTIONS.—The passage of saints through this world is often extremely tempestuous. Yet frequently

the Lord gives them repeated favours from whom they might have expected the hardest usage. Kindly he communes with and comforts them when their terrors prevail all around them. By them he sends his warnings of danger and messages of peace. And he not only preserves them, but others for their sakes, from raging seas and bloodthirsty men. God can exactly foretell what has no necessary dependence on second causes; and whatever be his means, whether winds, waves, or mariners, their influence is necessarily connected with the end which he has decreed and foretold.—Thrice happy are they who can speak of him as their Proprietor, Master, and Friend. Great confidence may they repose in his promise, and may expect safety and comfort from his hand. While they who trust to their fancied

wisdom rather than to his Word most surely plunge themselves into mischief and shame. We owe great thanks to him for our daily bread, as well as for our hopes or enjoyment of remarkable deliverances. Yet how tasteless is our necessary provision when all hope of life is taken away, and there is like to be no more occasion for it; and insignificant is all the wealth of this world when a storm of raging elements may make us glad to part with it for our own preservation.—Sailors had need to live in union to Christ and fellowship with God, who alone can preserve them from the jaws of destruction. And it is proper that all should sympathize with them that do business in great waters.

—But thrice happy are those souls which are made to renounce the broken covenant of works, and their own



CITADEL AT CORFU. [ACTS, xxvii: 40.]—We have no record in the Acts of the Apostles that St. Paul was ever at Corfu. But it was in the track of his voyage and was then an important island, so that he doubtless passed and stopped there. It was a customary for trading vessels such as he sailed on, as he made his way to Rome, to stop at the leading points of commercial interest. Corfu is one of the islands now under

control of the King of Greece. When George I. ascended the throne of Greece Great Britain made over to him the island of Corfu, one of the loveliest places in the Mediterranean sea. We have before us a view of the Citadel as it appears from the sea. This picture was taken from the deck of the Italian steamer upon which we sailed. Viewed from the steamer the island looks like some fairy land.

8 And, hardly passing it, came unto a place which is called the Fair Havens; nigh whereto was the city of Lasea.⁹

9 Now when much time was spent, and when sailing was now dangerous, because the fast¹ was now already past, Paul admonished *them*,

10 And said unto them, Sirs, ¹I perceive that this voyage will be with hurt² and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the centurion ⁴believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 ¶ And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice,³ and there to winter: *which is* an haven of Crete, and ⁴lieth toward the south-west and north-west.⁵

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed coast by Crete.

14 But⁶ not long after there arose⁶ against it a tempestuous wind, called Euroclydon.⁷

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Claudia,⁸ we had much work to come by the boat;

17 Which when they had taken up, they used helps,⁹ undergirding the ship; and fearing lest they should ¹fall into the quicksands,¹ strake sail, and so were driven.

18 And we being exceedingly ¹tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* ¹we cast out with our own hands the tackling of the ship.

20 And² when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 ¶ But after ¹long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me,³ and not have loosed from Crete, and to have gained this harm and loss.

22 And now ¹I exhort you to be of good cheer: for there shall be ¹no loss of *any man's* life among you, but of the ship.

23 For ¹there stood by me this night the angel⁴ of God, ²whose I am, and ³whom I serve,

24 Saying, ¹Fear not, Paul; ²thou must be brought before Cæsar: and, lo, ³God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: ¹for I believe God, that it shall be even as it was told me.

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26 Howbeit, we must be cast upon ⁴a certain island.

27 But when the fourteenth night was come, as we were driven up and down in ²Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors³ out of the stern,⁴ and ¹wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except⁵ these abide in the ship, ye cannot be saved.⁶

32 Then the soldiers cut off the ropes of the boat, and let her fall off.⁷

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken ⁸nothing.

34 Wherefore I pray you to take *some* meat; for this is ⁹for your health:⁹ for¹ there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and ¹gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all ¹of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, ¹they lightened the ship, and cast out the wheat¹ into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore,² into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had ³taken up to the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands,⁴ and hoisted up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met,⁵ they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

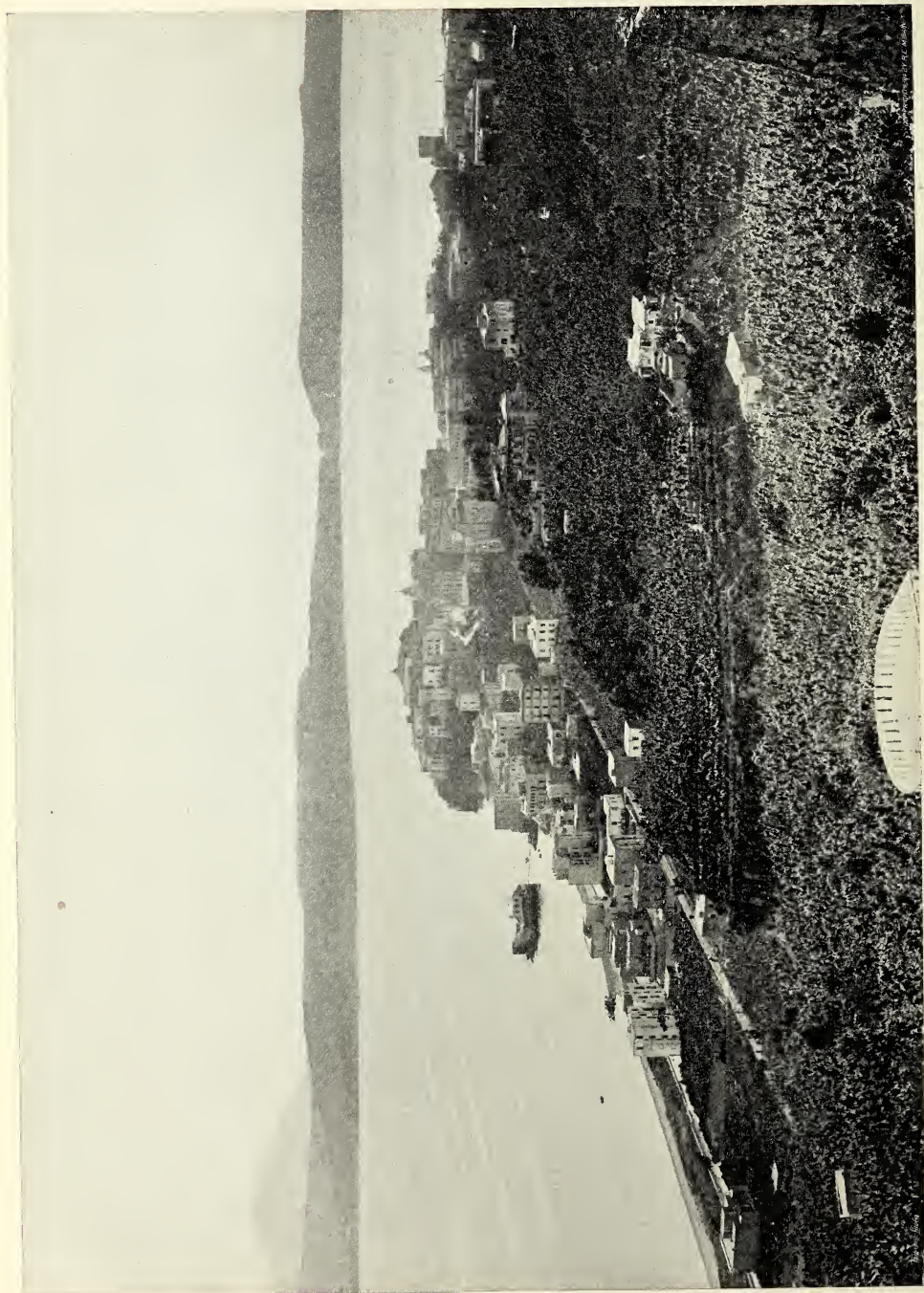
42 And⁶ the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, ¹willing to save Paul, kept them from *their* purpose; and commanded

self-righteousness and strength, that, through Jesus' merits and grace, they may, through much tribulation, get safe to the celestial country.

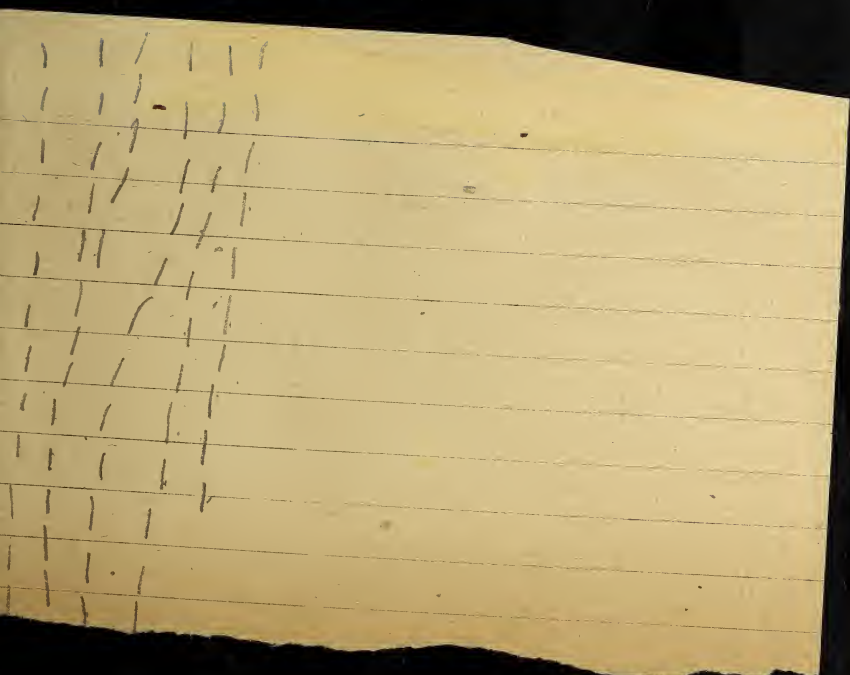
CHAPTER XXVIII. REFLECTIONS. — Barbarous heathens often far exceed many professed Christians in their kind compassion to shipwrecked

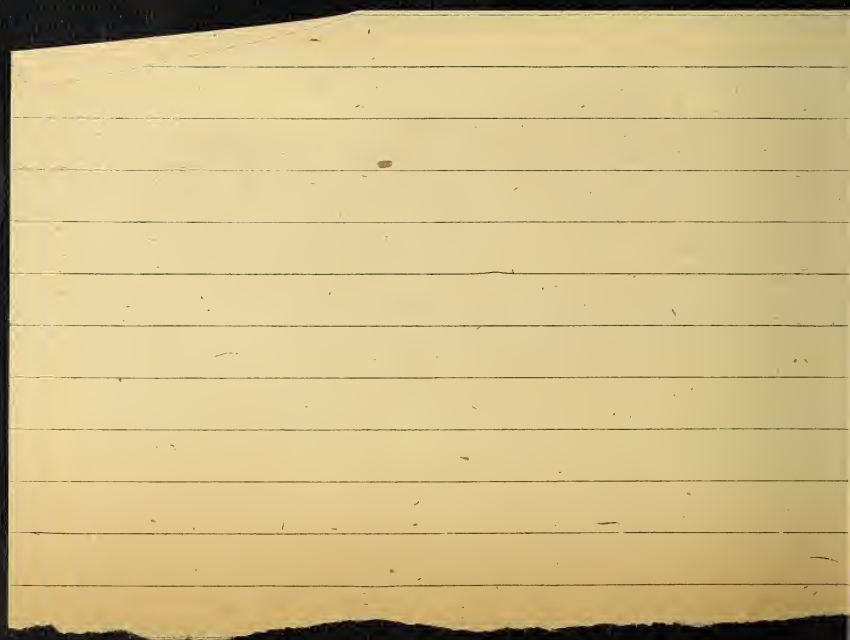
And richly are they here rewarded of God with the healing of their sick, and no doubt much instruction for the salvation of their souls. We must never hastily



PUTEOLI—WHERE ST. PAUL LANDED. [ACTS, xxviii: 13.]—"And from thence we fetched a compass and came to Rhegium; and after one day the south wind blew and we came the next day to Puteoli." We have in full view the place on the sea where St. Paul landed when he touched the Italian shore. When he landed on the quay at Puteoli, he was again on classic grounds. He was near Virgil's

tomb and in the midst of scenes about which Virgil has sung. He was close to the luxurious winter home of Tiberius, and in sight of the region where had been committed the unnatural crime of Nero, who attempted to drown his mother in the sea, and falling to do he had her put to death by the hand of one of his hired assassins. This was the Roman emperor before whom Paul was to be tried, in the city of Rome.





that they which could swim should cast themselves first into the sea, and get to land:

44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

CHAPTER XXVIII.

1 Paul after his shipwreck is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseased in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded, and some believed not: 30 yet he preacheth there two years.

AND when they were escaped, then they knew that the island was called Melita.²

2 And the barbarous³ people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 ¶ And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, ⁵ No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 ¶ In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who⁴ also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

11 ¶ And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.⁴

12 And landing at Syracuse,⁵ we tarried there three days.

13 And from thence we fetched a compass, and came to Rhegium:⁷ and after one day the

A.M. cir. 467.

A.D. cir. 73.

of the rudders:⁷

and there can be no question

that ancient vessels

had two, or even

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the round a vessel

makes when beating

or tacking against

an adverse wind. The

scope of the passage

is, that the King-

dian was not on the

land route of the

ship from Syracuse

to the Straits of

Messina. It lay a

little to the east, and

the ship meeting a

north wind blowing

down through the

straits was unable to

make way against it,

and consequently put

into the harbour of

Rhegium. As soon,

however, as the wind

veered round to the

south, they put out

again, and ran

through to Puteoli.—P.

8 A city on the

south-west of Italy.—

[About eight miles

from Naples, now

called Pozzuoli.—C.]

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south wind blew, and we came the next day to Puteoli.⁸

14 Where we found brethren, and were desired to tarry with them seven days:⁹ and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the Three Taverns;¹ whom¹ when Paul saw,² he thanked God, and took courage.

16 And when we came to Rome,³ the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 ¶ And it came to pass, that after three days Paul called the chief of the Jews together; and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem unto the hands of the Romans:

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you; because that for the hope⁴ of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 ¶ And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed

judge of the external dispensations of Providence, nor run from one extreme to another. There is great danger in thinking uncharitably of the distressed, or too honourably of the prosperous. And it is God's will, not idols or charms, that can render our attempts successful. If we sincerely aim at honouring God, he will procure sufficient honour, comfort, and kindness

for us, go where we will. But awful is the enmity of carnal minds against Christ, that his religion, notwithstanding all its purity, dignity, and benevolence, should be everywhere spoken against, and that any should be loaded with chains on his account.—And for the advantage of souls, ministers should be careful to prevent, avert, or remove whatever groundless prejudices can

be conceived against them. But let them do what they will, the gospel will be to many a saviour of death unto death. And dreadful indeed is the experience of this. But it is a great mercy if any are made to believe; and if ministers can be useful, even under persecuting restraints, and can devote their house, as well as their heart, lips, and hands, to the service of Jesus Christ.



THE APPIAN WAY, NEAR ROME—OVER WHICH THE APOSTLES WALKED IN CHAINS. [ACTS, xxiii: 15.] We see the road in the above picture along which the tired and persecuted apostles walked on their way to the place of execution at Rome. At the point represented in our view of the Appian Way we are about five miles from the city of the Caesars. Now amid tombs which lined either side of

the Appian Way, he was slowly making his way to the imperial capital of the world. While he walked amid the tombs of the great men who had reigned and died in Rome, he was also moving along the most fashionable boulevard, for the Romans built their tombs beside their gayest driveway, and thus he slowly entered the city where he was to be beheaded. This road now is strewn with the wrecks of tombs.

gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the

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Jews departed, and 'had great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching^b the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.^c

CONCLUDING REMARKS ON THE ACTS OF THE APOSTLES.

The 'ACTS OF THE APOSTLES' possesses all the characteristics of other scriptural histories—brevity; impartiality; selection of what is valuable for instruction; neglect of what is merely curious; tenderness towards the persons of the wicked, but unflinching condemnation of their sins; a continuous reference of all events to God, with an overwhelming desire to promote his glory by the conversion of sinners. The whole book presents, not so much a *history* as a *specimen* of the primitive church; but that specimen amply sufficient, not merely to attest the miraculous origin of Christianity, but also to exhibit those moral qualities—those graces of the Spirit—by which, as 'outward and ordinary means,' the gospel was originally propagated; and by which alone it can continue to be propagated, where miraculous powers are not bestowed—graces of the Spirit, more or less common to all true believers, and without which, even the eye of the prophet penetrating the depths of futurity, the tongue of inspiration expounding all mysteries, with the arm of faith miraculously removing mountains—are all 'nothing,' 1 Co. 13. 2. Accordingly it will be seen that one of the first moral qualities—one of the first graces—of the primitive church was absolute dependence upon God, evidencing itself in an earnest desire for his Spirit, and in continued waiting upon his promise and providence in prayer, ch. 1. 4. 14. 24; 2. 46; 6. 4-6; 9. 11; 10. 9; 12. 5; 16. 16. A second distinguishing feature of the primitive church, appears in the spirit of liberality and rich towards the poor, and their personal indifference, as individuals, to the acquirement and accumulation of wealth, ch. 2. 44. 45; 5. 4; 8. 18-2

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

Rome was, and is, the chief city of Italy, and was long the mistress of the then known world. To the Christians there, though not converted by his ministrations, Paul, as the apostle of the Gentiles, about A.D. 60, wrote this epistle, in order to establish their minds in the leading principles of the gospel, and direct them to a suitable improvement of it. After an introduction, asserting his own apostolic mission, and commending their faith, ch. 1. 1-17, he represents both Gentiles and Jews as being so sinful, that they could not possibly be justified before God by their own works, ch. 1. 18; ii. 3. 1-20: how God's free grace reigns, through Jesus Christ's righteousness, to the justification of the greatest sinners, ch. 3. 21; iv. v.: what obligations to holiness in heart and life are laid upon believers, by the happy freedom and rich privileges which they enjoy in him, ch. vi.-viii.: and while he traces up all new-covenant blessings to the eternal and sovereign purpose of God as their true original, he points out how the just rejection of the Jews for their unbelief, and the gracious calling of the Gentiles by the gospel, without any regard to their foreseen good qualities or works, was exactly answerable thereto, ch. ix.-xi.: and, finally, exhorts to a multitude of personal and relative duties, incumbent on these Romans as members of the commonwealth, and especially of the church, ch. xii.-xvi.

[Letter-writing upon sacred subjects was an ancient practice among the prophets of the Lord. Thus Elijah not only wrote (2 Ch. 21. 12-15) to warn Jehoram to flee from the wrath to come; but he appears to have written the letter before his translation to heaven, that it might come as with all the solemnity and sanction of one sending a message from the world of spirits. Thus, again, we find Jeremiah (ch. xxix.) writing a letter to the captives in Babylon, exhorting them to quietness, to beware of false prophets, and promising their return after seventy years. Other portions of the prophecies seem also to have been written and sent as letters—such as several of the 'burdens' of particular countries or cities, of which the chief use must have lain in their speedy communication to the parties addressed. See for example Is. 13. 1; 15. 1; 17. 1, &c.; Je. 36. 1-10, 18, 32; 44. 1-14; Eze. 28. 1, 2, &c. Thus also the prophecy of Haggai, ch. 1. 1, seems to have been a letter to Zerubbabel and Joshua; and Malachi, the last of the prophets, seems to have written his 'burden,' ch. 1. 1, first as a general epistle to all Israel, and then as a special lesson of rebuke and instruction to the priests, ch. 2. 1.]

Of the New Testament a large portion is composed of letters, some to individuals and some to communities. Among these the epistle to the Romans occupies a conspicuous place. By consent of all historic antiquity it is ascribed to Paul. It appears to have been the fifth of his apostolic letters, but is placed at the head of the collection, either because Rome was the imperial city, or because it is the longest and most comprehensive of his epistles, embracing the case both of Jews and Gentiles, and presenting the general doctrines of Christianity in a regular and systematic form.

This epistle has always attracted the peculiar attention of interpreters; 'yet no considerable difference of interpretation (observes Haldane) has ever been given of its contents by those who have renounced their own wisdom, and have determined to follow implicitly the obvious meaning of the Word of God.' In the first chapter, after declaring his own rank and authority in the church, the apostle proceeds by directing attention to the Son of God, in his incarnation in time, and his divine nature from eternity, as the great object of the gospel which he was commissioned to proclaim. Then, after an affectionate Christian salutation to the church, he proceeds to announce the doctrine he intends to inculcate and establish, viz. that the gospel is 'the power of God unto salvation to every one that believeth;' and then presents the reason and the means, because 'therein is the righteousness of God revealed;' and that unless such righteousness had been brought in and rendered available, all men must have perished, because 'the wrath of God (has been) revealed from heaven against all ungodliness and unrighteousness of men.' Accordingly, in the *first* chapter, the apostle proceeds, by an appeal to facts, to establish the charge of 'ungodliness and unrighteousness' against the Gentiles, who had outraged reason in rejecting the Creator, and adopting the creatures as their gods, while they violated even the fragments of the law written in their hearts, disregarded the admonitions of their own consciences, and took their pleasure in sin and sinners, though aware of the righteous judgment of a holy God against all the workers of iniquity. In the *second* chapter the Jews, who would have lent a ready ear to the indictment and condemnation of the Gentiles, are themselves to be arraigned. But before they could well be aware of what was to follow, like David before Nathan, they pronounce their own doom, by concurring in a sentence by which an indefinite character is pronounced 'inexcusable' when he himself condemns another, and yet is guilty of the same crimes. The Jews are then proved guilty of violating the law delivered at Sinai, and instructed in the vanity of trusting to outward ceremonies and ordinances, while the heart is polluted with sin, and alienated from God. In the *third* chapter, the apostle proceeds to arraign both Jews and Gentiles under one common indictment, and draws from the Old Testament, and especially from the Psalms, that anatomy of the human heart, a fearful picture of their common depravity and guilt. Thus having proved, by an undeniable appeal to facts, that every man in his natural state lies under the just condemnation of God, because a rebel against him, whether as revealed in the visible creation, in the hearts and consciences of men, or in the positive ordinances and eternal principles of a written law, he arrives at the inevitable conclusion, that by obedience to the law no living man shall be justified; for that so far from justifying him, each form of this threefold revelation proves him to be a transgressor, and therefore worthy of condemnation.

The way is thus prepared for the grand display of the grace and mercy of God announced in the gospel. What the law could not do, not from any deficiency in itself, but owing to the depravity of man, God has fully accomplished. Man has no righteousness of his own, but God has provided a righteousness for him, a righteousness provided solely by grace and received solely by faith; it is placed to the account of the believer, without the smallest respect either to his previous or subsequent obedience. Yet so far from being contrary to the justice of God, this method of justification 'freely by grace' illustrates his justice, and vindicates his former dealings with men. So far from making the law void, it establishes the law in all honour and authority. This way of salvation equally applies to all, both Jews and Gentiles, men of every nation and of every character; there is no difference here, for all, without exception, are sinners.

In the fourth chapter the apostle proceeds to obviate certain objections. First, that drawn from Abraham's alleged justification by works when he delivered up his son at the commandment of God, see Ja. 2. 21-24. Now this he admits, with James, to be a justification before men, a thing capable of being shown outwardly by one to another, comp. Ro. 4. 2 with Ja. 2. 18, but demonstrates to be no justification before God, because no present obedience, however conspicuous, can possibly obliterate past sin, and because this is a work to which grace alone is adequate. Secondly, he obviates the Jewish objection against the justification of the Gentiles, who, because 'salvation was of (began with) the Jews,' would have confined it to them, or to proselytes of circumcision. This the apostle obviates, by showing that the promise of God was made, the faith of Abraham professed, and the righteousness of God bestowed before circumcision, when Abraham was still as a Gentile, and that circumcision was a mere seal of that righteousness received by faith, which he already had; that so, being of God, pronounced a 'father of many nations,' he might become the representative and fountain-head of all upon whom God, by his Spirit, should confer like precious faith in the Saviour. While thus obviating objections, the apostle casts much additional light upon his great topic, and in order to complete his view, describes in the fifth chapter the blessed effects connected with a state of justification, especially peace with God, access to the throne of grace, hope of glory, ability for all trials, deliverance from wrath, joy in God, eternal salvation and reign in glory through the Lord Jesus Christ. But now, as free grace in the justification of a sinner might be supposed to set aside the necessity of obedience to God, the apostle proceeds in the sixth and seventh chapters to prove, that so far from this being the case, his

ROME FROM ST. NICHOLAS. [ROMANS, 1.] - The Church of San Nicolo di Tolentine stands in the grounds of the villa Massimo Rignano, the site of the famous gardens of Salust. After the death of Salust this place was purchased for the Emperor, and was a favorite place of abode with Aurelian. The view of Rome we have in the above picture is modern. And one thing is to be remembered in looking at modern Rome, that,

while it is a splendidly built city, it does not begin to compare with the magnificent Rome of the Caesars St. Paul saw. So strong and massive was the Rome of Nero that many parts of it have defied all the changes of time, and stand out as the most splendid structures to be found in the modern city. One never tires of looking over Rome from the tops of her hills. There is infinite interest about the city.



doctrine establishes the only sufficient grounds of a cheerful, loving, and holy obedience. This foundation is union with the Redeemer, through that faith by which the believer is justified. Whereas the law, instead of sanctifying, operates by its restraints to stimulate the corruptions of the human heart, and rouses them into action; while, at the same time, it condemns all who are under it. But, through their union with Christ, believers are delivered from the law; and being under grace, which produces love, they are enabled to bring forth fruit acceptable to God. The law, however, is holy, just, and good, and is employed by the Spirit of God to discover the nature and extent of sin in the heart, and thereby to demonstrate the value of the remedy by which this disease is to be healed. As a general conclusion, the believer's entire freedom from condemnation, through union with his glorious Head, and his consequent sanctification, are both asserted in the eighth chapter,—effects, neither of which could ever have been accomplished by the law. The doctrine of God's sovereignty occupies the greater part of the ninth chapter; in the end of which, and throughout the tenth, the error of the Jews in seeking righteousness by the law, and refusing the righteousness which is by faith, is clearly exhibited. After which he propounds the freeness of salvation through the Redeemer, and the certainty that all who accept it shall be saved. And since faith comes by hearing, and hearing by the Word of God, the necessity of preaching the gospel to the Gentiles is inferred and asserted. In the eleventh chapter the doctrine of election is resumed, and affirmed to be wholly of grace. Upon which is founded a most consolatory view of the issue of the present dispensation, in the final ingathering of the Jews with the fullness of the Gentile nations. He then proceeds to vindicate the providence of God, both toward Jews and Gentiles; showing that God was acting upon a plan which would finally issue in the fullest manifestations of the divine attributes of wisdom, justice, and mercy. While, as it were, lost in the height and breadth of his subject, the apostle prostrates himself in humble adoration, and summons all to join him in ascribing the glory of salvation to God alone! As the natural result of correct views of God's providence and grace, the apostle, in the twelfth chapter, proceeds to inculcate the moral duties of the Christian life. These he founds on the mercies of God through Jesus Christ, and sums up in two points,—the body for a sacrifice, the spirit for renewal. And here it may be proper to observe that, as in the visible world, we infer that nothing short of divine wisdom and power could have produced the heavens, Ps. 19. 1, so nothing short of divine inspiration could have produced the morality of the Scriptures. The whole array of philosophers can produce no such gem of morality as the twelfth chapter of this epistle. So many ideas in so few words are nowhere, unless in Scripture, again to be found. Paul was either the prince of all philosophers, or he was inspired. Philosophers will not acknowledge the first point; in denying it, however, they establish the second. He was inspired; and the superiority of his moral system to all that unassisted reason could produce, or human depravity tolerate, furnishes an internal evidence to the fact that infidelity, if it could reason, could neither gainsay nor resist. In the thirteenth chapter the apostle proceeds to inculcate the political relations and duties of Christians. They are subjects of a kingdom which is 'not of this world,' and lest they should conclude that they are, therefore, not also subject to the kingdoms which are 'of this world,' he inculcates obedience, in things lawful before God, to 'the powers that be,' without any distinction whatsoever, as to mere forms of government. In the fourteenth, and to the thirteenth verse of the fifteenth chapter, he inculcates the duty of mutual forbearance among Christians, in relation to things indifferent; such as observance of days, with abstinence from, or use of, certain meats. These were subjects of keen and irritating discussion in the days of the apostle, though the questions concerning them may now, for a time, have gone to rest; but other things equally indifferent may arise, and have arisen, to occupy their room, and the doctrine of forbearance inculcated by the apostle may still find ample room for its patient and charitable exercise. In the succeeding portion of the fifteenth chapter he offers up earnest prayer for the believers at Rome, recounts his apostolic labours, and declares his purpose and hope of visiting them in due time. And in chapter sixteenth, he concludes with sundry personal notices, with salutary warnings against divisions, and earnest commendations to the grace of God. C.

We have internal evidence both of the date of this epistle, and of the place where it was written. In ch. 15. 25 Paul says, 'But now I go unto Jerusalem to minister unto the saints.' From 1 Co. 16. 1 we learn that the contribution to which he refers was given by the church at Corinth; and from Ac. 24. 17 we learn that Paul with others went from Corinth to Jerusalem, bearing the offerings. In ch. 16. 1 Paul mentions *Cenchrea*, the port of Corinth. In ver. 23 of the same chapter he mentions *Gaius*, *his host*, who was a native of Corinth, 1 Co. 1. 14, and Erastus, 'the chamberlain of the city.' It appears, therefore, that the epistle was written from *Corinth*, when Paul was about to leave that city for Jerusalem, in the spring of A.D. 58. *P.*]

CHAPTER. I.

1 Paul commendeth his calling to the Romans, 9 and his desire to come to them. 16 What his gospel is, and the righteousness which it sheweth. 18 God is angry with all manner of sin. 21 What were the sins of the Gentiles.

PAUL,^a a^b servant of Jesus Christ, ^ccalled to
be an apostle,¹ separated unto the gospel
of God.

2 (Which^d he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord,
which was made ^eof the seed of David accord-
ing ^gto the flesh;

4 And declared² to be¹ the Son of God 'with power, according to the spirit of holiness, by the resurrection from the dead:

5 By whom ^jwe have received grace and apostleship, ^kfor obedience to the faith³ among all nations, for his name:

k ch. 16.26. Ac. 6.7.9.15; 26.17.18; 13.46; 22.21; 28.28; ch. 11.13; 15.16.19.2 Co. 10.4.5. Ga. 1.16.1 Ti. 2.5.2 Ti. 1.11 Col. 1.6.22. Mat. 28.10. Mar. 16.15.16 ch. 2.20.20.2 Th. 1.12.

CHAPTER I. Ver. 1. Paul, who was formerly a bitter enemy of Christianity, and a furious persecutor of its professors, being now graciously honoured with an obedient and devoted service of Jesus Christ, the only Saviour of sinful men; converted by his wonderful grace; and by his immediate authority, since his exaltation to heaven, appointed one of his distinguished messengers for founding his gospel church, particularly among the Gentiles; and, in consequence of God's choice of me in his eternal purpose, separated and furnished by him;—and by my own voluntary act devoted to publish his intimations of his mind and will concerning the free, the rich, and eternal salvation of Jews and Gentiles through Christ. 2. (Which gracious

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Ga. 1:36, 37, 41.

A. M. cit. 604.
A. M. cit. 60.

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among whom are ye also the 'called of Christ:

all that be in Rome, °beloved of God,
to be saints: °Grace to you, and peace,
 from our Father, and the Lord Jesus

First, ¹I thank my God ²through Jesus
for you all, ³that your faith is spoken of
about the whole world.

r "God is my witness, whom 'I serve
my spirit in the gospel of his Son, "that
ceasing I make mention of you always
prayers;

taking request, "if by any means now at
I might have a prosperous journey by
of God to come unto you.

or* I long to see you, that I may im-
to you some spiritual gift, to the end ye
established;

and infinitely holy nature, is determinately avowed, openly proclaimed, and convincingly demonstrated, to the only begotten Son of God, by the resurrection of his dead body through his own power, and the power of the Holy Ghost, to a glorious state of immortality. 5. Through whose merits and intercession, and by whose free gift, I and others have been graciously enriched with special communications of divine favour, saving graces, and ministerial gifts, and honoured with an apostolic office, that, through our labours, multitudes of all nations, Gentiles as well as Jews, might be made obediently to give up their understandings, consciences, and wills to the authority of God, in believing on and receiving his Son, and spiritually and holily

12 That is, ¹that I may be comforted together with⁵ you by ²the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have^b some fruit among⁶ you also, 'even as among other Gentiles.

14 I^d am debtor both to the Greeks and to

A.M. Chr. 4764.

A.D. Chr. 66.

3 J. 16. 3. ch. 15. 30.

Phil. 1. 18.

5 Or, in.

7 Th. 2. 1. Pe. 1. 1.

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A.M. Chr. 4764.

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7 This expression

seems to imply

that he was

to be suggested

and called forth

by the

honour of Rome.

The pomp, the

pride, the

illustrious

learning of the

city, the

did not make

Paul feel

ashamed of

Christ's

gospel. Whatever

the opinion of

men might

be regarding

the power of

God unto

salvation.

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the barbarians, both to the wise and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek.

17 For in the transcendentally excellent obedience to eternal life, is clearly revealed, exhibited, and offered, on the ground of God's faithful testimony, to be received by a faith of his own operation, whether weak or strong, or among Jews or Gentiles. And thus, as the prophet Habakkuk hinted, men become righteous, and live for ever, not by their own good works, but by believing in and receiving Christ. 18. And indeed it is impossible for either Jew or Gentile to obtain pardon or justification by any other method; for, to begin with the Gentiles, though God has not favoured them with his inspired oracles, he has, in the awful events of his providence, and by the inward convictions of their consciences, warned them that his just and holy nature determines him to punish all their iniquity, whether immediately against himself or against their fellow-creatures; especially as they wickedly and unrighteously stifle, confuse, and suppress whatever notions of right and wrong they have, and will not act according to them. 19, 20. For by the light of reason in their souls, and the works of creation and providence thereby discerned, God has given them such plain manifestations of his infinite perfections, absolute eternity, almighty power, supreme dominion, unbounded wisdom, holiness, justice, goodness, and truth, as renders their contempt of him, and rebellion against him, altogether inexcusable. 21, 22. For when they could not but have some discernment of his being and attributes, they neither conceived of him, nor worshipped him awfully thereto, nor were thankful for the knowledge which they had, or the benefits which they received; but indulged their own groundless and pernicious fancies concerning his nature and the worship due to him, till, through the depravity of their wills and affections, their inconsiderate minds became infatuated with ignorance and error; so that they, and especially their Greek philosophers, amidst the highest pretences to uncommon learning and wisdom, became really stupid and senseless in everything pertaining to God and his service. 23. And under the influence of this wilful blindness and depravity of their minds, they debased his honour, in ascribing godhead to the most mutable, perishing, and contemptible creatures, and in representing him by such creatures, as if he had been of the same corporeal and contemptible form. 24-27. To punish their thus setting up false objects of worship, and representing him in so unjust, false, and shameful a manner, and regarding and worshipping the basest of creatures more than himself, God, their infinitely glorious and blessed Creator, Preserver, and Governor, in his righteous judgment, withdrew his abused light and restraints, left them to themselves, and gave them up to their own vicious inclinations, which hurried them, both men and women, into such shocking, lustful, disgraceful, and unnatural abuse of their bodies, as cannot be thought of or mentioned without shame and horror. 28. And because, out of mere enmity against God, they refused to retain, cultivate, or improve what just notions of him they had, or to search after the knowledge of or fellowship with him, he, in righteous judgment, delivered them up as persons dis-

approved and rejected, to their own careless, undiscerning, and disaffected mind, till, under its darkening and malignant influence, they committed the most unnatural, injurious, dishonourable, and detestable enormities. 29. Inwardly filled with the most wicked and abominable inclinations, they abounded in every sinful practice; they abandoned themselves to every form of uncleanness, fornication, adultery, incest, and unnatural lust; to a base and devilish malignity of temper, doing mischief for mischief's sake; to an eager and insatiable desire after earthly enjoyments; and, together with an inclination to, and doing of, injuries out of mere malice, they no less abandoned themselves to an envious counselling, warnings, or commands. 31. Amidst all this, to an unjust, wilful, illegal, malicious, or wanton destroying of men's lives; to strifes, contentions, and quarrellings; to overreach, defraud, and impose on their neighbours by subtle contrivances and falsehoods; to a habitual practice and custom of doing evil to all around them; and to defame others by sly and artful methods, or under pretences of pity and friendship; 30. Or openly to slander them behind their backs, or while they could not vindicate themselves. — They were also stupid and open enemies to the authority, justice, peace, and laws of God, as contrary to their beloved vices; and revilers of men, or outrageous, insolent, or vexatious in their words and deeds towards them. Puffed up with a conceit of their own attainments and enjoyments, they vainly pretended to more than they really had. Not contented with common methods of sinning, they industriously contrived new forms of wickedness; and behaved perversely, disrespectfully, and undutifully to their parents, paying no regard to their authority, cruelty and oppression. 32. And what exceedingly aggravates their complicated and atrocious wickedness, is, that though the light of nature, their own consciences, and the dictates of their philosophers, teach them that such vices expose them to the just vengeance of God, they not only continue and abound in the practice thereof, but even encourage, abet, and delight in such as dare to be as wicked as themselves.

Ver. 1. Separated. Selected and appointed, Ac. 13. 2; Ga. 1. 15. Separated from Judaism as taught by the Pharisees: from his dearest kindred, who now held him an apostate: from the world, with all its pleasures, hopes, and honours; and set apart to the propagation of 'the truth as it is in Jesus.' C.

Ver. 4. The Spirit of holiness. Not the Holy Spirit, but the Divine Spirit; or, in other words, the divine nature of our Lord, which is here placed in contrast to 'the flesh.' In his human nature he was Son of David; in his divine nature he was Son of God; and he was shown—proved to be the Son of God, with power, by the fact that he rose from the dead. He laid down his life and took it again, and thereby manifested his baseness of P.

Ver. 5. 'We have received.' Paul speaks of himself only, as in 1 Th. 2. 17, 18, using the plural—a practice not uncommon with writers.—For obedience, &c. 'In order to produce, or bring about obedience to the faith among all nations.' This was the grand object of his apostolic calling and mission. P.

Ver. 17. Righteousness of God. The word here translated 'righteousness' is the same as in ch. 3. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. The phrase 'righteousness of God' forms the key to Paul's epistles—indeed to the whole gospel. Wherefore, the following definitions are selected, as presenting a brief review of the minds of several distinguished expositors, ancient and modern:—'God's attribute of justice' (Origen). 'The divine clemency' (Chrysostom). 'The justice or rectitude of the divine nature—a system of morality—a pure scheme of morality,

obeying his commandments, that hereby all his perfections might be glorified to the highest in their eternal salvation. 6. Among which highly favoured multitude, you, who dwell in the chief city of the Gentile world, have, by the grace and power of Christ, been called even to the knowledge, faith, and fellowship of the gospel.) 7. To you therefore, as objects of my particular care, as the apostle of the Gentiles, and as manifested, by the effects of the gospel upon you, to be objects of God's special love, and not only reputed to be, but by your effectual calling rendered holy in your qualities, tempers, and conversation, I, in an earnest and affectionate manner, wish, and authoritatively declare, that the riches of divine grace shall abound, and be delightfully manifested, in your receiving freely and extensively all manner of peace, prosperity, and blessings, from God, as our covenant God and Father, as the original spring and designer of them; and from the Lord Jesus Christ, as the only Mediator, who purchased them by his blood, and conveys them by his Spirit. 8. As what I hear of the work of God among you is great matter of gladness to my soul, though a stranger to you, I cannot forbear coming up the most hearty praises and thanksgivings on your behalf to our and my gracious God, through Jesus Christ as our only Mediator, that your ready reception of the gospel, and your remarkable faith in Christ, manifested by the good fruits of it, notwithstanding the manifold temptations and great opposition you meet with, are spoken of with religious wonder and joy, and with high commendations, among all the churches in the Roman empire. 9. And I can solemnly appeal to that all-seeing and heart-searching God, whom I serve, not in mere outward appearance, or with bodily labours, but, as renewed by his grace, sincerely, affectionately, faithfully, and with full bent of my heart, in publishing, maintaining, recommending, and enforcing the glorious gospel of salvation, of which his Son is the subject and author—that, in my stated and occasional addresses to him, in a particular manner, I plead that may be more and more abundantly filled with all the gifts and graces of his Spirit. 10. And I often entreat that, if it be for his own glory and your spiritual advantage, he would by his providence remove all hindrances out of the way, and give me a safe and favourable opportunity of coming to and personally conversing with you; 11. That, by his blessing upon my instructions, some of you may be furnished with ministerial gifts, and all of you confirmed in the doctrines of the gospel and in your most holy faith, in opposition to all the temptations which you meet with from Satan, seducers, or persecutors; 12. That you and I may rejoice together in the love of God manifested toward us, and in affectionately expressing our mutual love to each other; and may be delightfully satisfied in comparing our spiritual experiences, which manifest the same faith wrought by God in both you and me. 13. Now, my dear brethren in Christ, think not these words are mere compliment, or only expressive of a present blaze of affection; for I have long and often seriously intended and endeavoured to visit you, in order that among you, as well as among other Gentiles, I might be useful in the conversion and edification of many souls; but I have been hitherto hindered by opposition, hardships, or necessary services in other places. 14. For, having freely received my apostolic office and qualifications for it, I look on myself obliged, in point of duty and gratitude, to improve them, as the Lord shall enable me, for the spiritual advantage of my fellow-sinners of mankind, Jews or Gentiles, polite or rude, learned or unlearned, sagacious or stupid. 15. And gladly would I hazard my reputation, ease, or even my life, to preach to you at Rome the blessed tidings of salvation through Jesus Christ, in the face of all possible opposition, contempt, and danger, as I have already done at Antioch, Philippi, Thessalonica, Athens, and Corinth. 16. For however great men or

others may contain and set themselves against the gospel, on account of the debasement of its author and principal subject, and of the meanness of such as profess it; or of the artlessness or sublimity of its doctrines, and their contrariety to their own lusts and prejudices; and however they may reproach and ridicule me for espousing and publishing it, I account it my highest honour to avow, preach, and defend it as an illustrious scheme, in which the glory of all the divine perfections is brightly displayed; and which God, by an almighty application of it to men's hearts, renders effectual for their conversion and eternal salvation, be of what nation or rank they will. 17. For in the transcendentally excellent obedience to eternal life, is clearly revealed, exhibited, and offered, on the ground of God's faithful testimony, to be received by a faith of his own operation, whether weak or strong, or among Jews or Gentiles. And thus, as the prophet Habakkuk hinted, men become righteous, and live for ever, not by their own good works, but by believing in and receiving Christ. 18. And indeed it is impossible for either Jew or Gentile to obtain pardon or justification by any other method; for, to begin with the Gentiles, though God has not favoured them with his inspired oracles, he has, in the awful events of his providence, and by the inward convictions of their consciences, warned them that his just and holy nature determines him to punish all their iniquity, whether immediately against himself or against their fellow-creatures; especially as they wickedly and unrighteously stifle, confuse, and suppress whatever notions of right and wrong they have, and will not act according to them. 19, 20. For by the light of reason in their souls, and the works of creation and providence thereby discerned, God has given them such plain manifestations of his infinite perfections, absolute eternity, almighty power, supreme dominion, unbounded wisdom, holiness, justice, goodness, and truth, as renders their contempt of him, and rebellion against him, altogether inexcusable. 21, 22. For when they could not but have some discernment of his being and attributes, they neither conceived of him, nor worshipped him awfully thereto, nor were thankful for the knowledge which they had, or the benefits which they received; but indulged their own groundless and pernicious fancies concerning his nature and the worship due to him, till, through the depravity of their wills and affections, their inconsiderate minds became infatuated with ignorance and error; so that they, and especially their Greek philosophers, amidst the highest pretences to uncommon learning and wisdom, became really stupid and senseless in everything pertaining to God and his service. 23. And under the influence of this wilful blindness and depravity of their minds, they debased his honour, in ascribing godhead to the most mutable, perishing, and contemptible creatures, and in representing him by such creatures, as if he had been of the same corporeal and contemptible form. 24-27. To punish their thus setting up false objects of worship, and representing him in so unjust, false, and shameful a manner, and regarding and worshipping the basest of creatures more than himself, God, their infinitely glorious and blessed Creator, Preserver, and Governor, in his righteous judgment, withdrew his abused light and restraints, left them to themselves, and gave them up to their own vicious inclinations, which hurried them, both men and women, into such shocking, lustful, disgraceful, and unnatural abuse of their bodies, as cannot be thought of or mentioned without shame and horror. 28. And because, out of mere enmity against God, they refused to retain, cultivate, or improve what just notions of him they had, or to search after the knowledge of or fellowship with him, he, in righteous judgment, delivered them up as persons dis-

17 For therein is the righteousness of God revealed¹ from faith to faith;² as it is written, Thee³ shall live by faith.

18 For⁴ the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who⁵ hold⁶ the truth in unrighteousness;¹

19 Because⁷ that which may be known of God is manifest in² them; ⁸for God hath showed it unto them.

20 For⁹ the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are³ without² excuse.

21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened:

22 Professing¹⁰ themselves to be wise, they became fools,

23 And⁴ changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

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24 Wherefore¹¹ God also gave them up⁴ to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who¹² changed the truth of God into a lie, and worshipped and served the creature more⁵ than the Creator, who is⁶ blessed for ever. Amen.

26 For this cause⁷ God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And⁸ even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind;⁷ to do those things which are not convenient;

29 Being⁹ filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

truly of God' (Campbell). 'A righteousness belonging to faith, and not that conveyed and received by faith. Because God has enjoyed faith as the righteousness he will count to sinners, and will accept and reward it as righteousness' (MacKnight). 'God's method of justification' (Vines). 'God's method of constituting men righteous, though in fact they are criminal, and obnoxious to punishment' (R. Watson). 'Not the essential righteousness of God's nature, but the manner of becoming righteous which God has appointed and exhibited in the gospel—the method which God has contrived and proposed for becoming righteous, by believing his testimony, and casting ourselves on his mercy' (Dodderidge). Now, it is of the highest importance that every Christian should be aware of the insufficiency of these several definitions, but especially of the two latter, because they constitute the staple of a large amount of popular theology, and in the doctrine which they would eventually overturn is that by which, as Luther truly declared, the church of God must either stand or fall. And surely it will be admitted that if such arbitrary modes of definition were put out with other words and phrases, the Scriptures would be deprived of all certain meaning. For if the 'righteousness of God' do not mean simply his 'righteousness,' but merely 'a manner or method in which he renders obedient unto righteousness,' then the love, the mercy, the grace, the truth, the justice of God, do not mean those very attributes as essential to God, but so many methods or manners of their exercise. In fact, such arbitrary definition outrages the first principle of all interpretation, which ever must be, to search out the meaning of words or phrases, not in the judgment of the expositor, but in the use and wont of the author. Accordingly the phrase 'righteousness of God,' if thus sought, by comparing Ro. 1. 17 with 5. 19, will be found to mean—the obedience of one, by which 'many are made righteous'; that righteousness or obedience to the law, taken in its requirements and penalty, which has been yielded to it by our Lord Jesus Christ. This is indeed 'the righteousness of God,' for it has been provided for all men (He. 5. 9). Job 33. 24, Mat. 20. 28, and, from first to last, has been effected by his Son, who is 'the mighty God, the Father of eternity' (Haldane)—'God manifest in the flesh,' who being, as the incarnate Word—(Jn. 1. 14), 'made under the law' (Gal. 4. 4), 'became obedient unto death' (Phil. 2. 8)—death, the penalty of a broken law, inclusive; and thus 'brought in an everlasting righteousness' (Da. 9. 24), which is 'unto all' (as a gift, Ro. 3. 21; 5. 17), and upon all 'as a garment' (Is. 61. 10) who believe 'in his name for justification of life.' C.

Ver. 23. The apostle justly represents idolatry as the root of all abominable immoralities; indeed the heathen deities ever have been at once the exponents and patrons of licentiousness. See ver. 28. C.

Ver. 28. A reprobate mind. A mind judiciously condemned to be given up to itself, and, consequently, blinded by its own imaginations, and hardened by its own habits. C.

Ver. 30. Invention of evil things. Such as the 'inventions' of the orgies of Bacchus, the horrors of the arena, the mysteries of Ceres, in ancient times; with the debasing cruelties of the cockpit, the abominations of the theatre, the rums and dissensions of the gaming-table, and such like, among the moderns. C.

Ver. 31. Without understanding. He does not deny them high intellectual cultivation and acquirement, for that they possessed, as their arts, sciences, and literature will witness; but he pronounces them 'stupid' concerning God, the knowledge of whom is the only genuine wisdom. C.

REFLECTIONS.—What a great, a full, a suitable Saviour is God in our nature! For the only begotten Son of God is clearly manifested in our promised, our risen Redeemer. And blessings of grace and glory

proceed from him equally as from his Father. How ancient, how excellent, is that gospel which exhibits him and his fulness to us sinful men! While he is its author and subject, its great design is to bring both Jews and Gentiles everywhere to faith in and obedience to him. Therein his righteousness, as our Surety, is revealed and bestowed, and thereby men are powerfully and effectually saved. And marvellous is their honour, and great their happiness, who share its saving effects. It is delightful and edifying to hear of the remarkable grace and holiness of others, and for Christians to communicate their spiritual experiences one to another. Inexpressible is the honour to be divinely called, qualified, diligent, and successful ministers of Christ. And indispensable is their obligation to a faithful, bold, and laborious preaching of the gospel. Nor ought any opposition or contempt from men to render them ashamed of their work. God's existence and perfections are manifestly marked in his works all around and in us. And inexcusable then is our rebellion against him, or stifling the natural intimations which he has given us of himself. But, alas! what monsters men become when left to themselves, and abandoned to their own hearts' lusts! There is nothing too absurd for them to intend, or too idolatrous, brutish, unnatural, or shocking for them to practise. And diabolical is their temper who can take pleasure in wickedness for itself.—Great is the mercy to have the wickedness of our heart restrained, and especially to have it subdued by God's grace. And surely it is impossible for men to whom such wickedness is natural to be justified by their own works, or by anything less than the infinitely valuable righteousness of Jesus Christ.

CHAPTER II. Ver. 1. Since then God has given to all men knowledge sufficient to render them inexcusable if they abandon themselves to wickedness, yet Jews, and all who are disposed to censure others, must be still more inexcusable and incapable of being justified by their own works; for your censuring and condemning their faults is a practical condemnation of yourselves, who, notwithstanding your greater light, knowledge, and conviction, do the same things, or worse. 2. But from what we know of God's infinite holiness, equity, wisdom, and goodness, we are certain that all his threatenings, condemnations, or punishments which he will execute upon such, be of what nation, character, or rank they will, are exactly right and just, and according to the declarations which he has made, and answerable to the true state of things and eternal rule of righteousness. 3. Dare then any

one of you who are endued with common sense and reason, and altogether dependent on and accountable to God for all your thoughts, words, and deeds, absurdly and injuriously imagine that you shall escape his just condemnation and vengeance, when ye are so forward and dogmatical in arraigning and condemning others for crimes in which ye indulge yourselves? 4. Or, are ye so sordidly ungrateful as to slight, abuse, or pervert, not only the common bounties of his providence, but even his distinguished favours, marvellous patience, and long-suffering, as encouragements to wickedness; never seriously considering that the obligation, tendency, and design of his multiplied favours, is to overcome your obstinacy, and to make you, with grief and hatred of your sins, turn from them to God in Christ? 5. But according to the natural and wilfully contracted stubbornness and insensibility of your perverse hearts, are, by your persistence in unbelief and other wickedness, secretly preparing for yourselves the most fearful condemnation and punishment, to be inflicted in that great and terrible day of the last judgment. 6. For then God will impartially assign and distribute rewards and punishments to all mankind, Jews or Gentiles, small or great, not according to their fallible, mistaken, censorious, or self-flattering judgment, but according and in proportion to the good or evil nature or degree of every one's works. 7. 10. Bestowing immortal glory and honour, sweet harmony and delight, and perfection of blessedness in every form upon such, whether Jews or Gentiles, as, from a principle of faith in and love to Christ, have patiently persevered in good works, and earnestly sought after these great blessings of the new covenant. 8. 9. And heaping the most dreadful and tormenting, but just, punishments upon such as contentiously quarrel with his doctrines, laws, and providential dispensations; and instead of believing and practising what he has revealed to them, give up themselves willingly to a course of unbelief, hatred of him, and other like conduct. 11. For in passing the final decision, and distributing rewards and punishments in the last judgment, he will exactly and impartially proceed according to his own unerring knowledge and righteous rule of judgment, regarding none for their outward circumstances, privileges, professions, or pretences, and disregarding none for that ignorance or wickedness of which they have sincerely repented. 12. The Gentiles, who have sinned merely against the light of nature, without having the benefit of revelation to instruct and reform them, shall be adjudged to more terrible punishments; but they who have contemned and rebelled against the clear light of revelation, and have refused Christ and his

mit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou^a that makest thy boast of the law, through breaking the law^b dishonourest thou God?

24 For^c the name of God is blasphemed among the Gentiles through you, as it is written.

25 For^d circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore^e if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who

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2^a Dost thou who abhorrest idols, dost thou commit sacrilege?

2^b Thou^a that makest thy boast of the law, through breaking the law^b dishonourest thou God?

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2^f And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who

2^g And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who

2^h And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who

2ⁱ And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who

2^j And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who

2^k And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who

2^l And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who

2^m And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who

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by the letter and circumcision dost transgress the law?

28 For^a he is not a Jew which is one outwardly; neither *is that* circumcision which is outward in the flesh:

29 But^b he *is* a Jew which is one inwardly; and circumcision *is that* of the heart, ⁱⁿ the spirit, and not in the letter; ^{whose} praise *is* not of men, but of God.

CHAPTER III.

1 The Jews' prerogative: 3 which they have not lost: 9 howbeit the law convinceth them also of sin: 20 therefore no flesh is justified by the law, 28 but all, without difference, by faith only: 31 and yet the law is not abolished.

WHAT^a advantage^a then hath the Jew? or what profit *is there* of circumcision?

from Abraham, nor external covenant relation to God, nor profession of his truths, that will make a true child of Abraham; nor, in God's reckoning, is that external circumcision available to any saving purpose, which is only a mark of distinction imprinted on the body. But he is a true Israelite, one of Abraham's spiritual and believing seed, and an heir according to the promise, who, whether he be Jew or Gentile, is regenerated and sanctified in an inward nature, tempers, and disposition, and turned to God through Christ; and that is true circumcision, highly acceptable, not to carnal men, but to an all-seeing God, which consists not in any external cutting of the flesh, but in the renewing of the mind by the Holy Ghost, and purifying of the heart by faith in Christ.

Ver. 4. *Goodness.* The mercies so freely extended to the Jews, in their calling, deliverance, preservation, institutions, and settlement, De. 7. 2. c.

Ver. 7. This verse describes the principle of divine judgment: but to the character described no one has ever attained, save Jesus Christ the righteous. Even he who, at least in his own opinion, came up to the full requirements of the law, received this for answer—"one thing thou lackest," Mar. 10. 21. But who will dare to say, "I lack nothing?" c.

Ver. 12. *Without law*—that is, without an audible or visible law.—*Shall perish.* Shall be condemned, not by a law which speaks from God, but by nature, ver. 14, or an appeal to themselves. As they have felt, desired, and judged in their own case, condemning those who injured them, so shall they be judged and condemned of God, where they have offended him. c.

Ver. 17-20. In these verses the apostle enumerates the advantages of the Jews. (1) They are called Jews, which, though now a name of contempt, yet contains within it the most glorious recollections and anticipations, both spiritual and temporal. (2) Having received the law in all its ordinances. (3) Having Jehovah for their God. (4) Knowing his will. (5) Discerning the superiority of right over wrong. (6) And that by means of a scriptural education, ver. 18, "being instructed (catechised) out of the law." (7) In being guides, lights, instructors, teachers. (8) In possessing the form or model of knowledge and truth into which they might mould themselves and their pupils. c.

REFLECTIONS.—It is base and criminal to condemn sin in others while we indulge it in ourselves; or to continue workers of iniquity under high professions of godliness. And desperate is their condition who harden themselves in sin from the mercies of God apprehended or experienced. Certain and awfully exact is the future judgment of men by Jesus Christ. And correspond 'nt to their qualities and works shall be the eternal punishments or gracious rewards of men. All the means of illumination and grace which they have received will come into the account. And very unavailing is it, nay, dangerous, to have external privileges, extensive knowledge, and an orthodox profession, without real holiness in heart and life. None give a deeper stab to the cause and honour of God than they who sin against the light, and prove false to their profession.—What a rare, a hard, an inward work is real Christianity! Highly is it esteemed by God, who alone knows its worth, or can immediately discern its existence. And it is infinitely dangerous to rest in anything short of Jesus Christ and his righteousness, as the only ground of our salvation.

CHAPTER III. Ver. 1, 2. Nevertheless, the Jewish descendants of Abraham, who have been marked as the peculiar people of God by circumcision, have thereby their distinguished advantages; chiefly that God, as eminently present with them, has given them various types, promises, and predictions of the Messiah, and salvation through him, and granted them his inspired oracles, for their spiritual instruction and ground of faith and hope. 3. And though many of

them have not believed in Christ the promised Messiah, or the gospel revelation of him, their ungrateful infidelity cannot defeat God's faithful accomplishment of his promises to Abraham and his spiritual seed. 4. Nay, though all men should prove liars and deceivers, God will always appear just and faithful; and men's rebellion against his law, and presumptuous arraignment of his conduct, will, in the issue, tend to vindicate and manifest his holiness and faithfulness. 5, 6. But let not carnal Jews imagine that he, the righteous Judge of the world, cannot justly punish their wickedness and unbelief in rejecting the promised Messiah, and his righteousness and salvation, since, by his overruling providence, he makes use of it as a foil to set off, enhance, and give opportunity for brighter displays of his glory. 7, 8. Let them not imagine that, if God make their unbelief, which is so contrary to his truth and to their own profession, a mean of the spread and success of the gospel, they, some blasphemously charge us apostles and Christians with saying, may abandon themselves to their own lusts, and practise all manner of wickedness, that he may thereby take occasion to glorify his own faithfulness and infinite grace. Nothing can be more detestable, or more justly damnable, than such conduct. 9. But whatever peculiar privileges we Jews possess, we are no more able to justify ourselves before God by our own works than the worst of heathens; nay, our sins are the more aggravated, as being committed against greater light and mercies, means and obligations. And it has already been proved, by notorious facts, that both Jews and Gentiles are in themselves chargeable with, and condemned on account of, their sins before God. 10-12. And this the oracles of God, which were given to and immediately respected us Jews, harmoniously attest, representing all men in general as depraved in their nature and practice, ignorant of themselves and of God, the method of salvation, and every other spiritual object; as careless of all knowledge of and fellowship with God, and neglecters of his worship and service; as apostates from God and his Christ, his law, and everything good; and as altogether vile and useless before God; unfit and unable of themselves to do anything truly and spiritually good. 13-15. Their heart being wholly defiled with sin, all their members are ready instruments of unrighteousness. Their mouths, wherewith they ought to glorify God and edify one another, they employ to vent the most offensive, loathsome, and injurious language, flattery, falsehood, deceit, malice, slander and reproach, or even hideous oaths and curses, and bitter provocations and revilings. Their feet, which should carry them to every good work, they employ in running about to perpetrate mischief and murder. 16-18. By these means they bring calamities and destruction, temporal, spiritual, and eternal, on themselves, and all they are connected with; they are utter strangers to the true method of peace with God or their own consciences, and of promoting solid tranquillity and friendship among men; they have no serious sense or holy reverence of God's perfections or their own accountability to him; no fear of offending him; no principle of real religion to direct their views, restrain them from evil, or influence them to good. 19. Now, whatever charges the law of God, manifested in the light of nature or revelation, lays against men, must be extended to all that are under that law, that every man be convinced in his own conscience that his works are not excusable,

far less justifying, before God; and that he is chargeable with many crimes, and legally obnoxious to his righteous vengeance. 20. And if the law, by its holy and just commandments, thus charge all men with, and convince them of, sin in their dispositions, thoughts, words, and actions, it is clearly manifest that none of them, in their present state of degeneracy, can ever be justified at the awful tribunal of an all-seeing, heart-searching, and faithful God. 21-23. Nevertheless, this deplorable state of mankind is not desperate; for in the gospel is now clearly manifested that divine righteousness, fulfilled by the Son of God in our nature, which the moral law neither provided nor exhibited, but which has been all along represented in the typical ceremonies and the writings of the Old Testament prophets, as the designed ground of the justification of sinful men; even the righteousness of our divine Redeemer, which he wrought as our Surety, consisting in his holiness of nature, obedience of life, and satisfactory sufferings and death, in our stead; which, being freely offered in the gospel, is imputed to, and by faith received by, all believers, weak or strong, Jews or Gentiles—all of them having lost his image, and being incapable of glorifying him, recommending themselves to his favour, or procuring any title to the enjoyment of him. 24-26. And all of them have their sins pardoned, their persons accepted, and are entitled to eternal life, merely by the absolutely free and sovereign favour of God, without any desert of their own, but only on account of that infinitely valuable price of redemption which Jesus Christ in his own person paid in his obedience and sufferings, which is lodged in him as an inexhaustible fund of merit to be applied to them; and which God, from mere love to them, accepted as their ransom, places to their account by imputation, and enables them to receive through faith in his Son.—Him, in his eternal purpose and covenant of grace, he delightfully set apart as a fit Mediator between God and man, and has clearly manifested and exhibited in the types and predictions of the Old Testament, in his incarnation and public ministry, and in the declarations and offers of the gospel, as a propitiatory and reconciling sacrifice, on account of which every one that believes therein may have free access to God. Herein he demonstrates the glory of his own justice, and the perfection of that righteousness of Christ which he provided and accepted as a full and honourable satisfaction to it; and through this he was honoured in pardoning the Old Testament offences before the ransom was paid, as well as in now pardoning the Gentiles who had long continued in their sins, and in freely justifying every one, Jew or Gentile, who, however guilty in himself, by faith receives and depends on Jesus Christ as his only Saviour. 27, 28. And as this doctrine of justification by the free grace of God, through the imputed righteousness of Christ, leaves no room for any man to boast, as if he had either in whole or in part recommended himself to the divine favour, it ought to be openly avowed, for the honour of God and humiliation of men, as a thing most plain and evident, that whatever Jew or Gentile, greater or lesser sinner, is pardoned and accepted by God, obtains this privilege merely through the righteousness of Christ received by faith, without any dependence on his own good dispositions or works. 29, 30. And it is no less manifest, that now God is, in every saving respect, the God of the Gentiles as well as of the Jews, and that he justifies

2 Much* every way: chiefly, because that unto them were committed the oracles of God.

3 For* what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, [†]let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But* if our unrighteousness commend the righteousness of God, [†]what shall we say? *Is* God unrighteous who taketh vengeance? (I speak [†]as a man)

6 God* forbid: for then [†]how shall God judge the world?

7 For* if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) [†]Let us do evil, that good may come? whose damnation is just.

9 What then? [†]are we better *than they*? No, in no wise: for we have before proved¹ both Jews and Gentiles, that they are all under sin:

10 As it is written, [†]There is none righteous, no, not one:²

11 There³ is none that understandeth, there is none that seeketh after God.

12 They⁴ are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their⁵ throat *is* an open sepulchre; with their tongues they have used deceit; [†]the poison of asps *is* under their lips:

14 Whose⁶ mouth *is* full of cursing and bitterness:

15 Their⁷ feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways;

17 And the way of peace have they not known:

18 There⁸ is no fear of God before their eyes:

19 Now⁹ we know that what things soever

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the law saith, [†]it saith to them who are under the law; [†]that every mouth may be stopped, and all the world may become guilty before God.⁴

20 Therefore [†]by the deeds of the law there shall no [†]"flesh be justified in his sight: for [†]by the law *is* the knowledge of sin.

21 But now [†]"the righteousness of God without the law is manifested, [†]being witnessed by the law and the prophets;

22 Even the righteousness of God, *which is* [†]by faith of Jesus Christ [†]unto all and upon all them that believe: for there is no difference:

23 For [†]all have sinned, and come short of the glory of God;

24 Being⁵ justified freely by his grace, through the redemption that is in Christ Jesus:

25 Whom God hath set forth⁶ *to be* a propitiation [†]through faith in his blood, to declare his righteousness for the remission⁷ of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time [†]his righteousness: that [†]he might be just, and the justifier of him which believeth in Jesus.

27 Where⁸ *is* boasting then? It is excluded. By what law? of works? Nay: but by the [†]law of faith.

28 Therefore we conclude that [†]a man is justified by faith without the deeds of the law.

29 *Is*⁹ *he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing¹⁰ *it is* one God which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do¹¹ we then make void the law through faith? God forbid: yea, we establish the law.

CHAPTER IV.

1 Abraham's faith was imputed to him for righteousness, 10 before he was circumcised. 13 By faith only he and his seed received the promise. 16 Abraham is the father of all that believe. 24 Our faith also shall be imputed to us for righteousness.

WHAT shall¹² we then say that Abraham, our¹³ father¹⁴ as pertaining to the flesh, hath found?

men, whether circumcised or uncircumcised, upon the ground of the same righteousness of his Son, and by the same instrumentality of faith. 31. And no less manifest is it, that our believing renunciation of our own works in the manner of justification, and receiving the imputed righteousness of Christ as the only ground of our pardon and acceptance, are so far from invalidating or setting aside the moral law, that hereby we greatly confirm and approve its authority, regard it as a mean of conviction, present it with a complete magnifying fulfillment of all its demands as a covenant, and are effectually influenced and enabled to love, regard, and cheerfully obey it as a rule of life.

Ver. 3. *Much every way*—as exhibited ch. 2. 17–20; and afterwards enlarged ch. 9. 4, 5.—*Chiefly*: primarily.—*Oracles*: words of the mouth. The Scriptures are so called to signify that they are altogether the very words which God spoke, and not merely a paraphrase or meaning of what he revealed. C.

Ver. 4. *For, let God be true*, &c. 'Yea, let God be (found) true (faithful to his promise), though every man (here, every child of Abraham) be found a liar'—unfaithful to the covenant.—*When thou art judged*. When God is judged, his promises and faithfulness being called in question. C.

Ver. 5. *I speak as a man*. I object in the irrelevant and unbecoming language of infidels, not as adopting their principles. C.

Ver. 6. How shall he judge in righteousness, if according to the objection, ver. 5, he himself were found unrighteous? C.

Ver. 7. 'For if the truth faithfulness of God in his promise to

Abraham and his seed hath abounded (been extended to myriads of Gentiles) through my lie (through the unfaithfulness and disobedience of the law) judged as a sinner, &c. &c. seeing I have been the means of magnifying the grace of God? C.

Ver. 8. *As we*. The apostle here speaks in his own person, and in conjunction with the church, whose doctrine of justification by faith was, and still is, equally slandered by Jews and Gentiles; and his words furnish an answer to the preceding objection of the law, by shewing that they are the legitimate but shocking consequence of his perverse reasoning in the preceding verse.—*Whose damnation is just*. That is, not necessarily of our cumulators, who may ignorantly think what they say, but of those who say, 'Let us do evil that good may come.' C.

Ver. 9. *Are we* (the Jews) *better than they*? Better than the Gentiles, in virtue of our sanctification and privileges? ch. 2. 17–20. The most eminent commentators consider this a return to the question in the first verse; and Bloomfield considers it another objection of the law, which they the legitimate appeal of the apostle himself, as if he had said, 'Are we better than they, by a perfect improvement of our greater advantages?' C.

Ver. 20. In the present fallen state of man, the law's office is not, and indeed could not be, to effect justification; its office is humbler, but still essential—it is to convince man of sin, to show him his guilt and his helplessness, and thus, as a monitor and teacher, to lead him to Jesus. P.

Ver. 27. *By the law of faith*. Literally, 'by law of faith;' not by a law requiring faith, as if the gospel were a law, or, as it has been called, a new law, a new covenant, &c. For if the gospel were in any sense a law, then faith would, in that sense, be a 'deed of law.' But 'by deeds of law shall no flesh be justified.' The meaning must therefore be sought in a form of

speech common in the Scriptures—common in all languages—the antithesis, or allusion to a preceding word. See, for example, *John* 1. 107. *the world* in the one and 'meat' in the other, is changed from the literal sense in the first occurrence to the figurative in the second. So Paul calls 'faith' a law, not because it literally is so, but because law was considered by the Jews as the ground of their salvation. But if salvation were by obedience to law, whatever that law might be, boasting could not be excluded. Boasting, however, is excluded, because Jews and Gentiles have alike been found under sin. Salvation by faith, then, is the only principle that can exclude boasting; for there can be no merit in believing a testimony and trusting to another. See *Glossary Philol. Sacra*, Amstel. 1711, p. 920; and Carson on *Figurative Language*, p. 80. C.

Ver. 31. *We establish the law* in its condemning power, ver. 19, which the Jews, in their own case, never did, and also in its utmost moral requirements, when we show that by faith we receive that perfect righteousness by which the law was fulfilled by Christ. C.

REFLECTIONS.—It is an invaluable privilege to enjoy the word and ordinances of God, and yet very dangerous to rest in them. It is impossible to defeat the purposes or promises of God. The election shall obtain salvation, and the rest are blinded. It is very common for ministers, especially if faithful, to be virulently reproached. And just is their eternal damnation who abuse the doctrines of grace to encourage themselves in licentiousness. How universal and fearful is the depravity of mankind! It discovers itself

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? ⁴Abraham believed God, and it was counted unto him for righteousness.

4 Now¹ to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not,² but ³believeth on him that justifieth ⁴the ungodly, his faith⁵ is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God ²imputeth righteousness without works,

7 *Saying*, "Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh*¹ this blessedness then upon the circumcision only, or upon the uncircumcision also? for *say* that faith was reckoned to Abraham for righteousness.³

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? ²not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised; that he might be ⁴the father of all them that believe, though they be not circumcised; ⁵that righteousness might be imputed unto them also:

12 And the father of circumcision to them who² are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised.

13 For¹ the promise, that he should be the heir of the world, *was* not to Abraham, or to

A.M. cir. 4064. A.D. cir. 60.

¹ ch. 3:27. 1 Co. 1:29. 4:7. Ep. 2:8. 18:4. 6:14. 5:5. 1:4-5. 4:3. Phil. 3:9.

² d. Ge. 15:6. 22:1. Ga. 3:6. 1:12. 2:13. with 1:12. 25:8.

³ Mat. 20:7, 14. ch. 11:6. with 3:5.

⁴ But to him that worketh not, if his working could justify by any merit in itself—but believeth on him who justifieth the ungodly, by that blood which cleanseth from all sin; and by freely bestowing on him the gift of righteousness. 1 Jn. 1:7. Rom. 5:47.—C.

⁵ Ga. 2:16. Phil. 3:9. Ac. 13:38. 15:11. ch. 5:1. 11:32.

⁶ Job. 34:6. ch. 5:6. 8:1. 1 Ti. 1:13. 13:9. 10.

⁷ ch. 3:24. 10:5, 17. Er. Ga. 3:23-25. with 1:1. 1 Ti. 1:1. Col. 1:27. Hab. 2:17.

⁸ Ps. 143:2. 55:17. 17:1. 18:42. 106:1. 137:8. 144:1. 145:1. 146:1. 147:1. 148:1. 149:1. 150:1. 151:1. 152:1. 153:1. 154:1. 155:1. 156:1. 157:1. 158:1. 159:1. 160:1. 161:1. 162:1. 163:1. 164:1. 165:1. 166:1. 167:1. 168:1. 169:1. 170:1. 171:1. 172:1. 173:1. 174:1. 175:1. 176:1. 177:1. 178:1. 179:1. 180:1.

⁹ ch. 3:20. 25:17. 7:9. Mat. 23:35. Ac. 27:25. Job 14:15.

¹⁰ ch. 12:13. 16:15. 5:6. 6:17. 6:20. 7:1. 12:1. 1 Co. 8:7. 12:1.

¹¹ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

¹² ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

¹³ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

¹⁴ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

¹⁵ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

¹⁶ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

¹⁷ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

¹⁸ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

¹⁹ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

²⁰ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

²¹ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

²² ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

²³ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

²⁴ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

²⁵ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

²⁶ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

²⁷ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

²⁸ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

²⁹ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

³⁰ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

³¹ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

³² ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

³³ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

³⁴ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

³⁵ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

³⁶ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

³⁷ ch. 12:1. 21:1. 1 Co. 8:7. 12:1.

A.M. cir. 4064. A.D. cir. 60.

but Paul produces a proof which no Jew could venture to resist.—P.

¹ Through the righteousness of faith. That is, which is received by faith—which is the endowment of faith, ch. 5:17.

² 1 Peter 2:12. 11:6. Ga. 3:10. 2:16. 2:17. 2:18. 2:19. 2:20. 2:21. 2:22. 2:23. 2:24. 2:25. 2:26. 2:27. 2:28. 2:29. 2:30. 2:31. 2:32. 2:33. 2:34. 2:35. 2:36. 2:37. 2:38. 2:39. 2:40. 2:41. 2:42. 2:43. 2:44. 2:45. 2:46. 2:47. 2:48. 2:49. 2:50. 2:51. 2:52. 2:53. 2:54. 2:55. 2:56. 2:57. 2:58. 2:59. 2:60. 2:61. 2:62. 2:63. 2:64. 2:65. 2:66. 2:67. 2:68. 2:69. 2:70. 2:71. 2:72. 2:73. 2:74. 2:75. 2:76. 2:77. 2:78. 2:79. 2:80. 2:81. 2:82. 2:83. 2:84. 2:85. 2:86. 2:87. 2:88. 2:89. 2:90. 2:91. 2:92. 2:93. 2:94. 2:95. 2:96. 2:97. 2:98. 2:99. 2:100. 2:101. 2:102. 2:103. 2:104. 2:105. 2:106. 2:107. 2:108. 2:109. 2:110. 2:111. 2:112. 2:113. 2:114. 2:115. 2:116. 2:117. 2:118. 2:119. 2:120. 2:121. 2:122. 2:123. 2:124. 2:125. 2:126. 2:127. 2:128. 2:129. 2:130. 2:131. 2:132. 2:133. 2:134. 2:135. 2:136. 2:137. 2:138. 2:139. 2:140. 2:141. 2:142. 2:143. 2:144. 2:145. 2:146. 2:147. 2:148. 2:149. 2:150. 2:151. 2:152. 2:153. 2:154. 2:155. 2:156. 2:157. 2:158. 2:159. 2:160. 2:161. 2:162. 2:163. 2:164. 2:165. 2:166. 2:167. 2:168. 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CHAPTER V.

1 Being justified by faith, we have peace with God, 2 and joy in our hope, 3 that since we were reconciled by his blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ. 20 Where sin abounded, grace did superabound.

THEREFORE being^a justified by faith,¹ we have peace with God through our Lord Jesus Christ:

2 By^c whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but we ^aglory in tribulations² also: knowing that tribulation worketh patience;

4 And^e patience, experience; and experience
hope;

5 And^g hope maketh not ashamed;³ because the love of God is ^hshed abroad in our hearts by the Holy Ghost, which is given unto us.

6 For when we were yet without strength, in due time⁴ Christ died for the ungodly.

7 For scarcely for a righteous man will one die; yet peradventure for a good man⁵ some would even dare to die.

who, being determined to produce them, speaks of things that are not with as much distinctness and certainty as if they actually existed. 18-21. In view of which, notwithstanding all the difficulties and high improbabilities arising from the condition of his own and his wife's body, Abraham was firmly confident without any discernible doubts or staggerings of unbelief, that God, who had promised to make him the *father of many nations*, would certainly exert his almighty power in performing it. 22. And his faith, thus going out towards the Messiah, and receiving and resting upon him in his righteousness, that which he rested upon was accounted to him as his justifying righteousness before God. 23-25. Now the inspired account of this matter is transmitted to us, not chiefly to honour Abraham, but to direct and encourage us to believe that the very same righteousness which was imputed to him for his justification shall in like manner be imputed to us, if we truly and cordially trust in that same almighty and gracious God who, that we might be blessed in him with all his spiritual blessings, hath raised from the dead our Lord Jesus Christ, who was, by himself and his Father, delivered up to severe obedience, sufferings, and death, to make atonement for our sins and purchase our salvation, and to give us the promise that at any time we will be might be justified as our public Head and Representative, and that, in consequence hereof, we might be personally discharged from guilt and condemnation, accepted into God's favour, and entitled to eternal life through the imputation of his righteousness to us in the way of believing.

VER. 11. *That righteousness might be imputed unto them also.* How can a sinner be made righteous? Paul answers, by imputed righteousness. The doctrine of imputation being fundamental in truth, and most essential to the assurance of understanding Col. 2. 14, faith (He. 10. 22), and hope (He. 6. 11), may be established by the three following steps of evidence:—1. Some righteousness, whatever it may be, is imputed; see ver. 6, 11. [2] There is no human righteousness of any kind; see ch. 3. 10. [3] The only righteousness revealed in the gospel is the righteousness of God, ch. 1. 17; 4. 22-24; therefore the conclusion is inevitable, that the believer is justified by the imputation of that righteousness. C.

Ver. 15. *For where no law is, there is no transgression.* Consequently, where 'transgression' is, there must be 'law.' But Jews and Gentiles have alike been proved guilty, ch. 3. 9, 22; therefore, under law—under wrath—and so, by law, not justified, but condemned. C.

REFLECTIONS.—The best of men can obtain nothing but eternal wrath by their own works. But justification through Jesus' imputed righteousness opens a door of hope to the most heinous transgressor who receives it by faith. This method at once delightfully secures the highest glory to God and happiness to every believer. And the death and resurrection of our Redeemer harmoniously concur to promote our full

[illegible]

8 But ^kGod commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much' more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, ^awe were reconciled to God by the death of his Son, much more, being reconciled, we ^ashall be saved by his life.⁶

11 And not only so, ⁶but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.⁷

12 Wherefore, ^aas by one man sin entered into the world, and death by sin; and so death passed upon all men, for that^s all have sinned:

13 (For "until the law, sin was in the world:
^sbut sin is not imputed when there is no law.

14 Nevertheless, 'death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, "who is the figure of him that was to come.

15 But not as the offence, *so also is the free*
gift For if through the offence of one many

salvation and comfort. Here we have a sure foundation for the most unshaken faith in the promises of a faithful, almighty, and unchangeable God, notwithstanding all the obstructions and discouragements in ourselves or others which stand in the way of their fulfilment. And great is the mercy that now righteousness, grace, and salvation are extended to believing Gentiles equally as to Jews—as to Abraham; and that whatever is recorded concerning him or David, is granted to us, to encourage our faith and hope. And it is very necessary, for our instruction and comfort, everywhere in Scripture to observe accurately what relates to the justification of a sinner before God.

CHAPTER V. Ver. 1. Therefore, being thus justified by faith, we are received into peace, favour, and friendship with God, and enjoy a pleasant serenity of soul towards him, through the righteousness, resurrection, and intercession of Christ. 2. By whom, as our Mediator, Peace-maker, and spiritual Husband, we, under the direction and influence of the Holy Ghost have a free and open access into this excellent state of communion with God, and into a constant and enjoyment of all saving graces and mercies from him; in which we, with these high and glorious titles, are the sure foundation of God's perfections and promises, and of Christ's person, offices, and work, remaining firmly, quietly, and rejoice in the assured hope that God will then and exceedingly manifest the glory of his own perfections, counsels, and operations, in making us partakers of the glorious and immediate enjoyment of himself. 3. In the exercise of which hope we triumph over all afflictions, and persecutions, and sufferings, and persecutions which befall us in life, being persuaded, by the Word and Spirit of God, and our own observation and experience, that they are all wisely ordered, overruled, and blessed by God, to beget in us a calm submission to his will, and patient bearing of whatever hardships he thinks fit to lay upon us. 4. And this patience produces much useful experience and proof of the truth of our graces under trials, and of the things spiritual and heavenly; and of God's wise, powerful, and gracious care over us, and of his seasonably helping and supporting us, and sanctifying his providential dispensations to us.—And this experience contributes to wean our affections from the things of this world, and raise them to things above, and to encourage our hopes of their eternal enjoyment. 5. And this well grounded hope, we certainly know, will be the abundant means, as we are promised, of the favour of God, abundantly bestowed on us, and will have an earnest of its fulfilment in that ardent love to God implanted in them by the Holy Ghost, whom

he has given to abide constantly in us, as our counsellor, comforter, and sanctifier, and as a witness and pledge of his free and constant love to us. 6. For when we were in the most sinful and miserable condition, utterly incapable of appeasing the wrath of God, or recovering ourselves from ruin and danger, nay, profoundly unmindful of and contemning God, Jesus Christ, who was the proper object of our ingratitude, wickedness, and need, increased to the highest, died for us impotent, contemptible, and ungodly creatures. 7. Among men scarcely could any be found who would willingly sacrifice their life for the redemption of a harmless or upright man; and but few that would have enough of courage, gratitude, or friendship to do it for the sake of a public-spirited, bountiful man, who had been, and might continue to be, an enemy to the world. 8. But God has, in the most transcendent and astonishing manner, manifested his love towards us, in that while we were, by nature and practice, highly injurious to him and to one another, and justly condemned by his law to utter destruction, Jesus Christ, his only-begotten Son, according to his appointment, died a most accursed, tormenting, and shameful death, to purchase out forgiveness and eternal life. 9. Now, if God so loved us, how much more will he love us, who purchase out of sin, much more may we hope that, having all our sins pardoned and our persons accepted, through his righteousness as our surety, we shall certainly be delivered from all future punishments on his account. 10. For if, when we were not only weak, sinful, and ungodly, but even malicious enemies, rebels, and traitors against God, he had, in his Word and providence, made us our own conscience, and opened a way of dignified and glorious acquiescence and suffering as our surety satisfied his justice, and opened a way for communicating his grace and favour to us, much more being brought into a state of favour and friendship with God, shall we be effectually delivered from all sin and misery, and advanced to perfect blessedness in the immediate and eternal enjoyment of God. 11. Having, then, these views, we not only rejoice in hope of obtaining spiritual life and glory, but we are enabled, but in God himself, as our reconciled God and chief portion and glory, and in our new-covenant relation to and assured interest in him, through Jesus Christ, our only Mediator, Lord and Saviour; by faith in whom, we, Jews or Gentiles, have now, under gospel discoveries, approved of, accepted, rested upon, and taken comfort in his righteousness, as the only atoning sacrifice that can effectually redeem us from all unrighteousness. 12. The fall of Adam, the fall of all mankind in the first Adam further proves the universal necessity and illustrates the nature of a free in-

23 For ^{the} wages of sin *is* death; ^{but} the gift of God *is* eternal life, through Jesus Christ our Lord.

CHAPTER VII.

1 No law hath power over a man longer than he liveth. 4 But we are delivered from the law. 7 Yet is not the law sin, 12 but holy, just, good, 16 as I know, who am grieved because I cannot keep it.

KNOW ye not, ^{brethren}, (for I speak to them that know the law,) ^{how} that the law hath dominion over a man as long as he ^{is} liveth?

2 For ^{the} woman which hath an husband is bound by the law to ^{her} husband so long as he liveth; but if the husband be dead, she is loosed from the law of ^{her} husband.

3 So ^{then} if, while ^{her} husband liveth, she be married to another man, she shall be called an adulteress: ^{but} if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, ^{my brethren}, ^{ye} also are become dead to the law ^{by} the body of Christ; that ^{ye} should be married to another, ^{even} to him who is raised from the dead, ^{that} we should bring forth fruit unto God.

5 For when we were ⁱⁿ the flesh, the motions

A.M. chr. 4054.
A.D. chr. 60.

Ver. 21. Ge. 2, 17. ch. 5, 12. 13, 15. Eze. 18, 4. ch. 5, 12. 13, 15. 18, 19. 21. Ga. 6, 7, 8. 1 Co. 6, 9. 10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. VII.

1. That know the law. Literally, 'who know law,' either that of nature or of revelation.

2. 'Being dead to that wherein we were held,' seems to be required by ver. 4, and the best MSS., editions and versions.

3. 'Even, written on the heart (ch. 2, 15) on the tables of stone.'

4. 'Oldness of the letter,' whether written on the heart (ch. 2, 15) on the tables of stone.

5. 'Dead to the law,' i.e., to the law as a covenant of works.

6. 'The law is holy, just, and good,' i.e., to the law as a covenant of works.

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A.M. chr. 4054.
A.D. chr. 60.

as Christ is the second husband, and the church is represented as 'the bride the Lamb's wife,' Rev. 21, 9.—C.

Exalted by the law, as an unrighteous and unrighteous animal is exalted to rebellion by a yoke.—C.

6. 10, 21, 22. Tit. 3, 3. Mat. 19, 10, 11, 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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of righteousness and holiness in this world, the final issue and perfection of which is an honourable and everlasting blessedness graciously bestowed in the world to come. 23. For death, in all its hideous forms, spiritual, temporal, or eternal, is all the wages allotted by the law of God, or which can be procured by all our labours and sufferings in the service of sin; but that everlasting life which consists in the immediate and full enjoyment of and conformity to God, which is the issue of holiness in heart and practice, though not indeed the proper wages of it, is the transcendently free gift of God bestowed on us, without any regard to our merits, and merely on account of the righteousness and mediation of Jesus Christ, our only, and appointed, and well-furnished Saviour and Lord.

Ver. 5. *Planted*. Christ, as the seed of life, was 'planted' in the grave, whence, as the tree of life, he arose, and is now planted in paradise. See 22, 2. Believers were planted with him in death, and shall with him spring up to spiritual newness of life. See 1 Co. 15, 42-44. C.

Ver. 6. *Our old man*. All that is derived from Adam 'is crucified'; for all believers did with Christ on the cross, as they were all represented by him as their head, Ep. 1, 22. Col. 3, 2. C.

Ver. 7. The word here translated 'freed' occurs fifteen times in this epistle, and twenty-five times in other parts of the New Testament; and except in one other instance, where it is translated 'righteous,' it is uniformly rendered 'justified,' which sense should certainly be retained in this place. C.

Ver. 15. *Not under the law*. Rather, 'not under law;' any law, whether natural or covenantal, which is not merely commanding and requiring, but judging and condemning us as sinners, ch. 3, 19, 20.—Under grace—as a covenant of promise, pardon, acceptance, and spiritual help, Ep. 2, 12-19; He. 4, 16. C.

Ver. 16. *Obedience*. Not obedience to law for production of righteousness, for that is plainly impossible (ch. 3, 20), but 'obedience to faith' (ch. 1, 5; 16, 26), submission to the doctrine of the gospel (ch. 2, 8), in accordance with the passages where the expression elsewhere occurs, as Ac. 6, 7; Ga. 3, 12. 1 Th. 1, 8; 1 Pe. 1, 22. Ro. 10, 3, comp. with 16. 'Obedience to Christ,' 2 Co. 10, 5, which obedience conduces to the righteousness of Christ, produces the fruits and works the works of righteousness—see ver. 14, 15, 19—righteousness being personified as a master. C.

REFLECTIONS.—Groundless and very injurious is every charge of licentiousness on the doctrine of the free justification of sinners through the imputed righteousness of Christ. Nothing is more detestable to a renewed heart than to continue in sin because grace does, or that it may, abound. For though our good works do not procure, yet they necessarily follow our justification by grace; and to indulge ourselves in sin, or to neglect the study of holiness, is a flat contradiction to all the signification and engagements of our baptism, and is absolutely inconsistent with our character, privilege, or duty, as members of Christ, and partakers of his grace and glory. Yea, delightful, excellent, and useful are the effects of regenerating grace. What dying to sin! what spiritual quickening

to our holy and heavenly life! What a holy, comfortable, and edifying walk before God, from new principles and ends, and after the new pattern of Christ, and by virtue derived from his death and resurrection! There is need then to examine ourselves fully, whether we are perfectly delivered from all condemnation by the law, or are bound by any law longer than he lives under it, or stands related to it; and that, however strictly the law of marriage binds a wife to abide with and perform all necessary duties to her husband whilst they both live, yet if he die she is fully delivered from that obligation, and may even be married to another man, as freely as if she had never had any connection with her deceased husband. 4. In like manner, my dear Christian brethren, ye, through Christ's fulfilment of the law in your stead by his obedience unto death, are perfectly delivered from all condemnation by the law, covenant, requiring personal righteousness in order to justification before God, justifying you for your good works, or condemning you for your sins,—in order that, in a state of spiritual marriage, union to, and fellowship with him, as your risen Husband and Saviour, and by a principle of spiritual life derived from him, ye may bring forth fruits of holiness to the glory of God, acceptable to him through Jesus Christ. 5. For while we, Jews or Gentiles, were in our carnal, unconverted state, under the full power and influence of our natural corruption, which works so much by our bodies, the violent passions thereof, irritated by the purity of the precepts and severity of the curses of the broken covenant of works, powerfully employed all our members and faculties in incessant labours of wickedness, greatly dishonouring to God and eternally ruinous to ourselves. 6. But now, the law in that form being dead to us through Christ's complete fulfilment of all its demands in our stead, we are delivered from all its requirements of perfect obedience in order to justification, and its atrocious sentences of condemnation on account of sin, that through union to and fellowship with him, we might, from new principles, motives, and ends, under the influence of his Spirit, cordially and spiritually serve God in all holiness of heart and life,

and not with mere ceremonial and external devotions and virtue. 7. But let none imagine that because subjection to the law as a covenant retains us in our sinfulness, and deliverance from it promotes gospel holiness, therefore its moral precepts are causes of rather than checks to sin. With detestation of the thought, I can, from my own experience, affirm that my conscience had never been convinced of the sinfulness of the secret workings of irregular desires, and the first motions of inordinate affections, unless I had found that the law had forbidden all impatience, discontent, envious grudging, or uneasy and irregular inclinations to worldly enjoyments. 8. But though the holy law thus discovers and forbids the most secret operations of wickedness, and never gave me any proper occasion of sinning, yet the reigning corruption of my heart basely took occasion from the strictness and severity of the law, and, through my own natural enmity against God, wrought in me all manner of sinful inclinations and desires after that which is forbidden; for as long as I continued without any true sense of the spirituality, holiness, strictness, and extent of the divine law, sin, and especially heart-sins, appeared to me quite trifling and harmless, without any power or danger. 9. Nay, I then imagined myself in a good state, deserving of, and able and inclined by my good works to recommend me to, God's favour; yes, able to entitle to, and prepare myself for, eternal life. But when the Holy Ghost applied the commandments closely to my conscience, as reaching to my inmost thoughts, principles, views, and desires, as well as to my words and actions, I could not but be convinced of inconceivable multitudes of sins, and degrees of ingratitude, beyond what I had ever thought of, and of my just exposure to divine wrath on account of them. And while I lost all hopes of eternal life by my own performances, and my conscience condemned me to eternal death for my sins, my inward corruption, irritated by the holiness and severity of God's law, raged more and more against him; and this increased my spiritual death in sins, and my desert of eternal damnation. 10. And thus I found God's holy law, as a covenant of works, which was originally framed for a mean of men's justification and eternal happiness through Adam's perfect obedience to it, a tremendous instrument of condemning me to death—temporal, spiritual, and eternal; and, through my own indwelling lusts, a mean of increasing my spiritual death, and alienation from and enmity against God. 11. For my inward lusts, impatient of restraint, took occasion, from the strict holiness of its commands and awful severity of its threatenings, to rage against both the

is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is 'spiritual: but I am 'carnal, sold under sin.

15 For^a that which I do, I allow^b not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it* is good.

17 Now then 'it is no more I that do it, but sin that dwelleth in me.

18 For I know that 'in me, (that is, in my flesh,) dwelleth no good thing: 'for to will is present with me; but *how* to perform that which is good I find not.

19 For^b the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a 'law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after 'the inward man:

23 But I see 'another law in my members,

A.M. chr. 4064.
A.D. chr. 60.

2 He. 4.12. Mat. 5.22.
20.22. 3. 1.6. 10. 17.
4 ver. 15. 18. 19. 21. 23.
25. 1 Co. 3. 1. 18. 5. 24.
6 with 1. 8. 11. 20. 23. 24.
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warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O^a wretched man that I am! who shall deliver me from the body of this 'death?²³

25 P^a thank God,⁴ through Jesus Christ our Lord. So then, 'with the mind I myself serve the law of God;⁵ but with the flesh the law of sin.

CHAPTER VIII.

1 They that are in Christ, and live according to the Spirit, are free from condemnation. 5, 13 What harm cometh of the flesh, 6, 14 and what good of the Spirit: 17 and what of being God's child, 19 whose glorious deliverance all things long for, 29 was beforehand decreed from God. 38 What can sever us from his love.

THERE is^a therefore now no condemnation to them which are in Christ Jesus, who 'walk not after the flesh, but after the Spirit.

2 For^a the law of the Spirit of life in Christ Jesus hath made me free from the 'law of sin and death.

3 For what the law could not do, 'in that it was weak through the flesh, 'God, sending his own Son in the likeness¹ of sinful flesh, and 'in ²sin², condemned sin in the flesh:

^a For Jn. 1. 14; 3. 14; Heb. 10. 8; Ga. 4. 4; 5. 13; 1 Jn. 2. 2; 4. 10; 1 Co. 2. 2; 13. 1; 1 Th. 2. 16; 1 Ti. 2. 14; 3. 16; 2 Ti. 1. 10; 2. 14; 3. 16; 4. 1; 5. 1; 6. 1; 7. 1; 8. 1; 9. 1; 10. 1; 11. 1; 12. 1; 13. 1; 14. 1; 15. 1; 16. 1; 17. 1; 18. 1; 19. 1; 20. 1; 21. 1; 22. 1; 23. 1; 24. 1; 25. 1; 26. 1; 27. 1; 28. 1; 29. 1; 30. 1; 31. 1; 32. 1; 33. 1; 34. 1; 35. 1; 36. 1; 37. 1; 38. 1; 39. 1; 40. 1; 41. 1; 42. 1; 43. 1; 44. 1; 45. 1; 46. 1; 47. 1; 48. 1; 49. 1; 50. 1; 51. 1; 52. 1; 53. 1; 54. 1; 55. 1; 56. 1; 57. 1; 58. 1; 59. 1; 60. 1; 61. 1; 62. 1; 63. 1; 64. 1; 65. 1; 66. 1; 67. 1; 68. 1; 69. 1; 70. 1; 71. 1; 72. 1; 73. 1; 74. 1; 75. 1; 76. 1; 77. 1; 78. 1; 79. 1; 80. 1; 81. 1; 82. 1; 83. 1; 84. 1; 85. 1; 86. 1; 87. 1; 88. 1; 89. 1; 90. 1; 91. 1; 92. 1; 93. 1; 94. 1; 95. 1; 96. 1; 97. 1; 98. 1; 99. 1; 100. 1.

law and the Lawgiver; and thus insensibly drew me into the commission of many forbidden evils, and so increased my inward corruption, and enlarged the sentence of my condemnation to death: while the law further applied to my conscience, convinced me that all my hopes of recommending myself to God's favour were utterly groundless. 12. Since therefore the moral law gives no occasion to, but discovers, forbids, and condemns every sin, it must be acknowledged an intrinsically pure, holy, just, right, and true, good and excellent, eternal and unchangeable, rule and standard of all holiness and righteousness, every way becoming the holy, righteous, and good God to enjoin, and intelligent creatures to obey, for his glory and their own advantage. 13. Nor is this holy law the cause of the mischiefs and death which comes upon mankind. Nay, from this representation of it, derived from my own experience, it is evident that sin, therein showing itself a most malignant and destructive evil, by a vile abuse of the law, produced in me what was wicked, and brought me under a righteous and manifest sentence of condemnation and death,—that thus rising up in desperate opposition to the holy law of God, it might be made to appear infinitely odious, unreasonable, and injurious, directly contrary to him and pernicious to men. 14. For though I, and all those who have felt its thorough convictions, are certain that this law of God is pure and spiritual, reaching not only to external words, actions, or appearances, but to the thoughts, dispositions, principles, motives, and ends of our heart, and requiring both internal and external obedience to be performed in a spiritual manner; yet, alas! notwithstanding all the powerful influences of God's grace which I have experienced, such are my deficiencies, and such the remains of corruption in me, that I am quite ashamed of myself, as inexpressibly carnal, and too often employed by my sinful lusts, as if I were still their slave, sold into their hands by Adam's fall and my own former consent. 15. I am indeed far from allowing myself in any known violations of God's law; but, alas! I too often, through sloth or inadvertence, neglect or unprofitably perform the duties which I am desirous of observing and persevering in, and am, to my great grief, drawn into the commission of those sins which I instinctively and determinately abhor. 16. If then I have a supreme, fixed, and habitual aversion to those sins which I commit in opposition to God's holy law, I thereby manifest that I am so far renewed in heart, that I approve of it as right in all points, even to the condemning of myself. 17. And through this change which God's grace hath made on me, it is no longer my whole self, or even my better part, my renewed judgment, will, and affections, that transgress this law in omitting what it requires, or

committing what it forbids, but it is the remaining sinful corruption of my nature, which I disallow and abhor, that transgresses it. 18. For I know, by sad experience, that in my corrupt nature, corrupted in itself, nothing spiritually good has any residence; and even though the principles of grace implanted in me by regeneration be wholly inclined to that which is good and holy, yet, through the power of remaining corruption and concurring temptations, and the want of a lively exercise of faith on Christ's person and fullness, I cannot perform holy duties in that spiritual and vigorous manner in which I resolve and sincerely desire to do them. 19. For though I am by God preserved from gross vices, and have an unfeigned respect to all his commandments, yet I do not attain that universal conformity to them which I aim at, and too frequently fall into sins of infirmity which I really hate and detest. 20. Since then these sinful falls are contrary to the reigning bent of my heart, I must insist on it, to the honour of God's work of grace in me, to the honour of his holy, just, and good law, and to the just reproach of sin, as an unreasonable violation of it, that it is not my whole or renewed self that knowingly and willingly does the abominable things which God hates, but it is owing to those remains of my sinful corruption of nature which I do not oppose, watch, pray, and labour against so much as I ought. 21. I therefore find an evil principle of sin so powerfully working in me by suggestions, sinful allurements, and prevailing insinuations, that often, when I am essaying to perform holy duties, some bad motion or influence presents itself in opposition to my unfeigned endeavours, and unawares draws me into something unlawful. 22. For certain 'sin, that so far as my soul is renewed by the grace of God, I have the greatest delight and noblest satisfaction in all the precepts of God's law as right and good, and cordially desire to yield them the most perfect obedience. 23. But, alas! notwithstanding all my experience of God's grace, I feel in me a powerful principle of corruption residing in my whole man, and peculiarly working in my sensitive passions and appetites, and earnestly opposing all the holy aims and endeavours of that governing spiritual principle of grace divinely implanted in my judgment, conscience, and will, and sometimes prevailing to render me its unwilling captive, and involve me in acts of wickedness. 24. And, alas! how vile, loathsome, and miserable am I in myself on this account! O when shall an almighty and infinitely gracious God deliver me from this detestable and deadly system of indwelling lusts which dwell in and overspread my whole nature, and render me so loathsome and inactive before him, and which, if his mercy prevented not, would certainly issue in my eternal destruction! 25. But blessed be

his name, through Christ, that, by his free favour and the working of his grace in me, I am already delivered from the guilt and dominion of sin, and have an assured hope of a complete deliverance from all the defiling remains of it at death, through the obedience, suffering, and intercession of Jesus Christ, your and my Lord and Saviour. So then, to sum up all in a few words, so far as I am renewed by the grace of God, with settled judgment and choice, and with full approbation, resolution, and consent, I devote my whole man to God; and as his willing servant yield an unfeigned and unreserved obedience to his law; but so far as the disallowed workings of corruption prevail in me, I am brought under the influence of sinful lusts, and made unwillingly to serve their abominable interests and demands.

Ver. 14. *Sold* as the fall for a promise never fulfilled, and seized as a slave, whom none but Jesus can set free. *Note.* Of whom speaks the apostle? Of himself, as a renewed believer, evidently, for the following reasons:—(1) He had been once, in his own view, alive, but now knew that he was dead, ver. 9-11. (2) He had acknowledged the law and commandment holy, just, and good, ver. 12. (3) He had discovered sin to be 'exceeding sinful', ver. 13—an acknowledgment and confession to which the unregenerate never arrive. (4) He allowed not, and he hated sin, ver. 15; but the unregenerate 'take pleasure in sin and sinners', ch. 2. 3. (5) He delighted in the law of God, ver. 22, a delight the unregenerate never feel. (6) The law of his mind waded against sin, ver. 23; the mind of the unregenerate is 'enmity against God'. (7) He felt his wretchedness, and longed for deliverance, ver. 24; the unregenerate never desire more than continuance in sin with pardon. (8) With his mind he served God, ver. 25; but the mind of the unregenerate is not and cannot be rendered subject to the will of God, ch. 7. 5.

REFLECTIONS.—Marvellous, but certain, glorious, and full, is our deliverance from the broken covenant of works, by our union to Christ and interest in his righteousness, whereby he fulfilled it in our stead. And this deliverance powerfully promotes the renovation of our heart and the reformation of our life. It is impossible to obtain either justification or even true sanctification by the broken law. And sharp convictions by it make fearful work on men's hearts and consciences. Jesus and his grace find unrepentant sinners in a most deplorable condition. And dreadful is the nature of sin, which perverts even the holy law of God, and

we suffer with *him*, that we may be also glorified together.⁹

18 For I reckon that 'the sufferings of this present time *are not worthy to be compared* with the glory which shall be revealed in us.

19 For the ⁹earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For^h the creature was made subject to

short, light, and trivial, as to deserve no comparison with that amazing glory and happiness which shall be publicly allotted to and bestowed upon us in the last

judgment. 22. Nay, such is the transcendent glory of that liberty and happiness which we, the adopted and regenerated children of God, shall then enjoy, that all the irrational creatures in this lower world, with order and earnestness answerable to their nature, long for it, that, by their sharing therein, they may be completely and finally delivered from all that vanity, disgrace, disorder, or pain, which has by the curse been introduced among and upon them on account of man's first and other sins. 23. And while they thus long for the assistance for their deliverance and humanity and love, which have received the Holy Ghost, and sanctifying, sealing, and comforting operations, as pledges, earnest evidences, and securities of our future full enjoyment of the heavenly inheritance, are, notwithstanding our peace and joy in believing, exceedingly troubled; and with secret groanings under the pressure of our remaining sinfulness and affliction, earnestly long for and desire, assuredly hope, and patiently wait for the full enjoyment of all those exalted privileges and blessings belonging to us as the adopted children of God, and in which our bodies, raised to an immortality, shall, with our souls, share the same most honourable and transporting fellowship with God. 24. And to present we have not the actual possession of our full salvation, but only the assured hope of enjoying it, in some future period; and hoping for it as a thing unseen and unenjoyed, we, patiently bearing our troubles, and humbly resigning ourselves to God's will as to the time of its manifestation, wait for it with cheerfulness, firmly expecting that, in due time, we shall be fully delivered from all evil, and crowned with everlasting happiness in heaven. 26, 27. And as this delightful hope encourages and supports our patient waiting under grief and burdens, so doth the Holy Ghost, in himself, and in the fellowship of his saints, remove all manifold weaknesses and imperfections, which would otherwise carry us into unseasonable and impatient desires of deliverance; for by our remaining ignorance, selfishness, carnality, and perturbation of spirit, we neither know what to pray for, as most conducive to God's glory and our good, nor are capable of ordering our requests in a duly believing, spiritual, fervent, holy, humble, submissive, and steady manner; but the Holy Ghost suggests to us proper requests, and enables us to offer them up, with such vehement panting and importunity of soul, in an admirable mixture of faith and patience, and in a fervent and ardent manner, as can sufficiently express. But though we cannot fully express those strong inward desires of our heart, the all-seeing and heart-searching God accurately and kindly observes and approves, and is ready to answer whatever we aim at and desire under the influence of his own Spirit, who always directs and assists to pray according to his will and word; such prayers must therefore certainly be answered in due season. 28. And for our further comfort under all our present tribulations and groanings, we believers know, from God's covenants, promises, relations, and affections to us through Christ and his church, that he will not forsake us in all persons, times, and events, however bad or afflictive in their own nature, tendency, or appearances, shall, under the influence of the overruling wisdom, power, and grace of God, work together to promote the spiritual and eternal advantage of all those who sincerely love God as their chief good and highest end, having been, by the effectual working of his Spirit, called and converted to him according to, and in prosecution of, his eternal purpose of grace to them. 29, 30. And this indeed is the original source of all that good which we have received, and shall receive, from God for ever-lasting; fixed his love upon us, and ever will be determined in due time to render conformed to his Son in holiness, needful suffering, and eternal glory, that he might have the honour of being the prime Ruler and Chief of a numerous family of ransomed men; and

whom he had predestinated to holiness, and sufferings, and honours, he, in the execution of this decree, effectually calls and converts to Christ, and unites them with him; and whom he, not only externally by the gospel, but internally, calls, draws, and renews by his grace, these he pardons, accepts, and entitles to eternal life, through the righteousness of Christ; and whom he thus justifies, he, by his Holy Spirit, sanctifies and comforts in this world, and at last admits to the full and immediate enjoyment of himself in heaven, in glory. 31. And since God himself, and his Son, Jesus Christ, are infinitely wise, unchangeable, and almighty God be thus our certain, fast, and steady friend, and all his performances, purposes, promises, and operations, be on our side, what ground have we of confidence, comfort, and wonder! and how little reason to fear the malicious, crafty, and powerful attempts of our most malicious, and inveterate enemies! 32. For God, in infinite love to us, cheerfully and freely appointed his only begotten Son our surety, brought him into our nature and place in law, and without the least abatement exacted from him all the obedience and suffering due from an angel, and man, to the Father, and to the law. And since himself in our stead, might be saved in him with an everlasting salvation, how is it possible that he should not, along with this unspeakable and leading gift, freely bestow upon us whatever purchased blessing promised in his covenant is needful for either our soul or body? 33. And since we are thus chosen in Christ, our sins atoned for by him, and our persons justified in him, how is it possible that any can fix a law charge of guilt upon us, notwithstanding the fearful sinfulness and transgressions which we have reason to mourn over, since it is God himself, whose judgment is always true, who has pardoned our sins, and justified us, and set us absolved from guilt, accepted and entitled us, as righteous, to eternal life? 34. And however entitled our enemies, and however ready our own conscience may be to condemn us, yet who can subject us to the curse of God's law, to our eternal destruction? Christ has suffered the whole punishment due to our sins; has fulfilled the righteousness demanded by the law in our stead, and in receiving the reward of his work, has risen again for our justification; yea, is exalted to his Father's right hand, to exercise a universal dominion for ever, eternally, and publicly to absolve and adjudge all his children, and to give them life, and to continue in his own friendship, and secure our continuance in favour with God, he, as our righteous Advocate, pleads the merit of his atoning blood for us in his prevalent intercession, that we, on his account, may be eternally saved. 35-37. It must therefore be impossible that distresses or tribulations of soul or body, or the most permanent and murderous persecutions for his sake, can alienate Christ's heart from us, or ours from him, or exclude us from a share in the saving designs, fruits, and manifestations of his special love.—Nay, through his merciful intercession, and prevailing influence, his love, and shall be so successfully and so abundantly carried through them all; and they are rendered remarkably useful to try and exercise our graces, to wear our hearts from this world, ripen us for heaven, and sweeten the thoughts of it to us. 38, 39. For, from the unchangeableness of God's nature, performances, purposes, covenant, and promises, and the merit and efficacious intercession of Christ, I am infallibly assured that nothing, however distressing, entangling, or powerful, either in this world or in that, which is to come, shall ever be able to cut us off, or to separate us from him, or to alienate him from us. Our Father which is fixed upon and manifested to us, and performs all things for us, in and through Christ; nor can anything remove, or root out from our souls, our sincere love to him as our God in Christ.

Ver. 1. *In Christ Jesus*. United to him by faith, which is the work of the Spirit; 'in' him, as a branch in the vine [Jn. 15. 5], enjoying a common life, as a member in the body, obeying a common will, Ep. 1. 22.—*Who walk not after the flesh*. Who do not seek justification by fleshly ordinances, Ga. 3. 3; Phi. 3. 3; Ac. 21. 21, even as Paul himself walked before his conversion; or

vanity, not willingly, but by reason of him who
hath subjected *the same* in hope;

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation
groaneth and travaileth in pain together until
now.

who have renounced and crucified the flesh with the affections and lusts, ch. 6. 6; Ga. 2. 10; 5. 24; 6. 14. C.

Ver. 1. This verse gives a reason for the general statement made in the first clause of ver. 1. *The law*, i.e. the influence exerted by, or the power of, the *Spirit of life*—the Holy Spirit, who is the author and sustainer of divine life in the soul—*freedom*—me Paul he is here giving his personal experience of the power of grace, in *Christ Jesus* (being united to him by faith) dwelling in him and he in me, *from the law* (i.e. the influence or power) of *sin and death*. The reasoning of the apostle in this chapter is close, and, though somewhat involved in construction, is most powerful and convincing. *P.*

Ver. 3. The last clause of this verse is very indicative in every version. The Greek may be interpreted in two ways:—1. 'God gave him having sent his own Son in the likeness of sinful flesh, and by offering for sin, condemned sin (i.e. removed its sting, which is death, and also its power) in the flesh.' This interpretation transpires from the Latin Vulgate, where it stands thus: *Hic est Filius Dei qui se ipsum dedit propter nos delicta, ut remitteret per suam carnem peccatum*, etc., and in the Septuagint rendering of I.e. 4. 3.—*And he came on account of sin; joining the phrase immediately with having sent, and making it express one object for which Christ came into the world, and making it express the purpose for which he was sent.* He came on account of sin, i.e. to remove it, by dying as our atoning sacrifice, and overcoming its power by his divine power.

Ver. 16. This 'witness' the Spirit bears first in heaven, where we 'cry Abba,' 'our Father who art in heaven.'—This 'witness' he also bears in our hearts, for 'he that hath the Son hath the witness in himself.'—John 1:16.

triness in himself, 1 Jo. 5, 20. c. 2.

the lifting of the head and stretching of the body as far as possible, either to see or hear something very interesting.—On the meaning of the word 'creature' *κτίσις*, the exposition of the text, see *Notes*, p. 10. *κτίσις* is the word used in the Septuagint, and in the Vulgate sought: 1. In the Scripture use of the word. In Mar. 10, 6, 13, 19, it signifies 'world' or 'creation'; and in 16, 15, 'intelligence'; in 16, 17, 'creature'; in 16, 26, 'creature'; in 16, 27, 'creature'. In Ro. 1, 20, it signifies 'creature'; and in ver. 25, 'any created being'. In Co. 5, 7, 17, Ga. 6, 5 Col. 1, 15 it signifies either 'creation' or 'creature'. In 1 Jo. 3, 19, it signifies 'creature'. In Mar. 16, 15, 'every man, nationally considered'. In He. 1, 12, it appears also to signify 'any human or other intelligent being' and in 1, 14 it is translated 'building' the visible creature being the building of the invisible creature. In 1 Jo. 3, 19, it signifies 'creature', 'ordinance', 'institution'; and in 2 Pe. 3, 4 and Re. 3, 14, it signifies 'creature', 'visible and invisible'. If the examination of the text be made in the light of the Septuagint, the meaning being sought, 2, In the attributes ascribed by Paul to this *κτίσις*. The chief of these are—earnest expectation, waiting, and the liberty of the sons of God.—Now, though it is seldom good to perplex the mind with various opinions, yet, as a subject of so much importance and confessed difficulty, it may be well to consider the various views which have been advanced, and to understand 'the whole church of God' (see Is. 43, 7, 65, 17) because all its true members are, in the present world, distressed by the bondage of the flesh, and are waiting for the liberty of the sons of God—being subject to vanity, that is, weak, corrupt, and miserable; but not from choice, He. 12, 11, but from necessity, and from the weakness of the flesh, 1 Jo. 1, 8, 2, 16, 3, 19, especially here, Ro. 8, 2, 2, 4, 2 Co. 4, 17. This view is supported by Limborch, Hammond, &c. 2. The Gentile world in distinction from the Jews (Lighthouse, p. 33). All the Jews and Gentiles, 1 Jo. 3, 15, who through the weakness of the flesh, feel the evil of the present state of things, but have been earnestly labouring and looking for their present deliverance and future glory, are waiting for the liberty of the sons of God—being subject to angels; for they are not subject to vanity—not devious; for they believe, tremble, and hate God—not the reprobate; for they are waiting for the liberty of the sons of God. 3. The Jews, ver. 23—not beasts; for they are incapable of longings after glory. It must therefore mean the whole visible frame of creation, including the earth, and the creatures in it, and the human race, which thus, mixed members of an intelligent person, and as it were for restoration to that primitive condition in which they were cast down by sin (Luther, Calvin, Manton, Henry, &c.) are waiting for the liberty of the sons of God—being subject, which everything is perverted to unnatural and sinful uses, and in which the lower animals suffer so much from human cruelty. 4. The creatures of the present world, who are waiting for the day when they were specially presumptuous to dogmatize; nevertheless, a sense of accountability causes a decision in favour of the first, and the second, and third views, and a determination to wait patiently and parallelism between this *κτίσις* (creation, which did 'wait and groan', ver. 19, 22, and the apostles and his brethren who 'waited and groaned', ver. 25. Now, would it not seem unattainable to wait for the liberty of the sons of God, if it were to be obtained with a waiting and groaning confessionally real? Because, while Adam, the representative of created rationality, was made immortal, and while the unregenerate remain subject to it, 'because they love darkness rather than light, all who, by a new creation, are made immortal, are subject to the same darkness, and are subject willingly, but 'wait' in faith, hope, and submission, for the day of the liberation of the spirit and redemption of the body. 5. The creatures of the present world, who are waiting for the glorious liberty of the sons of God, 'a liberty that can be enjoyed by none but creatures endowed with intellect and will, and a state of adoption that can be enjoyed by none but regenerate creatures.' Ver. 2, *Saved by hope*. Rather, 'in whereby'. Not that hope is the cause of salvation, but the means whereby we see what we

23 And not only *they*, but ourselves also, which have ¹the first-fruits of the Spirit, even we ourselves ²groan within ourselves, waiting for the adoption, ³*to wit*, the redemption of our body.

24 For^a we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: ¹for we know not what we should pray for as we ought: ²but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And ¹he that searcheth the hearts knoweth what is the mind of the Spirit, ²because the Spirit maketh intercession for the saints according to *the will of God*.

28 And we know that ¹all things work together for good to them that love God, to them who are the ²called according to *his purpose*.

29 For^a whom he did foreknow, he also did predestinate ¹to be ²conformed to the image of his ³Son,³ that he might be the first-born among many brethren.

30 Moreover, ¹whom he did predestinate, them he also called: and whom he called, them he also ²justified; and whom he justified, them he also ³glorified.

31 What shall we then say to these things? If^a God ¹be for us,⁴ *who can be against us?*

32 He^a that spared not his own Son, but delivered him up for us all, ¹how shall he not with him also freely give us all things?

33 Who^a shall lay any thing to the charge of God's elect? ¹*It is God that justifieth*.

34 Who^a *is* he that condemneth? ¹*It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us*.

35 Who^a shall separate us from the love of Christ? ¹*shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

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36 As it is written, ¹For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.⁵

37 Nay, in all these things ¹we are more than conquerors, through him that loved us.

38 For ¹I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor^a height, nor depth, nor any other creature, ¹shall be able to separate us from the love of God, ²which is in Christ Jesus our Lord.

CHAPTER IX.

1 Paul is sorry for the Jews. 7 All the seed of Abraham were not the children of the promise. 18 God hath mercy upon whom he will. 21 The potter may do with his clay what he listeth. 25 The calling of the Gentiles and rejecting of the Jews were foretold. 32 The cause why so few Jews embraced the righteousness of faith.

I SAY^a the truth in Christ, I lie not, ¹my conscience also bearing me witness in the Holy Ghost,

2 That^a I have great heaviness and continual sorrow in my heart.

3 For^a I could wish that myself were accused¹ from Christ for ²my brethren, my kinsmen according to the flesh;²

4 Who^a are Israelites; to whom ¹pertaineth the adoption, and ²the glory, and ³the covenants, and ⁴the giving of the law, and the service of ⁵God, and ⁶the promises;

5 Whose^a are the fathers, and ¹of whom, as concerning the flesh, Christ came, ²who is over all, God blessed for ever. Amen.

6 Not^a as though the word of God hath taken none effect. ¹For they are not all Israel which are of Israel:

7 Neither, because they are the seed of Abraham, ¹are they all children: but, ²In Isaac shall thy seed be called.

8 That is, ¹They which are the children of the flesh, these ²are not the children of God: but the children of the promise are counted for the seed.

9 For this ¹is the word of promise, ²At this time will I come, and Sara shall have a son.

10 And not only *this*; but ¹when Rebecca also had conceived by one, ²even by our father Isaac;

Ver. 26. *Our infirmities.* These are many, but chiefly 'infirmities' of knowledge of the things to be asked of God, or of the manner of patient resignation to God's will, when its final purpose is unknown, or of earnestness and perseverance, and confidence of prayer when it is revealed, Mat. 26: 42; 1 Jn. 5: 14, 15.—*The Spirit itself maketh intercession for us*—by begetting in us these feelings of the will of sin, and desires after holiness and glory, that no language can express; even as severe disease cannot be described in words, but becomes perfectly intelligible to the tender-hearted from the groanings of the sufferers. C.

Ver. 28. *All things.* All events, prosperous or adverse—even the malice of Satan and persecutions of wicked men. C.

Ver. 29. *Foreknown.* Not as mere subjects of providence, for all things are thus alike known to him, Ac. 15: 18; but as the objects of his merciful, wise, holy, and righteous choice in Christ Jesus, Ep. 1: 4, 5, 9, 11; 2 Ti. 1: 9. C.

Ver. 30. *Nor height, nor depth.* Some interpret the phrase of heaven or hell; but how is it possible that heaven could separate from God? others, of height of honour, or depth of disgrace; others, of highest earthly powers, or deepest plots of enemies; others, of evil spirits in the air, or in hades; others, of haughty insensations of the learned, or gross superstitions of the ignorant, or deep sins of the wicked.—*Query.* May it not mean that no conceivable distance of place can separate from omnipresent love? C.

REFLECTIONS.—What dreadful work hath sin made in the world! In the most debasing manner it has turned the natural bent of our heart towards earthly things, and into a fixed and malicious opposition to, and hatred of, God and his law. It has brought corruption and curses on the whole lower creation; and its distresses and infirmities still deliver even to believers. But great is their safety, comfort, honour, and happiness, who are united to Jesus Christ. Their justification is complete; their nature and life are in part renewed; and grace implanted governs them. Their present beginnings of spiritual-mindedness, possession of Christ's Spirit, conflicting with remaining corruptions, heirship with Christ, suffering for his sake, and supplication for his mercies, are earnest and pledges of, and shall quickly issue in, their complete and everlasting glorification. Already all things promote, and the affections, purposes, and providences of God, and the justifying death and powerful intercession of Christ, secure their full and eternal welfare.

Why then do we not always triumph in what he is to us, and has done and will do for and to us? Why do we not always rejoice exceedingly in hopes of the glory of God? Why are we not constantly wrapped up in wonder—all inflamed by the views of his redeeming love? No created thing should ever disquiet our hearts, since nothing can separate us from Jesus' person, or deprive us of his and his Father's love.

CHAPTER IX. Ver. 1, 2. I should have been inexpressibly glad had I been able on good grounds to affirm that the whole of my Jewish brethren were the peculiar objects of God's redeeming favour, and heirs of his distinguished blessings which I have just now mentioned; and I dare, in the most solemn, candid, and Christian manner, appeal to the all-seeing Jesus Christ and his Holy Spirit, who search the hearts and try the reins of all the children of men, that my mind is exceedingly overwhelmed with grief and pain, as a woman in travail, whenever I think of their present

11 (For ^{the} children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;)

12 It was said unto her, The ^{elder} shall serve the younger.⁵

13 As it is written, ^JJacob have I loved, but Esau have I ^{hated}.

14 What^a shall we say then? ^{Is there} unrighteousness with God? God forbid.

15 For he saith to Moses, ^II will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So^a then ^{it is} not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For ^{the} scripture saith unto Pharaoh, Even^a for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

18 Therefore^a hath he mercy on whom he will ^{have} mercy, and whom he will he ^{hardeneth}.

19 Thou wilt say then unto me, ^{Why} doth

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Eph. 1.4.29. 7.1.1.9.
Tit. 2.5. Ch. 11.5-7.29.
Is. 46.10. ver. 16, 18.
a Ge. 25. 23, with 2.
So. 8.14.
4 Or, ^{greater}
5 Or, ^{dearer}.
6 Mat. 7. 23.
7 Ge. 29. 30. De. 10. 15.
Pr. 13. 24. Mat. 10. 37.
Lu. 14. 26. Ju. 1. 25.
a Ch. 3. 24. 12. 1.
b Ge. 18. 25. De. 32. 4.
Jo. 8. 3. 14. 19. Ch. 10. 7.
Ps. 92. 13. 1. 6. 7.
c Ex. 33. 19. ver. 16, 18.
17.
d ver. 11. 18. 20. 21.
Ps. 135. 15. 5. 1. Mat.
11. 25. 26. 1 Co. 4. 7. 1. 26.
e Ps. 10. 1. Phil. 3. 2.
2 Th. 13. 14. Tit. 5. 5.
f Ge. 3. 8. 29.
g Ge. 3. 10. 11. 14. 4.
17. Pr. 21. 4. Ps. 58. 10. 11.
9. 16. 23. 1. 18.
h Ge. 14. 10. 12. 32. Ch.
11. 25. 11. 5. 5. 5. 5. 5. 5.
i Ex. 4. 17. 8. 15. 3. 1.
Ch. 2. 1. 1. 1. 1. 1. 1. 1. 1.
Ch. 2. 1. 1. 1. 1. 1. 1. 1. 1.
j Ge. 30. 20. Ch. 20.
6. 4. 5. 10. 9. 11. 1. 1. 1.
10. 16. 10. 16. 49. 19.
59. 44.
k Whom he will he
hardeneth is a judi-
cial expression, by re-
moval of means of
mercy or removal of
the mind less sense-
able to the offer of
mercy, &c. 'The
fact is patent,' as
Ford says, 'whether
declared by revela-

he yet find fault^a for who hath resisted his will?

20 Nay but, O man, ^{who} art thou that re-
sistest against God?⁷ Shall the thing formed
say to him that formed ^{it}, Why hast thou made
me thus?

21 Hath not the ^{potter} power over the clay,
of the same lump to make one vessel unto
honour and another unto dishonour?

22 What^a if God, willing to show ^{his} wrath,
and to make his power known, endured with
much long-suffering the ^{vessels} of wrath ^{fitted}
to destruction.⁹

23 And^a that he might make known the
riches of his glory on the vessels of mercy,
which he had afore prepared unto glory,

24 Even^a us, whom he hath called, not of the
Jews only, but also of the Gentiles?

25 As he saith also in Osee, ^II will call them
my people, which were not my people; and her
beloved, which was not beloved.

26 And^a it shall come to pass, ^{that} in the
place where it was said unto them, Ye are not
my people; there shall they be called the chil-
dren of the living God.

deplorable condition by means of their unbelief. 3-5. I could cheerfully submit to the greatest sufferings which can be endured without sinning; be cut off from life in the most tremendous manner, and be excommunicated from all the churches of Christ on earth; or even for a time cut off from all delightful communion with himself; if it could avail to promote his glory in the faith and salvation of these my dear countrymen, who are descended from Jacob the renowned wrestler with God, and have been nationally adopted as the peculiar people and children of God, and not a few of them made his spiritual children, by special adoption and regeneration: who have had his glorious temple, ark, mercy-seat, Shekinah, and other visible tokens of his peculiar presence, granted to them; and have been brought into his covenant for temporal and spiritual blessings, which has been frequently confirmed to them; and have, in a most solemn manner, received his laws—moral, ceremonial, and judicial; his ordinances of worship, and promises of blessings—temporal, spiritual, and eternal; and have Abraham, Isaac, David, and many other holy men, for their natural ancestors; and from among whom, in respect of his manhood or human birth, the Messiah sprung, who, in his divine nature, is infinitely blessed in himself, the object of all adoration, and the most High over all the earth. 6-13. But though, to the grief of my soul, the bulk of the Jewish nation are now in a most deplorable condition through their own rejection of the gospel, yet it must not be imagined that God's covenant of promise which he made with their fathers is disannulled, or has failed of accomplishment; for all the natural descendants of Jacob were never considered by God as true Israelites, interested in the saving blessings of it.—The restriction of Abraham's honourable seed to Isaac, who was born by means of supernatural influence, and his descendants, to the exclusion of his posterity by Hagar and Keturah, who were born by natural influence; and the after preference of Jacob, a younger child by the same mother at one birth, and no way superior to Esau in natural goodness of qualities or works, plainly manifested that not natural descent from Abraham, but spiritual conformity in faith, marked the intended heirs of promise; and that the Jewish posterity of these patriarchs should, in due time, for their unbelief, be excluded from the church, and others, no better in themselves, by the sovereign grace of God be brought in to fill their room. 14-16. Let none dare to think God unrighteous in making such a wide difference in his choice and disposal of persons equally sinful and unworthy in themselves; for, as he declared to Moses, he may bestow his un-

deserved favour, with all its undervalued effects, upon whomsoever he pleases, without any dependence on their free-will, good disposition, careful inquiries, or diligent endeavours, after salvation, as the cause of his conduct. 17. And why may he not, in the same sovereignty, as in the case of Pharaoh the oppressing king of Egypt, advance men, no worse in themselves than others, to high stations, and preserve them for a time amidst manifold judgments, in order that, by tremendous acts, he may at last manifest the glory of his perfections to all around, in their dreadful but just destruction. 18. From the above instances it is plainly evident that God, in high sovereignty, extends his free mercy to such sinful and miserable creatures as he pleases, and at the same time leaves other sinners, no worse in themselves, to Satan and their own sinful lusts; that, by abusing his Word, ordinances, and providences, they may be hardened, as a punishment for their former sin, and as a prelude and means of ripening them for further destruction. 19-21. Let none therefore dare to arraign the most High, as if he were unrighteous in threatening, condemning, or punishing men for that obstinacy in wickedness into which he leaves them to fall, or as if it were necessary for him to account for bestowing his undeserved favour upon some, and withholding them from others; for if a potter, who himself is but a fellow-creature formed of the dust, may, out of the same lump of clay, form vessels for different purposes and degrees of honour without injuring the clay, why may not the most high Creator, Proprietor, and Lord of all dispose of his creatures as best answers the glory of his perfections, whether in their undeserved honour and blessedness or in their deserved shame and contempt? 22. Why may not he, for the glory of his high sovereignty, and manifestation of his dreadful power and equity upon obstinate and impenitent sinners, defer till punishment, and even load them with many external benefits, till, by their increased sinfulness, they have rendered themselves more notoriously deserving of his wrath, and ripe for destruction? 23, 24. And why may he not take this course in order to manifest the transcendent and endearing riches of his glorious grace in the salvation of those whom, from all eternity, he chose to everlasting life, and whom he prepares for it by his renewing and sanctifying grace—even all his effectually-called ones, whether Jews or Gentiles. 25-29. From these predictions of Hosea and Isaiah it is plain that God always intended to form a people for himself, by the call of the gospel, where he had none, while only a remnant of the Jews should be saved; and designed, in awful justice, to

reject the body of the Jewish nation, and other objects of his wrath, on account of their sin, while in free mercy he saves the objects of his love, Gentiles as well as Jews. 30. In fulfilment of which prediction, he now to manifest which mercy upon the one hand, and just wrath on the other, the poor, ignorant, idolatrous heathens, who, instead of knowing, concerning themselves about, or endeavouring to perform any good works, had lived in every sinful abomination, have many of them been made by faith to receive and share of the justifying righteousness of Christ revealed and offered in the gospel. 31. On the other hand, the Jewish descendants of Jacob, who, with great but misguided zeal, have pursued after righteousness for justification by their own obedience to the law of Moses, have neither fulfilled nor received any righteousness which can answer the demands of that law for which they are so zealous, or procure their acceptance with God, and title to eternal life. 32. And their falling short of righteousness is not owing to any decree of God hindering them, but to their own pride, perverseness, and unbelief, through which they refuse to accept it, as provided for them in Christ, and freely offered in the gospel, and desire to be justified, in whole or in part, by their own obedience to the law. 33. For, as Isaiah foretold, they take such offence at Jesus Christ, the only foundation of the gospel church and of all salvation, on account of his mean parentage, appearance, poverty, and crucifixion, the spiritual nature of his kingdom, and his humiliating doctrines, that they cannot think of owing any part, much less the whole, of their salvation to him alone.

Ver. 3. *I could wish*. The word in the Greek is in the imperative indicative, and not in the optative mood, as our translation has it, and should therefore be rendered 'I did wish' or 'was desirous'. The passage would then read thus: 'I have great heaviness and continual sorrow in my heart (for I myself was desirous of being accused—separated—an anathema, from Christ for my brethren, &c.) He pitied his brethren the more feelingly, because once like them) he had desired to be separated from Christ, see Ac. 26. 9; Mat. 27. 25 (*An Anon. Correspondent*).—The verb translated 'wish' would have here been more correctly rendered 'boast', when the passage would read thus: 'I have great heaviness, &c., for I myself made it my boast to be separated from Christ for my brethren, &c.' (*Haldane*). This translation would also remove the difficulty of the passage: but it must be acknowledged that in the New Testament this wish is uniformly translated 'wish', and is uniformly rendered, 'I pray', 'to wish', 'to rejoice', Ac. 26. 29; 27. 20; 2 Co. 13. 7. 9; 2 Jn. 2, while the word translated 'boast' is uniformly different, Ro. 2. 17, 23; 2 Co. 7. 14; Ep. 2. 9; Ja. 4. 16, &c.; and though the proposed version may be sustained by classical use, yet the use of the word in the New Testament seems the only admissible standard. C. Ver. 13. The word 'hated' cannot be diluted down to 'slighted', or 'less favourably regarded'. Yet the apostle surely speaks of Jacob and Esau personally, for he speaks of them before they were born—of the one before he was capable of doing good; of

27 Esaias also crieth concerning Israel, 'Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For^a he will finish the work,¹ and cut it off short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, 'Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which 'followed not after righteousness, have² attained to righteousness, even the righteousness which is of faith.

31 But Israel, which 'followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? 'Because they sought it not by faith, but as it were by the works of the law. For they 'stumbled at that stumbling-stone;

33 As it is written, 'Behold, I lay in Sion a stumbling-stone and rock of offence: and 'whosoever believeth on him shall not be ashamed.'²

CHAPTER X.

5 The scripture sheweth the difference betwixt the righteousness of the law, and this of faith, 11 and that all, both Jew and Gentile, that believe, shall not be confounded, 18 and that the Gentiles shall receive the word, and believe. 19 Israel was not ignorant of these things.

BRETHREN, my^a heart's desire and prayer to God for Israel is, that they might be saved.¹

2 For I bear them record, that they 'have a zeal of God, 'but not according to knowledge.

the other, before capable of doing evil. But can this be vindicated or explained? Just as far as any of the unsearchable judgments of God can be vindicated or explained, Ro. 11. 33. Perhaps two views of the subject limit the human understanding. (1) The distinction between Jacob and Esau is a fact, declared on divine authority, which it becomes not the creature to call in question. (2) The sovereignty of God is not a solitary and independent attribute, but God ruling in the exercise of all his attributes of power, wisdom, justice, holiness, goodness, mercy, and truth: see Dr. A. Thomson's *Sermone*, p. 11. Such a ruler can do otherwise than right. And if any, on the ground of these attributes, deny the possibility that God should make the distinction before the children were born, the same grounds will present the same difficulty in making it at the day of judgment. Nor is the difficulty one whit lessened by resolving the distinction into national privileges; for if national privileges convey any spiritual advantages, the difficulty returns in all its force; and if they convey none, what is their use? And if it be said the distinction was made on the foreseen differences of character, then is the blessing not of 'God that showeth mercy,' but of man that 'will-eth and runneth;' see ver. 15, 16. Hear then the sum of the matter: it is not what man can explain, but what has God revealed? See Haldane's *Exposition*, C.

Ver. 33. This verse demands special notice, on account of its testimony to the deity of our Lord Jesus Christ. (1) There can be no question that the stumbling-stone of the Jews was Jesus Christ, whom they rejected, 1 Co. 1. 23; 1 Pe. 2. 8. (2) Hear the prophet Esaias, ch. 8. 14; 28. 16—'Sanctify the Lord hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel,' &c. (3) Now surely what the prophet affirms of the Lord of hosts, the apostle applies directly to Christ: wherefore the conclusion is inevitable, that Jesus Christ is the Lord of Hosts, 'God manifest in the flesh.' C.

REFLECTIONS.—Certain and manifest is the supreme Godhead of Jesus Christ and his Spirit, who search men's hearts, and by whom they may swear. And very marvellous in himself, and just suited to our need, is he who is at once a true man, the promised seed of the patriarchs, and the most high God, blessed for ever. Great is the honour and mercy to stand related to God as church-members, and to enjoy their privileges. Yet, alas! many such, through their unbelief, fall short of spiritual and eternal salvation! But whether men be saved or damned, the purposes of God are executed, and his promises fulfilled. How

free, how sovereign and endearing, is his electing love towards so many sinners, Gentiles as well as Jews, without any regard to their foreseen goodness! And righteous is his whole conduct, as he withholds from none what he ought to give them, and punishes none but on account of their sins, by which they deserve and are fitted for destruction. Gloriously he marks his sovereignty over his creatures. And it is absurd then to quarrel with his dispensations, or to pry into or perplex ourselves with his secret purposes, especially when his Word, which is our only rule, gives all reasonable encouragement to faith and holiness as the means of manifesting our election. Yea, men's quarrelling with the sovereignty, mercy, or justice of his conduct, will provoke him to give them up to judicial blindness and incurable hardness of heart. Multitudes effectually prevent their own justification and salvation by seeking righteousness in their own works, in opposition to the righteousness of Christ. For happy and full is their deliverance who rest on him alone for righteousness and strength.

CHAPTER X. Ver. 1. Notwithstanding these awful hints concerning God's rejection of my Jewish brethren which I have suggested, my most earnest desire and prayer to him is, that, as far as can possibly consist with his glory, he would prevent the miseries which are justly impending over their heads, and give them faith in Christ, their present and everlasting salvation. 2. For however they hate, reproach, and persecute me, I must think and testify that many of them have a real zeal for God and his laws; but, alas! wholly misguided, leading them off from Christ and the true method of righteousness and salvation. 3. For through their own chosen carnality and ignorance—having mean and unworthy thoughts of the righteousness of God's nature, manifested in the strict demands and awful penalties of his law, and of that perfect righteousness of obedience and suffering by which Christ satisfied his law and justice—they exert them-

3 For they being 'ignorant of 'God's righteousness, and 'going about to establish their own righteousness, 'have not submitted themselves unto the righteousness of God.

4 For Christ is 'the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, 'That the man which doeth those things shall live by them.²

6 But the 'righteousness which is of faith speaketh on this wise, 'Say not in thine heart, Who shall ascend into heaven? (that is, to 'bring Christ down from above):

7 Or, Who shall descend into the deep? (that is, to 'bring up Christ again from the dead.)

8 But what saith it? 'The word is nigh thee, even in thy mouth,³ and in thy 'heart: that is, the word of faith, which we preach;

9 That 'if thou shalt confess with thy mouth the Lord Jesus, and 'shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth 'unto righteousness; and with the mouth confession is made 'unto salvation.

11 For the scripture saith, 'Whosoever believeth on him shall not be ashamed.

12 For^a there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For^a whosoever shall call upon the name of the Lord shall be saved.

14 How^a then shall they call on him in whom

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they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach except they be sent? as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

16 But they have not all obeyed the gospel. For Esaias saith, "Lord, who hath believed our report?"

17 So then faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, "I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you."

20 But Esaias is very bold, and saith, "I was found of them that sought me not; I was made manifest unto them that asked not after me."

21 But to Israel he saith, "All day long I have stretched forth my hands unto a disobedient and gainsaying people."

CHAPTER XI.

1 God hath not cast off all Israel. 7 Some were elected, though the rest were hardened. 16 There is hope of their conversion. 18 The Gentiles may not insult upon them: 26 for there is a promise of their salvation. 33 God's judgments are unsearchable.

I SAY then, "Hath God cast away his people? God forbid." For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which

acceptance of our will and affections, we must believe in our crucified and risen Redeemer, in order to the obtaining a complete justifying righteousness in him; and with our mouth we must make a public, open, and resolute confession of him as such before the world; and must plead what he hath done and suffered, as the only ground of our hope towards God, if we would obtain a final and complete salvation. 11-13. And, as was foretold by the prophets Isaiah and Joel, Jews and Gentiles, who believe on and worship him, have now equal access to all the inexhaustible riches of his righteousness, grace, and salvation. 14, 15. It is therefore necessary that the gospel be preached by ministers authorized and sent by Christ, to Gentiles as well as Jews, that they, hearing these glad tidings of salvation, may cordially believe the same, and even highly esteem and regard the publishers of such important declarations and offers of justification, adoption, and eternal glory through him. 16. But, as Isaiah foretold, neither Jews nor Gentiles have generally hearkened to the gracious calls of the gospel, nor yielded up themselves to the authority of God therein by the obedience of faith. 17. Yet it is nevertheless certain that the hearing of it preached by persons divinely authorized is the ordinary mean of God's working faith in men's hearts by the almighty operation of his Spirit. 18-21. And it is plain, as was foretold by Moses and Isaiah, that the gospel, to the no small vexation of the envious Jews, has already been preached, far and wide, among the ignorant and idolatrous Gentiles; and through the effectual operation of God's sovereign grace, hath been attended with no inconsiderable success. And no less evident is it, as was foretold by Isaiah, that the Jews have obstinately and ungratefully rejected Christ and his gospel, notwithstanding the most endearing, persuasive, and miraculous means, and the long-continued pains taken for their conversion by him, his Spirit, and ministers.

Ver. 4. The end of the law is explained ver. 5, and ch. 7, 10, where the apostle says "it was ordained to life." Now as the law

A.M. chr. 4064.
A.D. chr. 60.

* Mar. 16, 15, 16. Is. 34, 15, 23, 1, 15, 22, 23. Ps. 103, 10, 12. 1 Th. 1, 3, 4.

* Je. 23, 32. He. 5, 4. Mat. 9, 38.

* Is. 52, 7. Na. 1, 15. Re. 14, 6. Mar. 16, 15. Ps. 103, 10, 12. 1 Th. 1, 3, 4.

* He. 4, 2. A. 26, 24. Jn. 10, 24, ch. 11, 7.

* Is. 53, 1. Jn. 12, 38.

* Gr. the hearing of 121. of our preaching.

* L. 15, 29, 1. Co. 1, 1. 1 Th. 1, 11, 13, 15, 17.

* Ps. 19, 4. Mat. 22, 14. 26, 130, 19. Mar. 16, 15. Ac. 2, 5, ch. 1, 8, 15, 19. Col. 2, 5, 9.

* Did not Israel know that God would call the Gentiles?

* A. De. 30, 21, with 4. A. De. 20, 22, 23. 1 Th. 1, 11, 13, 15, 17.

* Ho. 1, 1. 2 Pe. 1, 1. 2 Th. 1, 11, 13, 15, 17.

* Ac. 12, 11. He. 3, 1, ch. 1, 21, 23.

* Is. 52, 1; 11, 10; 40, 6, 7, 14, 26, 27, 28, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

* Is. 52, 1; 11, 10; 40, 6, 7, 14, 26, 27, 28, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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12 Now if the fall of them *be* the riches of the world, and the diminishing⁵ of them the riches of the Gentiles, how much more their fulness?

13 For I speak to you Gentiles, "inasmuch as I am the apostle of the Gentiles, I magnify mine office;

14 If* by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of them *be*, but *life* from the dead?

16 For if the first-fruit⁶ *be* holy, the lump *is*

miseries, spiritual and temporal, in this world, as well as everlasting destruction in that which is to come.

11. Nor has God permitted them to stumble at his crucified Son in order that their whole nation should fall from all their ancient privileges into utter and everlasting ruin; but has overruled their obstinate unbelief into an occasion of sending the gospel to the Gentiles, that the ready reception of it among that idolatrous and detested people might stir up the Jews to vie with them in faith and obedience, that these despised Gentiles might not wholly take away the gospel and its privileges from them. 12. Now, if the apostasy of the Jews, and their falling off from their peculiar relation to God as his people, be, in his infinite wisdom, made a mean of sooner enriching the Gentiles with the gospel and all its inestimable blessings, how much more shall the faith of the Gentiles be confirmed, their blessings increased, and converts multiplied, when, in some future period, the Jewish nation shall be converted to Christ, and enjoy the fulness and privileges of the gospel! 13. It is with great pleasure that I, who reckon myself highly honoured to be the apostle of Jesus Christ for the conversion and edification of you Gentiles, mention this to you for your comfort.

14. And it would give me inexpressible joy and satisfaction if, by this or any other means, I could be an instrument of stirring up my Jewish brethren to bethink themselves and believe in Christ, to their own everlasting salvation. 15. For if God's casting them off from being his peculiar people for their obstinate unbelief has been made an occasion of bringing you Gentiles, by the gospel, into a state of favour and fellowship with him, through faith in his Son, shall not their future general conversion to Christ be a mean of introducing an inexpressibly more glorious, enlarged, and lively condition to the gospel church? 16. And this general conversion we ought to hope for.—For God's sanctification of Abraham and others of their ancestors to his service, and entering them and their seed into special covenant with himself, imports that though for their wickedness the present and many succeeding generations should be cut off from the favour of God and expelled from his church, yet he will, in some future period, from regard to that ancient covenant, convert multitudes of them to Christ, and reinstate them in his church. And of this I and others who are already converted are a specimen, pledge, and earnest. 17. But if the natural descendants of Abraham, Isaac, and Jacob—those friends of God—be, for their obstinate unbelief, cut off and expelled from God's covenant and church, that you, ignorant, unprofitable, and wicked Gentiles, fit only for everlasting destruction, might, in the transcendent mercy of God, be brought into the church as their spiritual posterity, and, along with believing Jews, made partakers of all the promises, ordinances, privileges, and blessings of the gracious covenant made with Abraham; 18. Never insult or condemn these rejected Jews, nor imagine yourselves more worthy than they. Remember ye contributed nothing to the honours and privileges of Abraham and his posterity, but receive your gospel privileges through means of Abraham as their root, and the father of all the nations of them that believe. 19. Think not that they, as superlatively wicked, were expelled from God's church, that you, as better, might be admitted in their stead. 20. It was for their rejection of Christ, and the way of salvation through him, that they were cast out from their peculiar relation to God, and the gospel removed from them to you;

and it is only by faith in Christ and his salvation, as freely offered to you, that ye have been admitted to, and continued in possession of, the privileges which they have lost; never therefore ruin yourselves by contempt of others, or by a conceit of your own worthlessness, or ability to persevere in your holy profession; but study always to maintain a holy reverence of God, a humble diffidence of yourselves, and a filial fear of falling by unbelief as they have done. 21. For if God would not pass over without fearful punishment the obstinate unbelief of his ancient people descended from Abraham his distinguished friend, what need have ye, who, contrary to all your deserts, have been admitted into his gospel church in their stead, to take heed, lest, by pride and unbelief, you should provoke him to punish you in a similar manner. 22. Observe and ponder therefore with solemn awe the dreadful but just severity which God has exercised towards the obstinate and rejected Jews, and the transcendent mercy and kindness which he has manifested towards you Gentiles in sending his gospel to you, opening your hearts to receive it, admitting you into his church, and rendering you partakers of his blessings, if by an humble faith ye improve his kindness. But if, through pride and unbelief, ye abuse his merciful dispensation, assure yourselves that he will also unchurch you, and all other merely nominal Christians. 23, 24. And know that even the Jewish nation who are now rejected shall, in God's time, by an effectual conversion to the faith of Christ, be again made members of his church; for if, by his supernatural and almighty grace, you idolatrous Gentiles, worthless, unprofitable, and wicked, have been brought into his church to render you fruitful in good works, much more may we expect that these descendants of Abraham, with whom God established his covenant in their pious ancestors, shall, by faith in the exalted Messiah, be brought back into the covenant and church of God, from which their unbelief had cut them off, that they may partake of the spiritual benefits thereof. 25. Nay, that ye may not indulge yourselves in vain reasonings or self-conceit, or in contempt of them, know that this strange and tremendous abandoning of most of the Jews to their ignorance and unbelief will only continue till there be a general conversion of the Gentile nations to Christ. 26, 27. And then shall multitudes of all the tribes of Israel be in like manner turned to the Lord, through faith in Christ, as the gracious forgiver of their guilt, subduer of their lusts, and reformer from their sinful practices, manifested to them according to the ancient predictions. 28. In judgment to them, and in order to the merciful spread of the gospel among you, they are indeed now enemies to, and contradieters and blasphemers of it, and have thereby cut themselves off from the blessedness of it; but, with respect to that absolutely gracious choice which God made of them as his peculiar people, they are still the objects of his kind and merciful regard, in consequence of that special favour which he had for Abraham, Isaac, Jacob, and other pious ancestors. 29. For the effectual calling and other blessings which God bestows upon men in consequence of his choice of them in his eternal purpose, being irrevocable, we may depend on his infinite wisdom, power, goodness, and unchangeableness, that this chosen nation shall again be turned to the Lord, and multitudes saved with an everlasting salvation. 30. For as ye Gentiles, who had for many ages continued in the most hateful, helpless, and hopeless circumstances; have now, through occasion of their unbelief, been brought into God's

also *holy*: and if the root *be* holy, so are the branches.

17 And if some of the branches be broken off; and thou, being a wild olive-tree, wert grafted in among⁷ them, and with them partakest of the root and fatness of the olive-tree;

18 Boast⁸ not against the branches. But if thou boast, 'thou bearest' not the root, but the root thee.

19 Thou wilt say then, 'The branches were broken off, that I might be grafted in

20 Well; 'because of unbelief they were broken off; and thou 'standest by faith. 'Be not high-minded, but fear:

covenant and church, and made partakers of his saving benefits; 31. Even so, in like manner, the generality of the Jews are now for a time permitted to reject Christ and the gospel, that through your receiving and preserving the gospel in the world, it may at length be preached unto them, and, through faith in their own Messiah, they may be mercifully restored to their ancient privileges, and many of them eternally saved. 32. Thus by turns hath God, in infinite sovereignty, as well as equity, shut up mankind—first the Gentiles and then the Jews—under the power of their disobedience and unbelief, and out of his visible church, that, in his own time he may magnify the exceeding riches of his grace, in calling multitudes of all ranks, among both Jews and Gentiles, to himself. 33. O! the unbounded, the unfathomable depths of his wisdom and knowledge, and of his counsels and dispensations, especially those which relate to the disposing of and preparing men for their eternal state! How impossible is it for created minds to explore the reasons of his determinations with respect to particular persons or nations! And how intricate and unknown are the methods of his providence for accomplishing his great designs! 34. How impossible it is for mere creatures to penetrate into the secret thoughts and noble schemes of his infinite mind, who is the great Sovereign of heaven and earth, and which he, by the most improbable means, pursues in the most unsearchable dispensations of providence! And how impossible for any to assist him in forming his plans, or to direct him in accomplishing them! 35. Very absurd then is it to imagine that any creature, and especially any sinful man, Jew or Gentile, should have any claim of debt upon the infinite God, the Creator and Preserver of all. 36. For not only all things relative to his dispensation of justice and mercy, but all things in heaven, earth, or hell, are of him, as their Contriver, Creator, and Cause; and are all preserved, directed, governed, and disposed by him; and are all intended, formed, preserved, and managed for the glorious illustration of his infinite perfections.

Ver. 1. The apostle specially describes himself as one of 'the seed of Abraham,' because the word 'Israelite' might describe one who had become an Israelite by proselytism and adoption; and he traces his pedigree to Benjamin as a tribe that had rebelled against the house of David, nor apostatized to idolatry. C.

Ver. 5. Since the 'election of grace' embraces merely a 'remnant,' that election must be personal, and not merely national to civil institutions and ecclesiastical privileges. For these institutions and privileges—the latter of which are commonly called the 'means of grace'—were not peculiar to a remnant, but common to the whole nation; see ver. 7. C.

Ver. 7. The rest were blinded—not by any act of God extinguishing their sight, but by that very light of God which they hated, in 2, 19, 26, even as the natural eye of man is blinded by gazing on the sun. Their blinding, however, may be called the act of God so far as it was the consequence of a judicial sentence on their foolish hearts, given up to their own counsels and to Satan's power, Ps. 81: 12; Ro. 1: 21, 24, 26, 28; 2 Co. 4: 4. C.

Ver. 17. In ordinary grafting, the good branch is inserted into the wild stock; but Breidenbach has ingeniously observed that it was also customary to ingraft the wilding branch on the more generous stock, by which means the fruitfulness of the garden tree was increased, and the juices and flavour of the wilding corrected and improved. C.

Ver. 22. Observe *thou also shalt be cut off*. A prophetic threatening which has literally been fulfilled upon that very people (the Romans) to whom it was originally addressed. For they, like the Jews, having become ignorant of and opposed to God's righteousness by grace, and going about to establish their righteousness by the works of the law, like the Jews, they cut off and excommunicate all others) themselves cut off from that tree from which the church derives all her righteousness and all her life, through faith alone. C.

Ver. 26. That 'all Israel' might signify, not every individual, but the nation generally, is unquestionable, if such distinction

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Or, decay or loss.

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21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness; otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, "until the fulness of the Gentiles" be come in.

26 And so all Israel shall be saved: as it is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

29 For the gifts and calling of God are without repentance.

30 For as ye in times past have not believed

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God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

CHAPTER XII.

1 God's mercies must move us to please God. 3 No man must think too well of himself, 6 but attend every one on that calling wherein he is placed. 9 Love, and many other duties, are required of us. 19 Revenge is specially forbidden.

BESEECH ye therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto

were intimated in the structure of the passage, and provided other scriptures required the limitation. But here the distinction lies between 'part' and 'all,' so that the prophecy appears to point to a blessed time when faith and salvation shall pervade all Israel without exception.—Hasten the time, Lord, for which thou hast taught us to pray—thy will (shall) be done on earth as in heaven. C.

REFLECTIONS.—Awful is the thought that so many members of the visible church should be eternally rejected and ruined. Yet it is a great mercy that, in the very worst of times, a remnant, larger than many think, are saved; that our whole salvation is owing to God's free and rich grace; and that not one elect vessel can be finally lost. But it is absurd for men to attempt connecting their merits with God's grace, as joint causes of their eternal salvation, when the one is utterly eversive of the other. Dreadful are spiritual judgments, especially when least perceived; and awful is the providence when God casts off a person, and especially a nation, which he has long remarkably favoured. It is necessary therefore for all professors humbly to fear and tremble for themselves, and to make sure their standing in Christ by vigorous and often-repeated acts of faith. But when God casts off one nation he supplies their room in his church and covenant with another; and when they are long cast off, God can nevertheless mark his regard to their ancestors, and to his promises made to him, in showing them distinguished favour at last.—Blessed indeed will be the period when both Jews and Gentiles shall be generally gathered to Jesus Christ. May the Lord hasten it in his time! And with reverend awe should we adore and acquiesce in all his purposes and providences, resolving all into his infinite wisdom, power, mercy, equity, and high sovereignty, and referring the glory of all things, all events, to his name.

CHAPTER XII. Ver. 1. Having thus largely represented unto you the exceeding riches of God's mercy and grace, in the election, justification, sanctification, and other blessings which are granted to you who are in Christ, let me affectionately and earnestly beseech you by them, and by all the endowments, encouragements, obligations, and assistances, which result from

them, solemnly, cordially, and unreservedly to devote your own selves, soul and body, not as an atoning, but as a living sacrifice of thankful acknowledgment,—that ye are the Lord's, quickened by his Spirit, and vigorously determined, through your whole life, to serve and glorify him; and purified from your sinful lusts, that by faith and evangelical obedience ye may serve him in a spiritual, reasonable, and acceptable manner, answerable to his nature and the obligations ye were under to him. 2. And in order to this, beware of forming worldly schemes of happiness, or of complying with or being moulded into the spirit and temper, courses and fashions, of carnal and worldly men; but let your chief aims and endeavours be to become more and more inwardly renewed by the Holy Ghost, that ye may be more capable of understanding, practising, and recommending the excellent and important truths of God contained in his Word. 3. And in order to your understanding this perfect will of God with advantage to yourselves and others, I, as an apostle of Jesus Christ, do, in his name, charge you that no one of you be puffed up with self-conceit or contempt of others, by any distinguishing gifts or offices which he hath received in the church, nor entertain a higher opinion of his own gifts, graces, or usefulness, than his spiritual and holy endowments admit of; but that ye be all humble and modest in your thoughts of yourselves, remembering that whatever gifts, graces, or offices ye enjoy, have been freely bestowed upon you by God, for the edification of others as well as yourselves. 4. 5. For as in the human body all the different members are so framed and placed that each may promote the good of the whole body, so ye believers, who are united to Christ as his mystical body, and animated by his Spirit, ought all of us, in our different stations and endowments, to consider ourselves as closely knit together by one Spirit under him as our Head, and lay out ourselves to promote the general good of the church and of one another. 6-8. Having therefore received spiritual gifts in different forms and degrees, let us, by the assistance of God, faithfully use and improve them, for his glory and the edification of his church, according to our respective offices and stations. If we are called to preach the

gospel and explain the Scriptures, let us do it according to the common principles of faith clearly exhibited in the Word of God. If we are called to state, explain, prove, and defend divine truths, and instruct and establish our hearers in them, let us, by searching the Scriptures, and comparing one passage with another, labour to manifest the truth, as it is in Jesus, with all possible plainness and faithfulness. If we are called to apply the Word of God to men's consciences, in exhortation to duty, reproof for sin, caution against sin or danger, or in comforting men under doubts, fears, discouragements, infirmities, temptations, or troubles, let us, with tender sympathy, and dependence on God's direction, deal with them in a manner suited to their circumstances.—If we are called to the office of deacons, for collecting, taking care of, and distributing the church's stock for the support of the poor, the ministers and ordinances of Christ, let us act with the utmost prudence and faithfulness, frugality, cheerful liberality, impartiality, and diligence, as occasions require. If we are called to the office of ruling elders, for inspecting the manners of the people, admitting them to sealing ordinances, censuring them when scandalous, and directing the circumstances of public worship, let us attend to this work with the greatest application, thoughtfulness, and diligence. And if we are called to visit the sick and imprisoned, let us attend to it with the utmost kindness and compassion, taking care that none of them want what is needful and convenient for them.—9. As to general duties incumbent on you as private Christians, be most careful, sincerely, ardently, and practically, to love Christ, and God in him, above everything else, and your fellow-Christians and neighbours in an unfeigned, hearty, and operative manner. Abhor, flee from, and mourn over everything sinful, as the very worst and the sum of all evil; but desire, choose, pursue after, adhere to, and practise, in heart, speech, and behaviour, whatever is truly honourable to God or useful to yourselves and others. 10. Let not only your mutual affection to your brethren be extremely cordial, tender, and ardent, but also respectful; and think and speak more honourably of your brethren's graces and services than of your own,

me, to every man that is among you, ^hnot to think of *himself*¹ more highly than he ought to think; but to think ^lsoberly, ^laccording as God hath dealt to every man the measure of faith.

4 For ^{as} we have many members in one body, and all members have not the same office;

5 So ^{we}, being many, are one body in Christ, and every one members one of another.

6 Having¹ then gifts differing according to

A.M. cir. 4054.
A.D. cir. 60.

h Pr. 25, 27. Ec. 7, 15.
ch. 11, 20. Ga. 6, 3. Pr. 26.

l 1 Cr. 13, 13.

l 1 Cr. 13, 13.

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l 1 Cr. 13, 13.

A.M. cir. 4054.
A.D. cir. 60.

h 2 Ti. 4, 2. 1 Ti. 4, 15.
1 Pe. 2, 13. Ac. 20, 28, 31.

l 1 Cr. 13, 13.

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the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or¹ ministry,² *let us wait* on our ministering; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: ^{he} that giveth,³ *let him do it with* ^{simplicity}; ^{he} that ruleth, with diligence; he that showeth mercy, with cheerfulness.

concealing their weaknesses and faults instead of magnifying and exposing them—being conscious of your own weakness and sinfulness, though earnestly careful to do the duties of your station. 11. Always beware of and avoid an indolent and careless temper and behaviour, whether in civil or religious affairs; and engage in every work you are called to under the influence of the Holy Ghost, and with a fervent love to God, zeal for his glory, and always aiming to serve the Lord Christ, in obedience to his command, and for his honour. 12. And to animate you in your work, always cherish the most joyful hopes of complete salvation as your gracious reward and eternal rest. And in these views and hopes be constantly patient, submissive, and resigned to the will of God in all your present provocations, trials, and afflictions, and sustain them with an abiding and holy courage. And as nothing can be done without divine direction and help, be earnest, importunate, and persevering in your prayers to God, with faith in the name of Christ, for the necessary supplies and aids of his Spirit. 13. Yea, that there may be no defect in your Christian love to others, always make conscience of readily communicating your property for the relief of your fellow-professors, and of laying out yourselves kindly to entertain and lodge in your houses poor strangers or persecuted ministers and Christians. 14. And if ye be maliciously abused and persecuted for righteousness' sake, instead of returning the injuries done you, speak civility to and as well of your persecutors as truth will permit; heartily wish, pray for, and study to promote their real happiness—temporal, spiritual, and eternal; and supplicate God to convince, forgive, and reform them. 15. Always study a most affectionate and sympathizing temper towards your neighbours and fellow-Christians, as being of the same nature or spirit with them. Instead of envying any their happiness, temporal or spiritual, rejoice with them in it, after the example of God. If any be afflicted, labour by compassionate sympathy to soften and mitigate their distress, and do all that is in your power, by prayer, counsel, and otherwise, to comfort and assist them, for you might have been, or soon may be, in such distressed circumstances yourselves. 16. Whatever differences there may be among you as to less important opinions, outward circumstances, or inward attainments, study to live harmoniously, affectionately, and charitably with one another. Never affect pre-eminence over others, but treat inferiors with the most condescending kindness. Never aspire after great things in this world, but rather look on them with a holy indifference and disdain. If Providence bring you into straits, labour to bring down your minds to them. If it raise you up to temporal wealth or dignity, never set your heart upon to be puffed up with it. Always carry yourselves with the greatest affability, courteousness, and freedom to persons of the lowest rank; and never be ashamed of any proper office of brotherly kindness to the most poor or despicable saint on earth. And whatever honours or endowments God may grant you, never think yourselves wiser than others, or capable of managing your affairs without the direction or counsels of God or men. 17. If any shall injure you, never imitate their evil example, nor make yourselves partakers of their guilt, by revengefully doing anything passionate, unjust, or hurtful to them; but always labour to contrive and pursue such methods, or procure such things, as are manifestly good, generous, and honourable, not only in the sight of God, but of all the unprejudiced part of mankind, that the worst of your enemies may never be able to upbraid you with doing anything unworthy or indecent. 18. And however difficult it may be in some cases, labour, as far as is consistent with truth and faithfulness, honour, and conscience, to cultivate a peaceable and quiet temper and carriage in all your dealings with persons of all ranks, professions, and characters, since on this the beauty, order, and

happiness of society, civil or sacred, your own comfort, and the credit of religion, so much depend. 19. And since it is the supreme right and prerogative of God himself to inflict just punishments on such as deserve them, either by his own immediate judgments, or by the equitable laws of civil government, never take any private revenge for yourselves upon such as are injured by you, nor ever prosecute them at law, from a litigious and resentful temper of spirit; but rather endeavour to turn away their wrath by soft answers and a yielding conduct, or retire out of the way of their violence; and if they will continue their rage against you, calmly leave them to the righteous judgment of God. 20. Yea, if any who have injured, abused, and persecuted you, be reduced to afflicted and necessitous circumstances, carefully seize the opportunity, and assist and relieve them to the utmost of your power; for by such kind and merciful conduct you will either melt and subvert them, and render them your penitent and fast friends, or if they remain obstinately ungrateful and perverse, they will but aggravate their guilt, and bring upon themselves the most lasting, terrible, and destructive judgments of God. 21. Upon the whole, let no ill treatment discompose your spirit, inflame your angry, malicious, and impatient passions, and so enslave your mind, and give your adversaries opportunity of triumphing over you; but labour, by the grace of God, to exercise all meekness, kindness, and forbearance, under the highest provocations, and thus overcome your enemies and your own resentments by returning good for evil.

Ver. 1. *The mercies* by which the apostle specially obtests believers are—(1) their election by grace; (2) their predestination to conformity to the image of the Son of God; (3) their holy calling to glory and virtue; (4) their deliverance, not from weakness, temptation, or warfare with sin and Satan, but from condemnation; (5) their justification by faith; (6) their living union, as members, with Christ their head; (7) their communion or fellowship with the Father and with his Son Jesus Christ; and (8) the secure enjoyment of all the blessings of the covenant of grace.—*Note*, The body is for sacrifice; the mind (ver. 2) for reason.

Ver. 6. *Prophecy*. The word 'prophet' in the Old Testament signifies 'an interpreter,' one who explains the meaning and will of another; and applies equally to the exposition of the Scriptures or the foretelling of future events.—*According to the proportion* (of the prophetic gift, let him prophesy, which is in proportion to the gift of faith. Faith in the truth, mercy, and power of God, being the fountainhead of all other gifts. C.

Ver. 8. *He that giveth*. Not the alms of the church, as some think, for that is included in the deacons' office, ver. 7; but he that, being rich, 'giveth' of his own store.—*Simplicity*. Rather, 'liberality,' as in 2 Co. 8, 2; 9, 11, 13, when it refers to private benevolence; and 'unpartially' when it refers to the distribution of public charity.—*Cheerfulness*. Alacrity in act, and kindness of manner. C.

Ver. 11. The word translated 'business' signifies rather 'zeal' or 'energy'; and the scope of the passage shows that Paul is speaking of a Christian grace and duty, not of the business of this world. To make such an application of this passage in exposition, or in popular address, is a misinterpretation of the apostle's language. F.

Ver. 16. *Be of the same mind one toward another*. This is a very precious and most important injunction. Its full significance is scarcely brought out in our version. It signifies that Christians are under all circumstances to regulate their words and conduct to and toward each other by the most delicate feelings of kindness and forbearance. All bitterness, envy, and strife are to be systematically avoided. Alas! how seldom do the members of different churches and sects act upon this principle! F.

Ver. 18. *If it be possible, &c.* Never be the aggressors; never refuse a reasonable apology; be always ready to forgive; and sacrifice, as far as justice to others will permit, both your feelings and interests, for sake of peace. C.

Ver. 20. Some think the apostle to mean, that as 'coals of fire' fuse the hardest metals, so acts of undesired kindness will soften the hardest heart. But the original, quoted from Pr. 25, 21, 22, is, 'If thou shalt be angry with thine enemy, thou shalt be troubled; for thou shalt give up the word of thy mouth, and shalt be counted a fool.' The sense of our Lord had no such meliorating influence on the hearts of the Jews, shows that the passage is to be interpreted according to the obvious meaning of the words—to wit, that the benevolence of Christians towards their enemies will aggravate both their guilt and their punishment. C.

Ver. 21. *Be not overcome of evil*. 'To yield to anger' would be to be conquered by an enemy. He acts as the Christian who yields not to anger, but remains without wrath under insult and ill treatment. Haldane.

REFLECTIONS.—God's endearing mercies should

powerfully promote our grateful dedication of ourselves to him and his service. And it becomes professed Christians to have their hearts weaned from the profits, pleasures, and cares of this present world, and from its sinful practices and customs, and to labour after a thorough conformity to the image of God, and an experimental, practical, and approving acquaintance with that eternal good. It is very honourable when, amidst great gifts, graces, and services, we keep up humble thoughts of ourselves and a high esteem of others, and account whatever we have as freely bestowed on us for the good of the church. Great is the kindness of Christ in so plentifully providing gifts, graces, offices, and officers, for the edification of souls. And it is delightful when all, with integrity, diligence, and cheerfulness, are employed for that end. O! what undissembled and ardent love to God and man; what hatred of everything evil; what diligence in our callings; what joyful hope of eternal happiness; what patient resignation; what fervent and persevering prayer; what cheerful liberality; what profound humility; what cordial sympathy; what harmonious concord and peacefulness; what disinterested returning of good for evil!—is necessary to enter into the character of a Christian! And great is the grace and power of God which is necessary to work all these in our heart and life.

CHAPTER XIII. Ver. 1. And whether ye be Jews or Gentiles, ministers or people, see that ye conscientiously submit to and cheerfully obey the civil governors who rule over you, in everything lawful; for they are advanced to their dignity by the providence of God, derive their whole authority from him as the supreme Governor of the world, and therefore ought to be acknowledged and obeyed as his deputies and viceregents. 2. Whoever therefore they be, and of what religious profession or worldly circumstances so ever, who, in their private capacity, expose any lawful command of the civil government which is provisionally set over them, and in a seditious and treasonable manner endeavour to disturb, defame, and subvert it, they rebel against the authority of God himself, and oppose an ordinance which he has appointed in his law, natural and revealed, for the protection, safety, and welfare of mankind, and expose themselves to severe punishment from their rulers, and to the everlasting vengeance of God who appointed them. 3. For according to the end of their institution, civil rulers are not authorized by God to punish men for or deter them from anything truly good and lawful, but to restrain and punish what is manifestly injurious and disturbing to the commonwealth, and dishonourable to God their supreme Governor, for the caution of others, and to preserve them from the like conduct. If therefore you would be safe from all danger of punishment by them, always live quietly and peaceably, in all godliness and honesty, doing what is morally and politically good; and then you may ordinarily expect the protection, commendation, and encouragement of magistrates, instead of their severe resentment. 4. For by the very nature of their office, magistrates are God's deputies, whom, for the common benefit of mankind in this imperfect state, he has authorized to suppress vice, immorality, and profaneness, and to maintain his honour, as the Lord of the world, and the natural, civil, and religious rights of their subjects. If therefore you violate the moral and political laws of their government by doing what tends to dishonour, weaken, or destroy it, you expose yourselves and families to the most dreadful consequences, magistrates being obliged, as the deputies of God, to punish such as are turbulent or chargeable with any other notorious crimes. 5. Ye are therefore bound to pay all due subjection and obedience to magistrates, not only for avoiding that punishment which they are able and bound to inflict upon the injurious and rebellious, but chiefly from a principle of

9 *Let^a love be without dissimulation.* *Abhor that which is evil; cleave to that which is good.

10 *Be^a kindly affectioned one to another with brotherly love;*⁵ in¹ honour preferring one another;

11 Not^a slothful in business; *fervent in spirit; *serving the Lord;

12 Rejoicing^a in hope; *patient in tribulation; *continuing instant in prayer;

13 Distributing^a to the necessity of saints; given to hospitality.

14 Bless^a them which persecute you: bless, and curse not.

15 Rejoice^a with them that do rejoice, and weep with them that weep.

16 *Be^a of the same mind one toward another.* Mind not high things, but condescend to men of low estate.⁶ Be^a not wise in your own conceits.

17 Recompense^a to no man evil for evil. Provide^a things honest in the sight of all men.

18 If^a it be possible, as much as lieth in you, live peaceably with all men.

19 Deeply beloved, *avenge not yourselves; but *rather* give place unto wrath: for it is written, *Vengeance is mine; I will repay, saith the Lord.

20 Therefore^a if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be^a not overcome of evil, but overcome evil with good.

CHAPTER XIII.

1 Subjection, and many other duties, we owe to the magistrates. 8 Love is the fulfilling of the law. 11 Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.

LET every soul ^{be} subject unto the higher powers. For there is no power but of God: the powers that be are ordained¹ of God.

2 Whosoever^a therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For^a rulers are not a terror to good works,

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but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is ^{the} minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore^a ye must needs be subject, not only for wrath, but also for conscience sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render^a therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; ¹ fear to whom fear; honour to whom honour.

8 Owe^a no man any thing, but to love one another: ² for he that loveth another hath fulfilled the law.

9 For this, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and *if there be* any other commandment, it is briefly comprehended in this saying, namely, *Thou shalt love thy neighbour as thyself.

10 Love^a worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that *now *it* is high time to awake out of sleep: for *now *is* our salvation nearer than when we believed.

12 The^a night is far spent,² the day is at hand: let us therefore *cast off the works of darkness, and let us put on ^{the} armour of light.

13 Let^a us walk honestly,³ as in the day; ⁴ not in rioting^a and drunkenness, ⁵ not in chambering and wantonness, ⁶ not in strife and envying.

14 But *put ye on the Lord Jesus ⁵ Christ, and *make not provision for the flesh, to fulfil the lusts thereof.

religion and conscience towards God, regarding their office as his ordinance, and themselves as his deputies, placed over you in his providence, and acting in his name and authority, in all their lawful injunctions, to whom, as guardians of the state under himself, he requires you to be subject. 6, 7. And since they are the deputies of the most high God, who, by virtue of their office and power derived from him, lay out themselves continually for the security of the rights and liberties of their good subjects, and the restraint and punishment of malefactors, make conscience of honestly paying whatever taxes are laid upon you for the support and dignity of government; and always labour to cultivate a becoming reverence and esteem of them in your minds as your political fathers and lords; and manifest it in every proper expression of outward homage, honour, or respect. 8-10. Never be either backward or dilatory to pay the tax you owe them or the debt you owe any other; and never think the just debt of love which you owe to all mankind fully paid, but in all circumstances, and by all proper means, desire, contrive, and labour how to exercise it best for their advantage.—For in love to his fellow-creatures in its due latitude and fervour, as founded upon and springing from our love to God, and from a sense of his love to us in Christ, we really fulfil all the commandments of

the second table of the moral law relative to chastity, preservation of life, furtherance of wealth, maintenance of truth, charitable contentment, and relative duties; for whenever unfeigned and fervent, uniformly, and progressively, heart, it sweetly and powerfully restrains from desiring, designing, or willingly doing anything hurtful, and constrains to the performance of every kind office to every one; and so is radically and intentionally a compliance with all the duties of the second table of the law, and will render a man sincerely desirous of and diligent in performing them. 11. And the more careful ought we to be in cultivating this comprehensive duty of love, as now, under the light and grace, assistances and encouragements to the gospel dispensation, it is high time for us to shake off all our sloth and carnal security, that Jesus Christ may not, in death or judgment, find us asleep; for now our deliverance from persecution, and chiefly our complete salvation in heaven, is much nearer than when we first believed on him for it. 12. And since not only this night of our outward troubles, but also of our ignorance, unbelief, and sinful courses, is now far spent, and the day of gospel light hath begun to dawn in our souls, and the day of complete redemption is at hand, let us labour to mortify our shameful lusts, and shun every sinful and dangerous practice, and daily grow in and exercise the

precious, pure, heart-comforting, and adorning graces of God's Spirit, in opposition to the temptations and terrors of sin, Satan, and the world. 13. Let us constantly and progressively behave in a manner suited to our Christian character, and the privileges which we enjoy or expect—carefully avoiding all excessive feasting and carousing, revellings, and debaucheries; all whoredom in heart, looks, words, actions, or dress; all angry contentions and brawlings; and all envying or grudging at the prosperity of others. 14. And, on the contrary, let us by faith constantly receive, profess, and improve the Lord Jesus Christ, as our head and husband, &c., made of God unto us righteousness and sanctification. Let us study to be conformed to him in heart and life, as a mean of rendering us meet for the heavenly blessedness, and of recommending him to all around us; and let us never inordinately consult, care, or provide for our body, to the neglect of our spiritual concerns; nor contrive what may promote or gratify our sinful inclinations.

Ver. 1. The apostle does not speak of forms of government—which even in Israel, under divine authority, were various—but of powers, which he attributes directly to the appointment, and not mere permission, of Almighty God, Ps. 82, 11.

Ver. 2. That scriptural non-resistance to civil rulers does not necessarily imply compliance with every command and requirement, may be seen from Ac. 4, 18; 25, 26; 29, 48, where Peter and

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| CHAP. XIV. | <p> <i>z</i> i Co. 10. 31. i Pe. 4
 ii. </p> <p> <i>f</i> i Co. 10. 26, 28. Mat. </p> |
| α Is. 42. 335. 3, 4. Eze. | |

CHAP. XIV.

a Is. 42. 13; 35. 3, 4. Eze. 34. 4, 6. Mat. 18. 10. ch. 15. 1, 7. 1 Co. 8. 11; 9. 22.

1 Or, *not to judge his doubtful thoughts.*

b 1 Co. 10. 25. 1 Ti. 4. 2.

7 Ac.10.42. Re.1.18
2 Co. 5. 15. Ac. 2. 36
Mat.23.18. Phi.2.9-II.
n ver.3,4.

10. e 1 Co. 4. 4. Ja. 4. 11.
12. 2 Will make, as ch.
4. 21; 11. 23. He. 2. 18.
ver. 3. Is. 40. 29.
g Ga. 4. 10. Col. 2. 16.
o 2 Co. 5. 10. Ec. 12.
14. Mat. 25. 32. Jn. 5. 22.
Re. 20. 12.
6 Since 'we must
all stand before the
judgment-seat of
Christ'—since the

3 Or, *assured*.
4 We are not to take the opinions, convictions, or acts of others as our guides. We are not to attempt to force our views on points *not essential*

upon others. Every man is to think for himself. He is bound to follow the dictates of his own conscience after using all available means for its

guidance and enlightenment.—*P.*
5 Or, *obscurely*

is therefore very improper for any of you presumptuously to judge and condemn those whom God hath accepted and approved in their conduct: it is to God

accepted and approved in their conduct; it is to God, and not to you, they are accountable, and by him their state must be decided; and he, having accepted and admitted them, shall establish them in the faith and fellowship, comfort and holiness, of the gospel, and make them to stand with boldness in the last judgment.

ment.—5. Some think that the ceremonial seasons ought still to be regarded and religiously observed: others who have clearer views of the gospel state of

the church are persuaded that no day but the Christian Sabbath ought to be distinguished from others. 6. As the regards of the Jewish festivals do it from a principle of conscience towards God, and in obedience to what they think to be still his command, and in honour

For Christ, who they conceive, hath conformed all the ancient institutions of Moses; and as they who do not understand the nature of his sacrifice, are ignorant of his science towards God, with a view to his glory, and to the honour of Christ's having fulfilled and abolished the whole ceremonial laws: so that they who eat every sort of wholesome food aim at the honour of God and of Christ, who is Lord of all; and in asking a blessing on their food, give him thanks for allowing them freely to eat whatever is most suited to their convenience, necessity, and innocent delight; and they who refrain from eating what is prohibited, do so out of a pure and upright intention to glorify God and Christ, in submitting to his authority in these ancient laws, and which they suppose still binding; and are thankful that enough besides is afforded them by Providence: it is therefore proper that they should, in a Christian manner, bear with one another. 7. None ought, and none true believer will dare, to live as if he were his own lord and master, making his own humour the rule, or his own pleasure, profit, or pleasure the end of his life; and none ought to be content with what Christ will make his own care or honour the end of his life, death,

For in whatever form or time we live, it ought to be in obedience to the command of Christ, and in order to deserve and honour him in all that we think or say, do, or suffer; and whether we be cut off by a violent or a natural death, it ought to be undergone with resignation to the will and appointment of Christ, who died for us; and with a fiducial commitment of our departing souls into his hand, and a desire to glorify him and his Father, and to be united to him, even after the manner of our death; and to depart and be forever with him. Whether therefore we live or die, we all ought to consider ourselves as Christ's property, and at his disposal, solely relying upon him, labour to glorify him in our words and bodies and spirits. 9. For to this very end Christ at his Father's commandment laid down his life as an atoning sacrifice for sin, and rose from the dead, and ascended to heaven, that as Head over all things to his church, he might have an absolute, universal, and sovereign dominion over them that are dead, or that are living. We shall all alive or dead, be united to him, and he will fully provide us with support and aid, and sweeten death to his people, as well as bestow everlasting life and honour upon them. To. Why then should any of you judge, condemn, and think meanly of your Christ?

7 For^k none of us liveth to himself, and no man dieth to himself.

9 For^d to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

presumptu-
God hath
indifferent, when all of us shall in a little time appear
before the judgment seat of Christ, and he shall say unto

I am brethren about matters which are in themselves indifferent, when all of us shall in a little time appear before the judgment-seat of Christ, and have all our dispositions, tempers, thoughts, words, and actions, judged by him, and our eternal state of misery or happiness fixed in correspondence thereto? 11, 12. For as Christ, to show the irreversible nature of his purpose in this point, has sworn by himself, that every one of mankind shall be obliged to own him as the great God, and that he will be revenged on all who are disobedient to him, by whom their eternal state must be decided, and I place that all of us, both Jews and Gentiles, of every rank, character, or profession, shall be called to account in the last judgment, not for our neighbours' mistakes and miscarriages, but for our own faith and practice. 13. Let none of us therefore invade Christ's prerogative, by taking upon us to censure and condemn one another; but let us all take care that we never, by a free use of that which is lawful in itself, grieve or ensnare our Christian brethren, or draw them into sin, by tempting them either to go into uncharitable censures, or to do that which is doubtful concerning which we do not have sufficient light. 14. My purpose and design is the authority of Christ, and the nature and design of his death, which was to reconcile and take away all religious distinctions between Jews and Gentiles, and to remove the curse which the fall had brought upon our created enjoyments, that no sort of food is in its own nature morally, or now any longer ceremonially, unclean; yet, if any one should think any particular sort of food forbidden by God, his eating of it would violate the dictates of his conscience, and so defile it, by doing what it represented as sinful. 15. Yea, if ye yourselves were ever so fully persuaded that you might eat what was so forbidden, in this way, as your Christian brethren through weakness would be troubled and offended at it, would be very tender and uncharitable in you, if ye knew their scruples, to persist in using your liberty before them. Never dare to stagger the faith, wound the conscience, destroy the peace and comfort of a brother, or draw him into damnable sin, for whom it appears Christ, in infinite love, laid down his life. 16. Take heed that your lawful liberty in the use of meats or other indifferent things be not reproached as licentiousness through your imprudent and unseasonable use of them, to the scandalizing of your weaker brethren. 17. You, as I have said, are to glory in the blood of Christ, the great dispensation, or of the kingdom of grace thereby erected in men's hearts, do not consist in any circumstantial and external things, but in the righteousness of Christ imputed, in true holiness of heart and life, in a solid peace in our own souls, and a peaceful temper and carriage towards others, under a sense of God's being reconciled to us through Christ; and in those supernatural and divine comforts which the Holy Ghost imparts to us through the Word. 18. And whenever, in these substantial points of vital religion, behaves as a Christian, and glorifies in his glory, it is, through him, on him, and aiming at his glory, it is, through him, acceptable to God in his person and services, and is approved by all good and wise men as a sincere Christian, whatever be his opinion in things indifferent.

Paul accuseth his writing.

ROMANS XV.

His purpose of visiting Rome.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers;

9 And that the Gentiles might glorify God for his mercy; as it is written, "For this cause I will confess to thee among the Gentiles, and sing unto thy name."

10 And again he saith, "Rejoice, ye Gentiles, with his people."

11 And again, "Praise the Lord, all ye Gentiles; and laud him, all ye people."

12 And again, Esaias saith, "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust."

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

honours and show forth the praises of God, as your God in Christ, who is the centre of all our spiritual union and fellowship.—7. Notwithstanding therefore your different opinions about matters of little importance, let the endearing example of our great Lord and Saviour in bearing with our infirmities who are believers, and receiving us into favour, union, and communion with himself and his Father, influence you cordially to embrace one another as brethren, without distinction of nations or parties, that ye may glorify God by your harmoniously walking together in faith and love, and in the fellowship of the gospel, till ye arrive at all possible perfection in his glorious presence for ever. 8-12. And to show you how Christ has admitted both Jewish and Gentile believers to equal privileges and blessings, without making any distinction under the gospel state, observe, on the one hand, how he sprung from, and appeared as a member and minister of, the Jewish church, and taught, obeyed, and suffered, to display the faithfulness of God, and to ratify, establish, and render efficacious the gracious promises which had been made to the ancient patriarchs Abraham, Isaac, and Jacob;—and, on the other, that many of those promises spoken by David, Moses, and Isaiah represent Christ as publishing the truths of God to the Gentiles, and bringing them into his church, as joyful and grateful members thereof, subjected to him as their Head, and trusting in him as their Saviour, along with the Jews. It is therefore proper that both parties should receive each other with all readiness of mind as their brethren in Christ. 13. Now may that gracious God, who is the object, ground, and author of all that hope which we, whether Jews or Gentiles, have of spiritual and eternal blessings, plentifully enrich and satiate you with all sorts of divine joys and comforts, and with an abiding, solid, and evangelical peace in your own souls, and with one another, in the lively exercise of faith in Christ and the promises of the everlasting covenant, that ye may not only have a good but full and assured hope of

future blessedness through the powerfully enlightening, strengthening, witnessing, and confirming operation of the Holy Ghost! 14. And indeed I am firmly persuaded that ye, my dear Christian brethren, are abundantly endowed with such benevolent graces of the Spirit as dispose you to mutual kindness in your temper and behaviour one towards another, and with such knowledge of all things necessary to salvation as renders you capable of instructing each other in the most important truths of the gospel, and of admonishing and exciting one another to everything truly virtuous. 15, 16. I have nevertheless written with the greater plainness and freedom on the head of your Christian liberty and obligations to mutual charity, because, by the transcendent grace of God, I have been called and furnished to be an apostle, preacher of Christ and his unsearchable fulness in the gospel, especially to the Gentiles, that many of them, being converted by my ministrations, might be devoted as living, holy, and acceptable sacrifices to God, and might offer up to him the sacrifices of prayer, praise, and charitable contributions,—both they and their services being consecrated by the effusion of the gifts, graces, and sanctifying influences of the Holy Ghost. 17. In consequence of which call to this office, and success therein, I have great reason to rejoice and glory, not indeed in myself, but in and through Christ, by whose grace I have so abundantly and so successfully laboured in preaching the gospel, and bringing multitudes of Gentile sinners to the faith of Christ, to the praise and glory of God. 18, 19. But in this my humble and holy glorifying I neither dare boast of anything I have done myself, nor ascribe to myself what others have done, but I merely hint at what Jesus Christ, by means of my preaching, labours, and sufferings, has wrought, by the almighty influences of his Spirit, in bringing multitudes of the Gentiles to receive and profess him as their Lord and Saviour, and to live in obedience to his laws: and encouraged by his miraculous and gracious operations, which attested my call, mission, and

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But, as it is written, "To whom he was not spoken of, they shall see; and they that have not heard shall understand."

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whosoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them, verily; and their

the truths which I preached, I have, under the influence of the Holy Ghost, with great freedom, faithfulness, fulness, and success, published the glad tidings of salvation through Christ to sinful men, all along from Jerusalem, through Canaan, Syria, Lesser Asia, and Greece, till I came to Illyricum, at no great distance from Rome. 20, 21. And in my ministrations I have especially studied, agreeably to a prediction of Isaiah, to publish these astonishing mysteries of the gospel where they had never been preached before, that so I might the more remarkably act as one who had received an immediate commission from Christ, and needed no human assistance to introduce me. 22-24. My necessary and extensive labours in these regions have, under the direction of God's providence, hindered me from visiting you, as I sometimes intended, but the gospel being now extensively known, and churches planted in all these places, I hope, according to my long fixed inclination, soon to see you. And if the Lord permit me, as I intend to attempt the propagation of the gospel in Spain, I expect to visit you as I pass westward into that ignorant and idolatrous country, and to be helped forward by you in my journey to it, after you and I have had some comfortable and edifying fellowship together. 25, 26. But at present I am obliged to go south to Jerusalem with the contribution which the Christians of Macedonia and Achaia have made for their holy but poor brethren in Judea. 27. In this the contributors have been extremely forward and cheerful, as indeed just gratitude and common benevolence required that they should; for if the sinners of the Gentiles have received the enriching gospel of Christ from Jerusalem, and by means of Jewish apostles and preachers, and have been thereby made partakers along with the Jews of all spiritual and eternal benefits, it is certainly proper that they in return should assist with their temporal substance the poor Jewish saints at Jerusalem, and the places about. 28, 29. However, when I have manifested my tender regard to my dear countrymen, and have faithfully delivered

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debtors they are. "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 Where, therefore, I have performed this, and have sealed to them this fruit,³ I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now^a I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

31 That I may be delivered from them that do not believe^b in Judea; and that my service which I have for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

to see this collection, I intend, if the Lord will, to see you on my way to Spain. And from what I have experienced of Christ's powerful operations by me, I hope to come to you plentifully furnished with gospel instructions, offers, and encouragements, and thereby to be an instrument of conveying to you the most abundant gifts, graces, and comforts. 30-32. In order to my accomplishing these desirable designs, I earnestly entreat you, by all the obligations and endearments of the love and grace of Jesus Christ and his Spirit, and by all that love wrought in your hearts by these divine persons, or which you owe to them for all that they have done for or in you, that ye in the most fervent manner join your believing, importunate, and persevering supplications to God with mine, for his guidance, protection, and blessing to me—that I may be delivered from all the snares and violence of my Jewish persecutors, and that the collection which I carry up to Jerusalem may not through prejudice be despised or refused, but kindly accepted by the believing Jews, as a mean of weaning them from their dislike to me and the Gentile converts—and that, being thus prospered in my present way and work, I may, through the kind providence of God, have an opportunity of seeing and conversing with, and preaching to you, for our mutual comfort and edification. 33. Meanwhile, may that God, who is reconciled to us in Christ, and is the Author of all our peace, comfort, and happiness, and who delights in our possessing our souls in peace, and living together in harmony and love, be graciously present with you, by the special influences of his Spirit, to unite your hearts in the strongest brotherly affection, prevent all animosity and discord, and bless you with all spiritual blessings in Christ Jesus!

Ver. 3. Christ willingly subjected himself to every inconvenience. The birds had nests, the foxes had holes, but Jesus had not where to lay his head. He willingly submitted to every reproach. He was called a glutton, a wine-bibber, a friend of publicans and sinners, because, like a skillful and kind physician, he condescended to the society of the sick, that he might heal their souls by teaching them truth, and calling them to repentance. C.

Ver. 13. It is very important fully to comprehend and feel that 'hope, joy, and peace' are altogether gifts of God, and not productions of human power: that they are to be sought by prayer for ourselves, and also by one Christian for another; and that they are to be sought and expected, not in mere fractions of enjoyment, but in the occupancy and 'filling' of the entire soul! C. Ver. 24. It does not appear from any scriptural record that Paul ever visited Spain. The want of such record is, however, no proof that he did not visit it. Ecclesiastical tradition appears in favour of his visit: nor is such authority, though in many cases an insufficient ground, to be altogether rejected. But whether the purpose of the apostle was fulfilled or frustrated, matters not—the evidence of his inspiration is, in either case, alike complete. He does not say that God had commanded him, but that he desired, to go into Spain: and the Spirit instructed him to record that holy desire, which God might grant or refuse as seemed good in his sight. Thus David desired to build the temple—God approved of the desire, yet refused its fulfilment, reserving it for another. And the sacred historian was alike inspired in recording the desire, the approval of it, as a desire—the denial of its fulfilment, and its transfer to Solomon. C.

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3 Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences, 21 and, after sundry salutations, endeth with praise and thanks to God.

I COMMEND unto you Phebe our sister, which is a "servant of the church which is at Cenchrea."

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my well-beloved Epeneus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kins-

Ver. 37. The prejudices of many Jewish Christians were yet strong against the Gentiles, and their admission into the church upon any terms but the observance of the Mosaic law. Therefore the apostle prays, and entreats others to pray, that, by the removal of these prejudices, his service may be rendered acceptable. C.

REFLECTIONS.—With much tenderness and self-denial should we behave towards our Christian brethren; and with kind affection bear with one another's infirmities and study one another's spiritual edification. It is an inconceivable mercy to have access to perseuse, and a great honour to be diligent students, searchers, and improvers of the holy Scripture. In the ministry of his Son, and the ancient prelates, God delightfully laid the foundation of uniting Jews and Gentiles into one gospel church, and he hath done most marvellous things to effect it. Richly replenished are all the promises with Jesus Christ and his grace; and with what joy and peace doth a right believing of them fill our souls! Thrice happy are they who believe them, to their own sanctification of heart and life, by the Spirit of God, and to their eternal salvation. Thrice happy is it when ministers, depending entirely upon God, are diligent, faithful, and successful in preaching the gospel, and multitudes, through the gospel, attended by the influences of the Holy Spirit, are turned to Christ and his service. And it wears a hopeful appearance when the fervent prayers of ministers and people are united in behalf of Christ's interests and for one another's mutual advantage, and when spiritual fellowship is their joint delight.

CHAPTER XVI. Ver. 2. Readily receive her into your religious fellowship, and assist her in transacting her civil affairs at Rome; for she has generously and hospitably entertained, sheltered, and provided for many poor Christians and destitute strangers. 3, 4. They very much assisted and encouraged me in my ministerial labours at Corinth; and when I was in danger they exposed their very lives in order to save me. 5. Their religious family, by the blessing of God on their good example, diligent instructions, and prudent regulations, is like a church of Christ for its stated worship of God, purity of manners, and beautiful order. —Epeneus was the first converted to Christ in all the regions of Achaia, and an honourable pledge and earnest of that great harvest of souls which have been since gathered unto the Lord. 7, 9, 13. In Christ, or in the Lord, denotes being united to, beloved by, and believing in him, and holding fellowship with him. 10. Apelles hath been tried, proved, and justly accounted a judicious, faithful, and zealous disciple, and servant of and sufferer for Christ. 16. A kiss attended with the utmost chastity, sincerity, and spiritual affection, as becometh saints who love one another with a pure heart fervently. 17. In order to cultivate and maintain true Christian love among yourselves, carefully watch against and avoid all those teachers or others

who attempt to form parties among you, and to introduce pernicious opinions and practices contrary to the pure truths of the gospel which ye have been taught by the inspired servants of Christ. 18. For whoever are of such a spirit and temper, and carry on such designs, are not the true servants of our Lord Jesus, the only Prophet, Priest, and King of his church; nor do they sincerely aim at promoting his interests and glory in the world, but seek to avoid persecution, gain the favour of worldly men, and gratify their own sensual appetites—to compass which vile ends, they, by high pretensions of kindness for you, or zeal for God's truths and honour, attempt to impose on the good temper and credulity of weak and incautious, though well-meaning persons, to turn them aside from the ways of the Lord. 19. I am indeed glad that your ready reception of the gospel and obedience of faith are become so exemplary and famous in the churches; and that hitherto no seducers have been able to draw you away from the simplicity which is in Christ; but considering your own weakness and depravity of nature, and the subtlety of Satan and his instruments, it is absolutely necessary for you to be very prudent and watchful, able to make a difference between good and evil, truth and error; and so inoffensive, plain-hearted, and sincere, that ye may neither deceive nor injure others, nor be deceived or injured by them—quite unacquainted with all envious, spiteful, and mischievous arts. 20, 24. And for your comfort and encouragement, remember that your gracious and reconciled God, who is the author of all true peace, and delights in your being at peace among yourselves, will stand by you, and in a little time subdue Satan and his engines, and remove their malicious power and subtlety, by his providence and grace, and render you at last fully victorious and eternally triumphant over them.—And for this end my fervent, my repeated prayer to God for you is, that the free favour of your my Lord and Saviour Jesus Christ, in all its special fruits and effects, and all communications of grace from him, may be continually and abundantly with you, to guide and strengthen, sanctify and comfort, defend and save you, and carry you through all temptations and dangers, till ye arrive with triumph at his heavenly kingdom. 25-27. Now, to that great, gracious, and almighty God, who is able to defeat all the attempts of your spiritual enemies, and to preserve you from falling into sins or error, and to settle, strengthen, and confirm you in faith, comfort, and holiness, according to and by means of the glad but incomprehensible tidings of salvation to sinful men which Jesus Christ himself preached while on earth, and which I, having them revealed to me by the inspiration of his Spirit, labour to publish in the world—even those glorious doctrines which were long entirely hid from the Gentiles, and but obscurely hinted to the Jews, in types, shadows, and dark prophecies; but are now under the gospel dispensation evidently

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

Ver. 17. Whoever introduces a doctrine, practice, or rite (for practices and rites can never be separated from doctrine) contrary or superadding to those of the apostles, is to be 'marked and avoided.' The Lord grant grace to the instructors and rulers of his church to be self-denying, and to church-members to be watchful!—*Note.* How needful, how prophetic, was this apostolic admonition to Rome! where so many novel doctrines, fantastic

REFLECTORS.—The Christian religion delightfully promotes friendship and good manners. It teaches us to pay civil respect to all decent manners, and to be in the midst of, and gratefully to return favours shown to us by all ranks and conditions of men. It gives a holy turn to a gentled behaviour, and makes men sincere in wishing the temporal, and especially the eternal prosperity of their friends.—With deep concern should all Christians labour to excel in piety, fix themselves in church-fellowship, and in their respective stations study to be servicable to the whole mystical body of Christ. Amiable are those families which resemble a church of Christ in their worship, order, and conversation. And it is a great honour to be first or eminent in the faith and profession of the gospel. With exact care ought all to judge for themselves in matters of religion, according to the doctrine which they have received from Christ and his apostles; and to avoid such as

¶ Written to the Romans from Corinthus,
and sent by Phebe, servant of the church
at Cenchrea.

accountability of man—and of justification—by grace sovereign and free, with the indissoluble obligation to every duty of holiness. 2. It stands specially remarkable for its practical vindication of the doctrines of free grace. There seems a natural antipathy in the carnal mind against a free salvation; so that the heart that needs it most, hates it most. And the alleged ground of this antipathy is, that it is unfavourable to morality. But this objection proceeds upon disregard of self-ignorance of the principles of the human heart—and a total forgetfulness of historical truth, or neglect of observation—regarding self—for a sinner cannot be ungrateful to God, or ungrateful to his human brother, who is his enemy but redeeming love, or govern its powers, but gratitude for mercy. And forgetfulness of historical truth, and neglect of observation—for both have



SCENE IN OLD CORINTH—WHERE PAUL WROTE THE EPISTLE TO THE ROMANS.
 [ROMANS, xvi: 27.]—The epistle to the Romans was written by St. Paul from Corinth. It was written to the Christians in Rome before the apostle himself had gone thither. In the view we give we have an illustration of an old tree and some rude houses that are used as a place to keep horses to hire to tourists. The

scene is close to the temple that stood in Corinth when St. Paul was here. It is a striking commentary upon the changing fortunes which great cities in the East have undergone to remember that the site of the proud and rich city of Corinth is now a wheat field. Peasants plow to-day where once kings and conquerors revelled. This city would have dropped out of attention had not St. Paul spent a few years here.

limited to prove, that in all countries and times, the most godly and moral characters have been produced by the preaching of salvation by the cross of Christ. 3. It is conspicuous for the boldness with which it encounters national prejudices, combined with the affection with which it seeks to conciliate good-will. The prejudices of the Jews against the Gentiles, and the contempt of the Gentiles for the Jews, formed one of the chief barriers against the triumphant spread of his gospel. These diseases of the carnal mind the apostle never overlooks or palliates, but, like a skilful physician, reveals all its symptoms and malignity, and applies, as its only adequate remedy, the doctrine of free grace and salvation. 4. It is remarkable for the extent of its moral precepts. Every book of Scripture abounds, either directly or indirectly, with moral precepts, but this epistle takes a wider range, yet descends to more minute particulars than any other book in the New Testament; thus affording the readiest reply to those who charge the doctrine of grace with an unfavourable aspect towards morality. And, truly, if morality, rightly understood, be any evidence of the divine origin of a system (and that it is so is unquestionable), then does the morality of this epistle place it as far above every heathen system of ethics as light is superior to darkness; and conducts infallibly to the conclusion, either that Paul was wiser than all the philosophers of Greece and

Rome, or that he was inspired by the all-wise God. This superiority the philosophers of the world will not acknowledge—the inspiration, therefore, they should not deny. ⁵ It is remarkable for its speciality of personal attentions. While with a most perfect tenderness, or, as Halane phrases it, ‘parsony of words,’ he pours his moral precepts into the hearts of his people, and in the printed amount of volumes, it exhibits ‘what might seem a prodigal waste of words’ in its commendations, salutations, and acknowledgments. But the memory of the heart never forgets; and the Christian is the only true citizen of the world. He is the man that begets, and, by the same reason, he loves all that are begotten of him.

He that would study this epistle must begin, as all study of Scripture should begin, with humble prayer 'to the Father of lights and mercies'; but to this he must add a firm determination to study it as a whole: it cannot be understood in fragments. He must attend to it with diligence, until he has acquired a consecutive view of its parts—till he is able, as it were, to take the parts asunder, as the wheels, &c., of a machine, and to set them up again in their original order. And the whole he must receive 'as a little child'; for he that does not so receive it will neither discern its meaning nor feel its comfort. C

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE
CORINTHIANS.

Corinth ranked among the most illustrious of the Grecian cities. It was situated on the isthmus that joins the Peloponnesus to the rest of Greece. With a port on each side, it received equally the commercial contributions of Europe and Asia; became first distinguished for arts and commerce, and next (such is ever human abuse of mercies) equally distinguished for luxury, and infamous for licentiousness. Yet here, after the missionary labours of about two years, Paul and his companions succeeded in planting a Christian church, consisting of Jews and Gentiles. But shortly after his departure, false teachers, undervaluing Paul's authority, crept in among them; erroneous and heretical doctrines were inculcated, and sectarian divisions were introduced. Under these circumstances Paul writes this epistle:—1. To support his apostolical authority, and vindicate himself from the calumnies of his adversaries. 2. To correct the abuses that had arisen, and remedy the disorders that had infected the church. 3. To return answers to certain queries that had been addressed to him on some important points of Christian doctrine, management, and morals. These answers and directions, though generally referring to circumstances and practices no longer in existence, are yet, by virtue of the principles involved, of perpetual application to the various emergencies of the Christian church. *C.*

We learn from ch. 16. 8 that the epistle was written from Ephesus. This is at variance with the subscription which is attached to our English version; but it ought to be remembered that these subscriptions have no divine authority. They are mostly late additions, and some of them are decidedly erroneous. It seems probable from the remark that he intended to leave Ephesus after Pentecost, and from the allusions in ch. 5. 7, that the time of writing was at or about *Easter*, A.D. 51. *P*

CHAPTER I.

After his salutation and thanksgiving, 10 he exhorteth them to unity, and 12 reproveth their dissensions. 18 God destroyeth the wisdom of the wise, 21 by the foolishness of preaching, and 26 calleth not the wise, mighty, and noble, but 27, 28 the foolish, weak, and men of no account.

PAUL,^a called to be ^ban apostle of Jesus Christ ^cthrough the will of God, and ^dSosthenes¹ *our* brother,²

2 Unto^o the church of God which is at Corinth, to them that ^aare sanctified in Christ Jesus, called *to be* saints, with ^ball that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.³

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank my God always on your behalf,
for the grace of God which is given you by
Jesus Christ:

5 That^k in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

A.M. cir. 4063.
A.D. cir. 59.

CHAP. I.

CHAP. I.
 α See Ro. i. i. Ac.
 13.9.
 δ Mat. 10.2. Jn. 20.21.
 Ep. 4.11.ch.9.12.
 ϵ 2 Co. i. i. Ep. i. i.
 Col. i. 2 Ti. i. i. Ga. i.
 15. Ac. 13.2.

1 *Sosthenes* was probably the same mentioned Ac. 18. 17. —C.

2 See note * below.
e Ac. 18, 1-17.
g Jn. 17, 19. Ac. 15, 9.
 Ro. 1, 7; 8, 28-30, ver. 30.

Ep. 1.1. Col. 1.2. 2 Ti 1.
9; 2.21. Jude 1.1 Pe. 1.2,
15. He. 3.1. 1 Th. 4.7. 2
Pe. 1.3, 4.
Joel 2. 23 Ro. 10.

3 The epistle.

though addressed primarily and specially to the Corinthian church, is in reality catholic. It is

reality catholic. It is sent to the people of God everywhere.—P.
 i 2 Pe. 1.2, 2 Co. 1.2.
 j See Ro. 1.8, 2 Co. 1.

* Though the epis-

the thus commences in the joint names of Paul and Sosthenes, it is evident from the whole scope that the

A.M. cir. 4063
A.D. cir. 59

sition. It is wholly Paul's own. Sosthenes is mentioned because he happened to be with the apostle at the time, and was well known to the church at Corinth. Nothing certain is known of his history

2 Ch. 2. 1, 2. Ac. 20. 24
2 Ti. 1. 8. Re. 11. 2; 19. 10
Mat. 24. 14. 2 Co. 1. 20
2 Th. 1. 10

21.2 Th. 1.10.
 21 See ver. 5.
 22 Phi. 3.20 Col. 3.4. 1
 Th. 1.10 Tit. 2.13. 2 Ti.
 4.8. He. 9.28; 10.35. 1 Pe.

1. 13.2 Pe. 3. 12.
4 Gr. revelation.
p ch. 10. 13. 1 Th. 3. 13
5. 23. 24. 2 Th. 3. 3. He.

10.23.2 Co. 1.21.
 9 Ep. 5.27. Phi. 2.15
 Col. 1.20. 1 Th. 3.13; 5
 23.2 Pe. 3.14. Jude 24.
 x Phi. 1.10. 1 Th. 2.10

3. 13. 4. 15; 5. 23. 2 Th. 7.
8. 2 Pe. 3. 12. 1 Jn. 2. 18. 1
Ti. 6. 14.
5 ch. 10. 13. 1 Th. 5. 24.

2 Th. 3. 3. He. 10. 23; 11.
11. Je. 32. 40. Is. 49. 7.
Tit. 1. 2.
† See ver. 2. Col. 1.
10. 1. Ro. 2. 6. Is. 25. 1.

13. 1 Pe. 2. 9. Is. 27. 13
ver. 30. 2 Co. 5. 17-21
Jn. 15. 5; 17. 21. Ga. 2. 20
Ep. 3. 6, 8, 9. 1 Jn. 1. 3, 7; 4
13.

⁴⁵ Gr. *schisms*. [Disagreements in doctrine, and alienations in affection, especially the schism between the East and West.]

6 Even as ⁴the testimony of Christ was confirmed in you:

7 So that ^{ye} come behind in no gift; ^{wait-}ing for the coming⁴ of our Lord Jesus Christ:

8 Who shall also ^rconfirm you unto the end,
that ye may be ^ablameless in ^rthe day of our
Lord Jesus Christ.

9 God^s *is* faithful, by whom ye were ^tcalled
unto the fellowship of his Son Jesus Christ our
Lord.

10 Now I ^ubeseech you, brethren, by the name of our Lord Jesus Christ, ^vthat ye all speak the same thing, and *that* there be no divisions⁵ among you; but *that* ye be perfectly joined together in the same mind, and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloë*, that there are ²contentions among you.

u Ro. 15:30; Phi. 2:1,2; Co. 5:20; 10:1, ch. 5:4. v Ro. 12:16; 15:5,6, ch. 11:18,2 Co. 13:9,11.
Ep. 4:1-7; Phi. 3:15; 2:2,1 Pe. 3:8. x Pr. 13:10; Ja. 4:1, ch. 3:3; 11:18.

CHAPTER I. Ver. 1-3. I, Paul, who have not thrust myself into this apostolic office which I claim, but was graciously, sovereignly, and immediately called to and qualified for it by Jesus Christ—and Sosthenes,

my dear and faithful assistant in the ministry, though not an apostle—do, in the most earnest and affectionate manner, wish to all you at Corinth who are regularly united in church-fellowship, set apart for and spiritu-

ally joined to Christ, as your Head of influence and government, and by the effectual call of his Spirit rendered like him in holiness; and to all those who anywhere profess and adore him, our common Lord,

12 Now this I say,⁹ that every one of you saith, 'I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.'

13 Is⁸ Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you but Crispus⁷ and Gaius.⁸

15 Lest² any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas:⁹ besides, I know not whether I baptized any other.

17 For Christ sent me 'not to baptize,' but

A.M. cir. 4063
A.D. cir. 59.

9 ch. 7, 29; 15, 50; Co.

6 Gal. 3, 27.

6 Or, 'I mean this; he gives an illustration of what he states in general terms in

ver. 11.—P.

ch. 3, 4, 15, 16, 17, 18.

8 2 Cor. 1, 14; 14, 15, 16.

9 2 Cor. 1, 14; 14, 15, 16.

Ep. 4, 5.

7 1 Cor. 8, 10; 16, 23.

3 Jm. 1, 1; 2, 1; 3, 1.

7 Crispus—chief ruler of the synagogue, Ac. 18, 8.

8 Gaius—the principal member of the church at Corinth, Ro. 16, 23.—C.

9 Mat. 10, 16. Ep. 5, 15; ch. 3, 10.

2 ch. 15, 17. Ac. 16, 33.

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9 Stephanas—one of the first converts of Achaia, 1 Co. 16, 15.

—C.

Jn. 4, 2. Ac. 10, 48.

Mar. 16, 15. Ac. 26, 17.

18 Ro. 15, 23.

1 'Christ sent me (not so much to baptize, as to preach);—The original words frequently bearing this comprehensive meaning.—C.

162 Co. 4, 5.

2 Or, speak.

Ver. 23, 24. Ac. 17, 18.

Ro. 1, 16; 2 Co. 10, 15.

16 Job 5, 13. Is. 29, 14.

Je. 6, 9.

7 Is. 33, 18; 44, 25; Job 12, 17; 22, 14; Ro. 1, 25.

8 Ro. 1, 20; 25, 28; Mat. 11, 25; Lk. 10, 21.

to preach the gospel: ²not with wisdom of words,² lest the cross of Christ should be made of none effect.

18 For ⁴the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, 'I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.'

20 Where² is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God, the

as the object of their faith, worship, and obedience—all the riches and the blessed effects of redeeming favour, love, and mercy, and an abundant peace with God, with your own consciences, and with one another, from God the Father, as the original spring and deiver of every blessing, and through Jesus Christ, as the purchaser, storehouse, and bestower of them. 4-6.

I heartily congratulate you on your happiness and honour upon every remembrance of you, and bless my infinitely gracious God for the manifold favours, gifts, and graces which, on Christ's account, he has bestowed upon you, enriching you not only with such spiritual habits and tempers as are necessary to salvation, but with remarkable knowledge of the mysteries of the gospel, and a ready ability to communicate them to others—the Spirit of God thereby confirming to your hearts and consciences the truth of the gospel of Christ which we preached and ye believed. 7-9. So that ye are not remarkably deficient, or inferior to other Christians, in any spiritual gifts which could render you useful in Christ's church, in which ye continue praying, preparing, and patiently and hopefully waiting for his second coming—who, by a constant supply of necessary gifts and graces, will more establish you in the faith, hope, and holiness of the gospel,—that, when others are condemned, ye may appear perfectly righteous, holy, and irreproachable at his tribunal; for God, who has effectually called you into a state of union and fellowship with his dear Son, being unchangeably faithful to his character, covenant, and promises, will infallibly render you partakers of the glory. 10-12. If then God hath done, and will do, so much for you, and if Jesus will in a little time judge you at his awful bar, let me beseech you, by the authority of our Lord Jesus Christ, by his excellencies, relations, and works of love, and by your profession of him, to lay aside your contentions and alienation of affection from one another, and to study the most cordial harmony in sentiment, affection, and holy practices; for, to my great grief, I have been informed that ye, whom I truly esteem, and of whom I hoped better things, have, by uncharitable divisions, been thrown into different parties, under different leaders—some of you ranking yourselves under me, as the apostle of the Gentiles, or instrument of your conversion; others under Apollos, as the most eloquent and fervent preacher; others under Peter, as the apostle of the circumcision; while others pretend to be immediately directed by Christ alone, needing no other instructor. 13-16. To convince you of the absurdity of your conduct, let me ask even you who pretend to be solely for Christ, overlooking his ministers and ordinances, Is his person to be divided from his offices? or his offices from the execution thereof by the ministry of his servants, who labour in the church by his authority and according to his will?—Why set up me, or any other minister, for your spiritual head? Did I or my brethren make atonement for your sins? Or were ye baptized by the authority, or into the faith, worship, and obedience of us? I thank God that, though I was the instrument of conversion to many of you, I baptized but very few of you, lest any should have thence taken occasion to insinuate that I had acted by my own authority, and bound the persons whom I baptized to acknowledge me as their spiritual master. 17. For indeed Christ sent me not chiefly to baptize, but to preach the glad tidings of salvation through his blood; and that not dressed up in flowers of rhetoric or maxims of philosophy for the promoting of my own selfish honours, but in the most plain language and style, that the native majesty, spirituality, glory, and power of the gospel doctrine, of con-

cerning a crucified Saviour, might be the more clearly manifested in the humbling and conversion of sinners.

18. For the plain preaching of salvation through the imputed righteousness of Jesus Christ, received by faith, appears quite despicable, foolish, and absurd, to them who live and die in their sins; but to us who are eternally saved from our sins and miseries, it is the marvellous mean through which the almighty influences of God's Spirit are conveyed for illuminating, sanctifying, supporting, and comforting our hearts. 19, 20. This, according to the Scripture, quite confounds the notions of the learned of this world, and exhibits a method of salvation directly contrary to whatever they could have imagined. None of them, Jews or Gentiles, could ever contrive a method of saving sinners, or of reconciling them to God; and herein he hath stamped disgrace upon all the wisdom of philosophers and others, and manifested their schemes for appeasing an offended God, and reconciling guilty sinners to him, as altogether vain, foolish, and ineffectual. 21. For after he, in the manifestation of his own infinite wisdom, had plainly shown that neither the works of creation, nor of common providence, nor any powers of human reasoning, could lead to a saving and satisfying knowledge of himself or the way of salvation, it pleased him, by the much-despised plain preaching of a crucified Christ, and the way of salvation through his blood, to save them who by faith receive and rest upon him for their eternal redemption, as therein offered to them. 22, 23. Notwithstanding all the proofs that Christ hath given us of his Godhead, and saving offices, the obstinate Jews still persist in demanding a sign from heaven to prove them, and the learned Greeks insist upon philosophical demonstrations of the method of salvation. But, regardless of these prejudices, we faithful ministers proclaim a full, eternal, free, and offered salvation to sinful men through the obedience and death of Christ, which the Jews condemn, to the infinite hazard and ruin of their souls, and the learned Greeks account highly foolish and absurd. 24. But let others who as they will of Jesus Christ, of the doctrine of salvation through his blood, we, who are effectually called, discern and experience therein the great power and manifold wisdom of God, clearly exhibited in his whole person, offices, and saving effects. 25. For what ignorant, carnal, and prejudiced men reckon absurd folly, infinitely transcends in wisdom all the boasted schemes of the most sagacious, prudent, and learned philosophers; and what they account weak and unavailing is found by experience to have an incomparable energy in destroying the works of the devil, renewing the heart, and reforming the lives of men. 26-29. And to manifest the sovereignty of his grace, and as it were, to mark the insignificance of men's natural or acquired advantages, ye cannot but observe that very few of the learned, the eminently sagacious, great, or powerful, are converted to Christ; but he has generally fixed his love upon, and effectually calls, such as are comparatively foolish, weak, mean, or contemptible,—that none, Jews or Gentiles, might have any pretence to glory before him of their natural parts, accomplishments, or external privileges, as if these could recommend them to his favour, or qualify them to receive the gospel. 30, 31. Yes, on the contrary, by a mere act of his own gracious and sovereign will, he has chosen you in, and called and united you to, Christ Jesus, who, by his divine appointment, is constituted and made over to us in the gospel offer, and effectually granted to us in the day of power, as an infinitely well-furnished and effectual Teacher, to render us wise unto salvation; a law-fulfilling Surety,

through whose finished obedience and suffering we may be completely justified; and not only as a purchaser, but as an effectual giver, of all renewing, quickening, and sanctifying grace, by his Spirit dwelling in us; and a full deliverer from sin and misery, and bestower of that eternal happiness which he hath obtained for us,—that, as the Scripture directs, he who has any honours and blessings bestowed upon him may centre all his joy and boasting entirely in the Lord Jesus, and in the free grace of God through him.

Ver. 2. *Sanctified in Christ Jesus*—by faith in the offering of his blood. See Ac. 26, 18; He. 10, 10, 14, 15. It is no objection to the reality of this character, that there was deficiency to the true believers, and false brethren among them. The epistle is to the 'sanctified,' not to those who, notwithstanding their nominal profession of Christianity, might still be in the gross bitterness.—*In every place call upon, &c.* To 'call upon,' or 'call on the name,' signifies to 'invoke,' to 'worship,' Ac. 2, 21; 9, 14, 21; Ro. 10, 12-14; 2 Ti. 2, 22. Wherefore, there is here a distinct acknowledgment that the primitive and apostolic church universally worshipped Christ—universally acknowledged his divinity.

Ver. 8. *Who shall confirm you.* The 'who' is by some referred to Christ, ver. 7, but it seems preferable to refer it to God, ver. 4; for had the apostle intended to refer the confirmation directly to Christ, he would not have closed the sentence with 'the day of our Lord Jesus Christ,' but with 'his day.' C.

Ver. 16. *I know not, &c.* These words are to be taken in their literal import—ignorance, either from lapse of memory, or from the possible addition of new members to the Corinthian church whom he might elsewhere have baptized. But this ignorance is by no means inconsistent with the plenary inspiration of the apostle; for inspiration does not imply the divine communication of everything, but merely the communication of things necessary for the edification of the church. C.

Ver. 17. *Not with wisdom of words.* Reference is here made rather to the form and structure of his discourses, than to their language. They were not framed in accordance with the artificial rules of the philosophers. They did not treat of speculative questions; they were altogether different in structure from the orations delivered in the schools of Greece. Paul makes no apology, therefore, for his simple language, or homely manner. He could not have done so truthfully; for we find in this epistle a depth of thought, an acuteness of reasoning, a beauty of illustration, and sometimes a splendour of eloquence, not surpassed in Greek literature. P.

Ver. 21. By 'wisdom of God,' some understand the permission or government of his wise providence. But may not the whole verse be better understood thus:—'For after that the world, through its philosophical wisdom, knew not God (though manifest in his wisdom of creation, providence, and word), it pleased God, through the preaching of foolishness (the cross, ver. 18, 23, 25), to save them that believe.' C.

Ver. 28. *Base things.* Things really base and unworthy, but things so esteemed by the world: God, by the weakest and apparently the most inadequate instruments, producing the most wonderful results.—*Things which are not, &c.* The expression 'things which are not' is generally represented as hyperbole, or even an extravagant or contradictory language, in reference to things in classical writers. But there is no necessity for attributing either to the apostle. God had chosen a people the future Christian church, 'that were not' then existing, to bring the Gospel to the heathen empire of Rome; and there is still a chosen people to be born, under whom all the kingdoms of this world shall become 'the kingdoms of our God and of his Christ,' ch. 2. A wisdom different from, but infinitely above—both as to subject and effect—the wisdom of earth. The wisdom of this world has narrow limits: it is bounded by the limits of human vision and of human experience. It can neither reach to the unseen nor to the future. But the wisdom which is in Christ, and which we have through him, is infinite in its range—it extends to the invisible God and to the eternal future. All the wisdom which makes wise unto salvation is embodied in Christ—in his incarnation, his life of obedience, his teaching, his death, his atonement, his glorification, and sending of the Spirit. In him are hid all the treasures of wisdom and knowledge. P.

REFLECTIONS.—With great prudence, but with plainness and courage, ought ministers, on some occasions, to assert their mission and the dignity of their office. And with firm assurance should we receive the apostolic writings and doctrines as indeed of divine authority. Divine power and grace are necessary to render men saints, while fervent prayer and religious worship evidence them such. And it is absurd to hold

world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For ¹the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach ²Christ crucified, ³unto the Jews a stumbling-block, and unto the Greeks foolishness;

24 But unto them ⁴which are called, both Jews and Greeks, ⁵Christ the power of God, and the wisdom of God.

25 Because ⁶the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that ⁷not many wise men after the flesh, not many mighty, not many noble, are called:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, ⁸yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye ⁹in Christ Jesus, who of God is made unto us ¹⁰wisdom, and ¹¹righteousness, and ¹²sanctification, and ¹³redemption:

31 That, according as it is written, ¹⁴He that glorieth, let him glory in the Lord.

CHAPTER II.

He declareth that his preaching, 1 though it bring not excellency of speech, or of 4 human wisdom: yet consisteth in the 5 power of God; and so far excelleth the wisdom of this world, and 9 human sense, as that 14 the natural man cannot understand it.

AND I, brethren, when I came to you, ¹came not with excellency of speech or of wisdom, declaring unto you the ²testimony of God.

2 For I determined ³not to know ⁴any thing among you, save Jesus Christ, and him crucified.

3 And I was with you ⁵in weakness, ⁶and in fear, and in much trembling.

A.M. 4064.
A.D. 59.

1 Mat. 12:38, 16:1, Lu. 11:16, Jn. 12:4, 48.
2 Ch. 2:2, 10:3, 1:4, 5.
3 Or, persuadable.

4 Ch. 1:24, Mat. 11:6, 13:12, 23:13, 18:8, 23:13, 24:12, 24:13, 24:14, 24:15, 24:16, 24:17, 24:18, 24:19, 24:20, 24:21, 24:22, 24:23, 24:24, 24:25, 24:26, 24:27, 24:28, 24:29, 24:30, 24:31, 24:32, 24:33, 24:34, 24:35, 24:36, 24:37, 24:38, 24:39, 24:40, 24:41, 24:42, 24:43, 24:44, 24:45, 24:46, 24:47, 24:48, 24:49, 24:50, 24:51, 24:52, 24:53, 24:54, 24:55, 24:56, 24:57, 24:58, 24:59, 24:60, 24:61, 24:62, 24:63, 24:64, 24:65, 24:66, 24:67, 24:68, 24:69, 24:70, 24:71, 24:72, 24:73, 24:74, 24:75, 24:76, 24:77, 24:78, 24:79, 24:80, 24:81, 24:82, 24:83, 24:84, 24:85, 24:86, 24:87, 24:88, 24:89, 24:90, 24:91, 24:92, 24:93, 24:94, 24:95, 24:96, 24:97, 24:98, 24:99, 25:1, 25:2, 25:3, 25:4, 25:5, 25:6, 25:7, 25:8, 25:9, 25:10, 25:11, 25:12, 25:13, 25:14, 25:15, 25:16, 25:17, 25:18, 25:19, 25:20, 25:21, 25:22, 25:23, 25:24, 25:25, 25:26, 25:27, 25:28, 25:29, 25:30, 25:31, 25:32, 25:33, 25:34, 25:35, 25:36, 25:37, 25:38, 25:39, 25:40, 25:41, 25:42, 25:43, 25:44, 25:45, 25:46, 25:47, 25:48, 25:49, 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CHAPTER III.

2 Milk is fit for children. 3 Strife and division, arguments of a fleshly mind. 7 He that planteth, and he that watereth, are nothing. 9 The ministers are God's fellow-workmen. 11 Christ is the only foundation. 16 Men the temples of God, which I must be kept holy. 19 The wisdom of this world is foolishness with God.

AND I, brethren, could not speak unto you as unto ¹spiritual, but as unto ²carnal, even as unto babes in Christ.

2 I^o have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

3 For^a ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions,¹ are ye not carnal, and walk as men?²

4 For^a while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

5 Who^a then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I^a have planted, Apollos watered; ⁴but God gave the increase.

7 Soⁱ then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now^k he that planteth and he that watereth are one: ¹and every man shall receive his own reward according to his own labour.

9 For we are ¹labourers together with God:

dispensation, its ministers and subjects, and the eternal happiness of every believer. 8. Which important scheme of salvation the rulers and great men concerned in the crucifixion of Jesus Christ, and others so disposed, had no just notion of, their minds being blinded, and their hearts hardened, against all the means of conviction afforded them, otherwise they had never concurred in the shameful, ignominious, deliberate, and public murder of the divine Messiah, who has all infinite glory in himself as the Son of God, and is the author, purchaser, and bestower of all the glory of the gospel dispensation and heavenly state; 9. And who, as Isaiah foretold, has brought in that incomparably and inconceivably glorious, delightful, and advantageous gospel state, and all the transcendent blessings thereof, which God, of his infinite wisdom and grace, had provided, adjusted, and secured: and which he bestows upon them who, in the faith of his special love to their souls, do sincerely esteem, desire, and delight in him. 10. Yea, God hath now manifested them to us by the immediate revelations and gracious internal illuminations of his Spirit, who has a perfect and comprehensive view of the divine nature and counsels. 11. For as none but a man's own soul can know his secret thoughts and designs, so none but the Holy Ghost, who has the same essence, and will with the Father and Son, can penetrate into or comprehend the secret counsels of God. 12. And it is this all-knowing Spirit of God, not the boasted wisdom and learning of the world, which we have received, in order that we may savingly understand the great and glorious blessings of the gospel, freely prepared for, offered to, and bestowed upon us; 13. Which glorious mysteries and benefits we, being taught of God ourselves, represent to others, not in the foppish giddings of human language, but in a plain, grave, and majestic style, suited to their nature, dignity, and beauty, even in the words and figures in which the Holy Ghost has represented them, carefully comparing them together. 14. But no unregenerate men, be as learned and sagacious as they will, can truly approve or embrace these spiritual doctrines and blessings; nor can they, for want of an understanding illuminated and rectified by the Spirit of God, discern their divine truth, spirituality, excellency, and glory, in a truly spiritual and affecting manner, suitable to their transcendent worth and importance. 15. But he who is really renewed in the spirit of his mind can search into, discern, and form a right judg-

ment about everything necessary to be known in order to salvation, and perceive the glory and feel the transforming power of divine truths; though his views thereof, and satisfaction therein, cannot be certainly judged of by any other man, less by such as are destitute of the Spirit of God and the true experience of these things. 16. For what unregenerate man ever penetrated into the secret counsels or revealed truths of God, so as to be able further to instruct a spiritual man in what he before knew, or to prove what is contrary to his views? Nay, we apostles, and other Christians, are, by the Holy Ghost, instructed in the doctrine of Christ in everything respecting the glory of God and the salvation of men.

Ver. 6. By 'perfect' some understand those ¹who are advanced in Christian knowledge, as distinguished from the 'babes', and corresponding to the spiritual; ch. 3. 1; others, the Christians, as distinguished from the Jews; and others, that higher mode of teaching exemplified in the Epistles to the Romans, Galatians, and Hebrews, in which Christ is fully set forth as 'the end of the law for righteousness', by the perfect exposition of the Jewish dispensation. This last opinion seems to receive decisive support from apparent contrast between *in rubris leprore* (ver. 4) and *in rubris* (ver. 6); which last expression appears to apply, not to persons, but to correspond with the things that once were 'hidden', but now 'revealed' by the Spirit, as things fulfilled and perfected, ver. 7, 10. See the similar expression, *Ep. 2. 6. C.*

REFLECTIONS.—Great is the native beauty of the gospel as God's own testimony concerning Jesus Christ crucified for men. And it is absurd and hurtful to souls to veil and stain its illustrious simplicity, wisdom, and grace by human oratory. The faith of God's elect must be the effect of divine operation, not of human persuasion. It is impossible for carnal men to understand the gospel, or to make it comport with their worldly schemes. And not merely an external revelation, but the inward illumination of the Holy Ghost, who is perfectly acquainted with the whole mind of God, can give us just and impressive conceptions of spiritual things. Thrice happy are they who have him to lead them into all necessary truth, and to make them know what inexpressibly great and glorious things God has prepared for, and freely given to them! Judicious and experienced Christians discern admirable wisdom, power, and grace in the gospel method of their salvation. And while they have the greatest satisfaction, experience, and hope in themselves, relating to it, no natural man is able to correct or refute them.

CHAPTER III.—Ver. 1. And indeed, brethren,

ye are God's ¹husbandry,³ ye are God's ¹building.⁴

10 According^a to the grace of God which is given unto me, as ¹a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For^a other foundation can no man lay than that is laid, which is Jesus Christ.⁵

12 Now if any man ¹build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every^a man's work shall be made manifest: for the day⁶ shall declare it, because it shall be revealed⁷ by fire; and the fire shall try every man's work of what sort it is.

14 If^a any man's work abide which he hath built thereupon, he shall receive a reward.

15 If^a any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know^y ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If^a any man defile⁸ the temple of God, him shall God destroy; for ¹the temple of God is holy, which *temple* ye are.

18 Let^b no man deceive himself. If any man

when I was among you, I perceived in you such an earthly-minded, opinionative, and disputatious temper, as discovered you to be really weak in spiritual knowledge and experience. 2. I therefore made it my chief care to instruct you in the plain principles of the gospel concerning Christ and his salvation, which were suited to your weak capacities, not entering into the more sublime and abstruse points, which neither then, nor even now, ye can improve to your real edification. 3. Your present contentions and envying of one another is a plain evidence that many of you do not in a spiritual manner, or upon proper authority, take up the doctrines of the gospel, but are under the influence of your natural corruptions, and act in the manner of unregenerate men. 4. Nothing can more plainly manifest your great carnality of temper than to extol particular ministers as if they were to be the lords of your faith: 5. For what are ministers but servants of Christ, by whose preaching of one and the same doctrine ye were brought, not by their skill or power, but by his effectual operation on your hearts, to receive and rest upon him for your salvation? 6. I, as an apostle, first published the gospel among you, which, through the gracious and almighty influences of the Holy Ghost, proved instrumental in the conversion of many of you; and Apollos, coming after, laboured in promoting your spiritual edification; but whatever success he or I had, was entirely owing to God's powerful blessing and influence on our labours; 7. And therefore to him alone ought all the glory to be ascribed; not in the least to us, who are neither the authors of the gospel, nor of its efficacy upon you. 8. Whether we be instrumental in the conversion or in the building up of souls, we all act under the same authority of Christ, and are united in our doctrine and principal design, yea, are all accountable to God, and are equally inculpable in ourselves of producing any saving effect, by our ministrations: and if faithful, shall in due time receive from him a gracious reward answerable to that diligence which his own free grace has enabled us to use. 9. For all of us labour jointly with the same views, and as his workmen, with and in subordination to God, who will never desert us in our work, nor be unmindful of us; and ye are not ours, but God's workmanship and property, and therefore ought to be devoted entirely and only to him. And I, being employed under him as his distinguished workman and first labourer among you, have, with all that know-

among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For^a the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

20 And again, ^aThe Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man ^aglory in men^a for all^a things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ^aye are Christ's,¹ and^a Christ is God's.

CHAPTER IV.

1 In what account the ministers ought to be had. 7 We have nothing which we have not received. 9 The apostles spectacles to the world, angels, and men, 13 the fifth and offscouring of the earth: 15 yet our teachers in Christ, 16 whom we ought to follow.

LET a man so account of us as of 'the ministers' of Christ, and ^astewards of the mysteries of God.

2 Moreover, it is required in stewards, that ^aa man be found faithful.

ledge, wisdom, prudence, and care, which he enabled me to exercise, laid the ground-work of your faith and hope, safety and comfort, in the gospel doctrines of a crucified Jesus, and salvation by him alone. Every preacher therefore who comes after me must take care that he attempt not to build you up by any doctrine inconsistent therewith. 11. It is beyond the power of any to lay another foundation of true holiness or happiness beside what is already laid in the incarnation, obedience, and death of the Son of God in our nature, and which is exhibited in the Scripture, and was taught by me. 12. And if Apollos, or any other like-minded, should now, after my preaching, attempt to edify you with the precious truths of God; or if others of a different stamp should attempt to build on it the unsubstantial, contemptible, and perishing inventions of men, 13. Their whole doctrines and practices, as well as those of all other men, shall at the last day be thoroughly tried by Jesus Christ according to the standard of His Word; and the truth and value, or the falsehood and emptiness thereof, be fully manifested to all around. 14. Whoever then shall, in his doctrine and practice, be agreeable to the Scriptures, and answerable to the foundation truth of free salvation through Jesus' blood, shall be graciously and amply rewarded in proportion to his faithfulness and diligence: 15. And whosoever shall, in his doctrine or behaviour, be found unscriptural, though not fundamentally erroneous, shall indeed, if united to Christ, though with apparent difficulty, be saved from eternal wrath; but have nothing but shame and dishonour for his erroneous notions and bad practices. 16. Remember therefore, that as ye, who are God's true church, founded upon Christ preached in the gospel, are set apart, sanctified, and devoted to him as his temple, in which, through His Spirit, he dwells by special relation, possession, operation, and favour; 17. If any of you maintain and propagate such errors as are subversive of the foundation, and so at once corrupt yourselves and the church, he shall certainly be punished by him in a fearful and lasting manner, as a defiler of his gospel temple, more sacred and dear to him than any of the apartments of the Jewish. 18. Let therefore every man, preacher or hearer, take heed, lest, through a conceit of his superior understanding, he bring loss and ruin upon himself; and if any have apparently a large stock of earthly wisdom, let him renounce it as all insufficient to lead him to the attainment of gospel truth; and in becoming truly wise towards God, and to the salvation of his soul, through faith in Christ, let him patiently submit to be esteemed as a fool by the carnal pretenders to reason; 19, 20. For as the Scripture repeatedly testifies, all the policy, prudence, wit, and learning, which give men a reputation for wisdom in this world, are but folly in God's account, when compared with his glorious

ous scheme of salvation through a crucified Redeemer: and in the end it will appear to have ensured them, and discovered the vanity of their minds. 21, 22. Since human knowledge then is so insignificant, and no man can direct you into the way of salvation, but as he himself is taught of God, let none of you, to your own spiritual hurt, set up one gospel minister as his head in opposition to another; for all things, particularly those relating to the dispensation of the gospel, are in the new covenant secured for, and given to, you who believe, and are divinely managed for your spiritual advantage: all faithful ministers, with all their gifts, graces, and ministrations, are appointed for building you up in faith, holiness, and comfort, to eternal salvation: all the wealth, honours, pleasures, and transactions of this world are in Christ's hands for you, to be given you in property or use, as shall tend to your real good: life, in all its diversified conditions, and death, in all its harbingers and forms, are yours: 23. And what secures all these to you, completes your happiness, as well as calls for your attachment to him, is, that ye are given by the Father to Christ, that ye may be saved through his blood, and filled with all the blessings of his grace and glory; and Christ is God's dear Son and faithful Servant, set up by him to be the infallible mean of your eternal salvation, to the praise of the glory of his grace.

Ver. 3. *Ye are carnal.* By calling the Corinthians 'carnal' the apostle does not mean under the dominion of 'the carnal mind,' Ro. 7, 2, for then, instead of being 'in Christ,' they would have been in 'enmity against God.' But he means that, while compared with other believers, they 'came behind in no gift, being enriched in all utterance, and in all knowledge,' ch. 3, 5, 7, yet were they inferior to others in the quality of Christian prudence, which avoids all 'doubtful disputations,' and of the Christian temper which 'bears the infirmities of the weak,' and which in all its witness to the truth, Ro. 14, 1, 2, 'still labours to preserve inviolate the unity of the spirit in the bond of peace,' Ep. 4, 3, C.

Ver. 12. *Gold, silver, precious stones*—emblems of the glorious truths of the gospel.—*Wood, hay, stubble*—emblems of errors, not fundamental—but useless, vain, and trifling—such as endless genealogies that never can be settled upon any divine authority, traditions of men, with rites and ceremonies invented as aids to piety, but becoming clogs and weights to the progress of vital godliness.

Ver. 15. *He himself shall be saved*—because he built upon the foundation, Christ (ver. 10): yet 'his work shall be burned,' because his superstructure consisted of mere rituals and imaginations, and was not founded upon the solid rock of Christ. The passage the figment of purgatory is vain—for every man's works—the things saved and burned are tried in the same fire, ver. 13, 15; and so far as their authority avails, the doctrine is as no support from the earlier fathers; and the detected attempt to interpolate Theodoret on the passage, throws more than suspicion over all similar interpretations. C.

Ver. 18. *Let him become a fool*—in the estimation of an ill-judging world, to whom salvation by a crucified Saviour appears the very height of absurdity. C.

REFLECTIONS.—With great faithfulness and prudence ought ministers to accommodate themselves to the capacities and circumstances of their hearers. And

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reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last,⁵ as it were appointed to death: for we are made a spectacle⁶ unto the world, and to angels, and to men.

10 We⁷ are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.⁷

11 Even⁸ unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And⁹ labour, working with our own hands: being⁴ reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we entreat: *we are made as the filth of the world, and are the offscouring of all things unto this day.

14 I write not these things to shame you,⁸ but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: *for in Christ Jesus I have begotten you through the gospel.

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thoughts, and desires of men; and then shall every man who has acted uprightly be publicly acknowledged and rewarded by God according to his real character. 6. I have mentioned myself and Apollos in this point, who are distinguished in office and success among you, that you may learn to adjust your sentiments about men, and never pride yourselves in or boast of one preacher in opposition to another. 7. And to humble you, and prevent your idolizing of ministers, think what gifts or graces you or any of them have which ye did not receive freely from God. Why then do ye boast of any of them, as if they were originally your own? 8. For indeed ye seem to pride yourselves on your gifts, graces, and other acquisitions, as if, independent of us who first preached the gospel to you, ye had arrived at the highest prosperity; and I heartily wish that ye did remarkably flourish in everything excellent, great, and glorious, that we, as God's instruments in your conversion and edification, might rejoice in your mercy, and share your happiness and Christian estate. 9, 10. For I really think God hath set forth us apostles, his last and extraordinary messengers in the church, to be a public show before angels and men, devoted to deadly combats, to contempt, trouble, and violence. We are treated as weak, foolish, and despicable, and are loaded with labours, cares, and sufferings for Christ, while ye appear to yourselves and others wise, powerful, honoured, easy, and opulent. 11-13. While ye live in your rich city and commodious dwellings, amidst ease and affluence, ye faithful preachers, ever since the Lord called us to this work, have been often destitute of the common necessities of life, and cruelly abused, and driven from place to place, like vagabonds. Meanwhile, to avoid prejudicing men against us as mercenary, we have earned our daily subsistence by the labour of our own hands; we have earnestly prayed down blessings on them who reproached and cursed us; we have patiently borne all the injuries and abuses we met with; we have humbly exhorted and supplicated them who maliciously slandered us; and notwithstanding all this inoffensive, meek, and winning behaviour, we continue to be treated as the vilest miscreants, who have been the cause of every public calamity, and are fit for nothing but to be killed as sacrifices for the purgation of cities. 14. I have not drawn out this detail of our injurious treatment, and of our meek, patient, and benevolent behaviour under it, in order to expose you to shame among your fellow-Christians, but in order affectionately to warn you against pride, or an unbecoming behaviour to faithful ministers. 15, 16. For though many preachers have laboured to promote your instruction and edification,

I alone have been remarkably honoured as the instrument of your spiritual regeneration and adoption. I therefore beseech you, in the most endearing and condescending manner, that, instead of turning aside after those who desire to corrupt the simplicity of your faith and manners, ye would follow the directions which I, your spiritual father, give you from Christ, and imitate me in faith, holiness, humility, and love. 17. And for this cause I have sent to you Timothy, my dear partner in preaching the gospel, who being converted to Christ by my ministry, and my ordinary attendant, can acquaint you with my uniformity in doctrines and in holy practices, answerable to what I everywhere teach. 18. Some of my opponents boast that I dare not make my personal appearance among you, where I have so many opposers, but must rest content with sending my friend. 19. But if God give us strength and opportunity, I sincerely intend to visit you, and to try those proud pretenders to learning and eloquence as to what authority they have received from Christ to preach his gospel, what of God's gifts and graces appear in their ministrations, and what efficacy their doctrine hath upon their own and others' hearts and lives. 20. For the excellency of the gospel dispensation does not consist in human learning or outward profession, but in an experience of what is wrought by the Spirit of God. Nor is the gospel propagated, or the work of grace begun and carried on in men's souls, but by the miraculous operations and divine energy of the Holy Spirit which attend the plain preaching of a crucified Christ. 21. Think then whether ye would have me come in order to inflict spiritual censures, or even corporal punishments, upon obstinate transgressors; or, as I earnestly wish, in tender affection, meekness, and gentleness, to encourage, commend, and comfort you.

Ver. 8. It is nothing short of distressing to find expositors pronounce this verse an irony or a sarcasm; figures, upon such a subject, and in such a mood, unworthy a serious man, how much more unworthy the Spirit of God! The words are simple, literal facts—ye are full of the gift of righteousness, Mat. 5, 6; Ro. 5, 17: 'ye are rich' in all utterance and knowledge, ch. 1, 5; 'ye have reigned,' being 'a royal priesthood,' 1 Pe. 2, 9; and 'would to God ye did reign' in that glory of which ye are heirs, Re. 1, 5, 6, that we also might reign with you, Re. 5, 10; and so escape the toils and miseries of this present evil world! C.

Ver. 13. Some, instead of 'filth,' render the word a 'lustrative sacrifice'; and 'offscouring,' a 'renewing sacrifice,' in allusion to a heathen custom of devoting some one to death as a sacrifice in times of drought, famine, or plague, &c. The Authorized Version seems, however, to convey a more natural meaning. C.

REPLACEMENT.—Important is that trust of divine truths and human souls which Christ has committed to his ministers. And with great care and faithfulness ought they to declare and explain his mysteries and dispense his ordinances. It is groundless to be either

16 Wherefore, I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timothy, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up,⁹ as though I would not come to you.

19 But¹⁰ I will come to you shortly, if the Lord will; and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

CHAPTER V.

1 The incestuous person is cause rather of shame unto them, than of rejoicing. 7 The old leaven is to be purged out. 10 Heinous offenders are to be shunned and avoided.

IT is reported commonly that there is fornication among you, and "such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And^b ye are puffed up,¹ and have not rather

puffed up or cast down by men's judgment of us. The great point is to approve ourselves to God, by whose judgment we must abide, and who will at last clear us from all false accusations. And never must those who are most conscious of their integrity depend on that, but on Jesus' fulfilment of the law, as the ground of their acceptance to eternal life. With great care ought we to avoid rash censuring of others, in the view of that last judgment in which the secrets of men's hearts and lives shall be discovered. And there is need of deep humility when our defects are so great and many, and all our gifts and graces are the free gifts of God. Alas! that many should be puffed up with spiritual gifts, or even with riches or honour in this life, and the faithful servants of Christ be chiefly exposed to poverty, disgrace, and violent persecution. But it is delightful when Christians and ministers shine in meekness, patience, and returning of good for evil. Great wisdom is necessary in faithful reproofs, that they may neither provoke nor expose. And Christians need to be frequently reminded of admonitions formerly given them. With great care should they copy after the example of their godly ministers. And if faithful ministers bear strong affection to such as have been converted to Christ by their ministry, those converts ought fervently to love, regard, and reverence them as their spiritual fathers, and study that they may be always not grieved correctors but joyful comforters of them. It is not fine words or fair speeches, but the power of the Holy Ghost changing the heart and purifying the practice, that will prove men real ministers or Christians.

CHAPTER V. Ver. 1, 2. I must now mention some particular offences among you; and first, it is publicly reported, to the great scandal of your holy religion, that one of your members lives in the most shocking incest with his own stepmother—a form of whoredom detested by, and scarcely known among, civilized heathens; and, nevertheless, many of you, puffed up with a conceit of your gifts and attainments, have overlooked, if not boasted of him, instead of being deeply concerned for the dishonour hereby done to Christ, the disgrace brought upon his church, and the hurt done to the soul of the offender and of others, and of being careful to have such an infamous sin removed from your holy communion. 3. Therefore, though I am not personally present to direct or influence your procedure, yet being earnestly desirous of your true honour and welfare, under the special direction of the Holy Ghost, I have considered and determined how this base scandal ought to be censured, 4, 5. That ye whom Jesus Christ hath made spiritual

mourned, that he that hath done this deed might be taken away from among you.

3 For^a I verily, as absent in body, but present in spirit, have judged² already, as though I were present, *concerning* him that hath so done this deed;

4 In^a the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ;³

5 To^a deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your² glorying is not good. Know ye not that ^alittle leaven leaveneth the whole lump?

7 Purge¹ out therefore the old leaven, that ye may be a new lump, as ye are unleavened.⁴ For¹ even Christ our passover is sacrificed⁵ for us:

8 Therefore let us keep the feast,⁶ not^a with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in an epistle ^anot to company with fornicators:

10 Yet^a not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you ^anot to

A.M. cit. 4063.

A.D. cit. 39.

e Col. 5. ver. 5. 2 Ki.

5. 26.

2 Or, determined.

4 1st. 10. 12. 10. 18.

18. 18. Ju. 20. 2. Co. 1.

9. 10.

3 The latter part of this verse is to be understood as a parenthesis.

5 In the name of our Lord Jesus Christ.

6 When ye and my spirit are gathered together with the power of our Lord Jesus Christ.

7 Deliver, &c. The apostle speaks as their spiritual father and guide, as if he were really present in their assembly, endowed with the power of Christ—the power of the key—the power to bind and loose.

8 Your glorying in this case.

9 1 Tim. 2. Co. 7. 13.

26. 8. 13. 9. ver. 7. 13.

ch. 13. 21.

g ch. 3. 21. 4. 18. 19.

Ja. 4. 16.

8. 14. 13. 21. Ga. 5. 9.

ch. 15. 3. 14. 17. 17.

4 ver. 43. Ep. 4. 23.

Co. 5. 5. 10. Ex. 12. 15.

13. 6. 7.

4 As ye are leavened.

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9. 10.

keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat?

12 For what have I to do to judge² them also that are without? do not ye judge³ them that are within?²

13 But them that are without ^aGod judgeth. Therefore ^aput away from among yourselves that wicked person.

CHAPTER VI.

1 The Corinthians must not vex their brethren, in going to law with them; 6 especially under widels. 9 The unrighteous shall not inherit the kingdom of God. 15 Our bodies are the members of Christ, and temples of the Holy Ghost. 16, 17 They must not therefore be defiled.

DARE any^a of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that ^athe saints shall judge the world?¹ and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall ^ajudge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there

rulers in his church, should, as a court constituted in his name, and after solemn prayer for his direction and assistance, with my hearty approbation, in his name and authority, as the great institutor and ratifier of the sentence, fully excommunicate this notorious offender from all fellowship with the visible church, and deliver him back into the visible kingdom of the devil, as one who has no manifest claim to the promises of the new covenant—in order that, by the blessing of God on this awful sentence, his prevailing corruptions may be mortified and subdued, and he, through fear, grief, and shame, brought to such repentance and reformation as may issue in his solemn acquittal and salvation in the last judgment. 6. Your glorying in such a person, be his gifts and attainments what they will, or in your own spiritual gifts, or the prosperity of your church, is extremely sinful and dangerous. Know ye not that a single instance of scandal or manifest error connived at tends to corrupt the minds and practices of others, and to infect and defile the whole church? 7. In imitation of the Jews, who purge their houses from leaven at their passover, labour not only to purge out corrupt affections from your own hearts, but to cleanse the church from scandalous persons and sins, in honour of Jesus Christ, who offered himself as an atoning sacrifice to God, in order that his people might be cleansed from all iniquity, and rendered zealous of good works. 8. Let us therefore lead our whole life on earth, and particularly celebrate the New Testament festival of his sufferings, without sinful fellowship with notorious offenders, or indulgence of corrupt affections, envy, malice, or the like; but with integrity and godly simplicity, and a real love to the brethren, according to the truth of the gospel. 9. Being absent, I have in this epistolary manner warned you to abstain from all familiar intercourse with persons addicted to whoredom, as thereby ye would have harmed them in their sins, and example ^atempt you to follow their detestable example. 10. Yet I mean not that you should have no dealings with heathens who live in whoredom, manifest covetousness, extortion, or idolatry; for then it would be necessary for you to leave this world, which is everywhere filled with such. 11. But I insist that if any of your professing Christian brethren be chargeable with uncleanness, or be inordinate lovers of money, or join in idolatrous worship, or be given to wrathful,

abusive, and opprobrious language, or be lovers of much drinking, or intoxicated with liquor, or given to take advantage of others by excessive rents or prices, ye carefully avoid all voluntary familiarity with them at common meals, and especially partaking with them at the Lord's table. 12. For I, as a minister of Christ, have no power to prohibit such converse as the civil offices, secular affairs, and relations of life call you to; nor have ye power to judge and censure any offenders but such as are of your own spiritual society. 13. Those flagitious sinners who are not in church-fellowship with us must be left to the righteous judgment and vengeance of God; but ye careful to exclude this incestuous member from your church-fellowship, and from all familiar and chosen conversation.

Ver. 5. *Satan* being 'the god of this world,' 2 Co. 4. 4, to deliver any one to Satan is simply to eject him from the church, and send him out to the world from whence he came.—*For the destruction of the flesh.* Not for the infliction of disease, but for the destruction of the fleshly appetites, that the 'outcast' may be made sensible of his sin, grieve for the loss of his old friends in the church, become ashamed of his new associates in the world, and, through godly sorrow, be led to repentance and salvation.

REFLECTIONS.—It is very shameful to hear of such scandalous enormities among Christians as even heathens would be ashamed of. And highly unbecoming when professors, for the sake of party attachments or great gifts, are puffed up rather than humbled and mourning under such awful events. Flagrant and obstinate sinners must be solemnly cast out from the Christian church, that their souls may be recovered, and the honour of Christ and the purity of his church preserved. For how inconsistent is it for those who are ransomed by and live upon a crucified Saviour to indulge themselves in unholiness of heart and life! And extremely infectious are scandals if they be not seasonably censured and restrained. Very awful is an excommunication from the church, inflicted in the name of and ratified by Jesus Christ the supreme Judge. And happy or terrible are its effects as men are duly affected with it. Heinous and highly aggravated are the iniquities of professed Christians; they render them more detestable and infamous than even the very heathens. With conscientious care should all Christians forbear familiar converse with such scandalous professors, in order to render them sensible of their sins. And church-officers ought to proceed with the greatest prudence in their

censures with respect to their subjects, manner, and end. But thrice happy will it be when we shall be no more plagued with wicked persons, lusts, or practices.

CHAPTER VI. Ver. 1. And since ye have power to call your own members to account, and to judge of their behaviour, how imprudent, unbrotherly, and shameful must it be for you to prosecute your small differences, in civil affairs, in a litigious manner, even before heathen magistrates, to the scandal of your religion, rather than submit to the arbitration of your fellow-Christians? 2, 3. Do ye not know that faithful ministers and really holy persons shall at the last day sit with Christ on his throne, and give their assent to the sentences which he shall pass upon wicked men and angels? Are ye not then able to settle matters, nay, small matters, of right and wrong between one another? 4. If therefore ye have hereafter any civil differences, submit them to the arbitration of some of your brethren in the church, who are not ministers, but sensible and disinterested persons; nay, rather submit them to the arbitration of two or three of the weakest honest Christians, than bring them before heathen judges. 5. What a shame and reproach is it to you, who boast so much of your wisdom, that you cannot find among yourselves any persons able to adjust trifling debates about civil property! 6. But brethren, united together in the same saving faith

man² have his own wife, and let every woman have her own husband.

3 Let^a the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud^d ye not one the other, except if be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But² I speak this by permission,³ and not of commandment.⁴

7 For^a I would that all men were even as I myself.⁵ But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But² if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, yet not I, but the Lord,⁶ Let^a not the wife depart from her husband.⁷

11 But if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

CHAPTER VII. Ver. 1-6. With respect to your question proposed to me in your letter, The unmarried state, in such times of persecution and uncertainty, is preferable to the married. But it is far better to marry than to expose one's self, or any other, to temptations to uncleanness; and married persons ought to take all proper opportunities of testifying their relation and affection to each other. And that Satan may have no occasion to tempt them to unchastity, let even their withdrawal from one another, for the purpose of solemn fasting and prayer, be with mutual consent, and for short times. But this I, as an inspired apostle, advise to, as most agreeable to your holy profession in your different circumstances, not as an express command of Christ. 7-9. For I could wish that every unmarried Christian could live as contented in a single life as I do; but every man must act according to his own temper, disposition, and situation, and the gifts and abilities with which God hath furnished him for the ends of his glory. If such as are unmarried can continue such without danger of uncleanness, they will, in these troublesome times, find many advantages for the service of God. But if, by the grace which they have received, they cannot duly restrain their animal inclinations, it is better for them to marry some proper object; it being far more wise, dutiful, and comfortable to do so, than to live under the tormenting or inflaming power of impure desires of unlawful enjoyments. 10, 11. And for directing such as are married, there is no need of further inspiration; the Lord Jesus having expressly commanded that wives should never voluntarily depart from their husbands, nor husbands put away their wives, except for the cause of fornication before, or adultery after, marriage; or, if they voluntarily part, both parties should live single, or rather study to be reconciled one to another. 12-14. And, as inspired by God, I charge you, that no Christians think of parting from those husbands or wives with whom they were married before their conversion, on account of their continuing heathens, as the Jews were commanded to do in the time of Nehemiah, but dwell with them in the most friendly, peaceable, and engaging manner: for even heathens are separated to a holy use, by having Christian wives or husbands; and hence the children begotten between them are held by God,

not as unclean heathens, but as externally, relatively, and federally holy; entitled to all the privileges of the new covenant equally with him. 15, 16. But if the heathen yoke-fellows, notwithstanding all prudent means to prevent it, will obstinately desert them, Christians are not obliged to enslave their consciences to their humours, or to continue in marriage relation to such as obstinately break the bond and defeat the ends of that relation. Meanwhile, they ought to do everything consistent with truth and holiness, in order to engage these heathen consorts to live with them;—for none knows but, by their meek and kind behaviour, through the blessing of Christ, and working of his Spirit, they may be rendered instrumental in gaining them to Christ for the salvation of their souls. 17-19. And whatever the event be, let every one of you, and of other churches, study to walk in a course of holiness and virtue answerable to the condition or relation in which he stood when converted. Never trouble yourselves whether ye were originally Jews or Gentiles: for it is of no account with God whether ye be circumcised or not; but whether, according to his commandments, you receive the Lord Jesus, and walk in him by faith and godly. 20-22. But if redeeming grace was never intended to alter the stations or duties of secular life, but to enforce the improvement of them in the manner most conducive to the glory of God, study to rest contented with those very stations in which you were before your conversion; and if you were converted in the station of a servant or slave, be not uneasy, as if that servile condition would render you less acceptable to God or honourable to your Christian faith or fellowship; yet, if you seek your freedom by fair means, thoughtfully accept and faithfully improve it: for a converted slave is as much freed from the bondage of sin, Satan, and the broken law, as any other; and a converted freed man is under as deep obligations to serve Christ as if he had been a servant or slave to men. 23, 24. Since therefore your spiritual and religious freedom, purchased by Jesus' infinitely precious blood, is perfectly equal, resolutely maintain this, and never serve the lusts or sinful commandments of men, nor suffer the duties of civil relations to hinder your service of him; and in whatever station you were con-

12 But to the rest¹ speak I,⁸ not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For^a the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.¹

16 For² what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

17 But² as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is^a any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision² is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let^a every man abide in the same calling wherein he was called.

verted to the Christian faith, rest contented with it, as ordered for you by the providence of God; and study to fulfil the duties of it as under his eye, in obedience to him, by assistance from him, and in fellowship with him. 25-28. With respect to persons who were never married, the Lord Jesus indeed left us no express command on this point; but I, as his faithful apostle, directed by his inspiring Spirit, advise, that if they can remain unmarried, without endangering their chastity, they should do so, for their greater convenience in these perilous times. But let such as are married study, with cordial affection and contentment, to bear the encumbrances which attend their state; and let such as are unmarried beware of marrying rashly, lest they involve their wives and children in trouble along with themselves. Nevertheless, if any find marriage a necessary mean of preserving their chastity, they may lawfully enter into it; only it will in these times expose them more to anxiety and trouble. But I shall add no more, lest I should discourage some who are married, or hinder some from marriage whose natural inclinations call to it, or make any to think the unmarried state more holy in itself. 29-31. But what I now subject to is of infinite importance, that in a very little time all earthly stations, relations, sorrows, and comforts will leave us, and we shall be launched forth into an eternal state; it is therefore proper that our hearts should sit loose to them as quite unsubstantial and transitory, and only so far to be accounted of as they are God's gifts to be improved for his honour, and as means of preparing us for eternal fellowship with him. 32-35. The reason why I have preferred a single state of life to the married, is, that I would have you as much as possible freed from all the anxious cares and perplexing encumbrances of this present world, that ye may, with less hindrance and distraction, attend the service of God, and pursue the salvation of your souls; for they who are unmarried have most liberty to lay out all their thoughts, time, and labour about what pertains to the service and fellowship of God; whereas they who are married must be employed in providing for their families, and rendering themselves agreeable and helpful to their yoke-fellows. —My whole aim is the advantage of your souls, not to ensnare any into unchaste inclinations or practices;

A.M. cliv. 4053.

A.D. cliv. 39.

2 Not 'every man'

who, was a member

of the church, but

every man that

might choose, inas-

much as the apostle

interposed no hind-

rance to marriage.

2 Ex. xli. 1 Pe. 2.7.

4 Ex. 19. 15. 15. 21.

4 Jer. 1. 16. 2 Cor. 7. 1.

7 Th. 5. 11. 12. 13.

7 2 Cor. 11. 17. 8. ver.

12. 25.

3 I give this reply

respecting the lawfulness

of marriage, as a

course permitted, not

commanded.

4 See note below.

8 ch. 5. 12. 11. 25.

20. 19. 11. 12. Ac. 28.

26.

5 So absorbed in

the labours of the

gospel, and so en-

dowed with com-

mand over all their

affairs.—C.

1 ver. 1. 2. 3. 10. 40.

7 ver. 2. 3. 30. 41. 5.

14.

6 Namely, in the

first institution of

marriage (Ge. 2. 24.)

in the sermon on the

mount (Mat. 5. 27.)

and in answer to the

Pharisees, Mat. 19. 3.

9.—C.

8 Mal. 2. 16. Mat.

5. 27. 28. 30. Mark 11.

12. Lu. 16. 48.

7 In the first clause

of this verse there is

a contrast drawn

which it is right to

state clearly and fairly.

The contrast is

not, as some affirm,

between the apostle

unmarried, and the

apostle married; but

between the apostle's

own words, and an

actual command de-

livered by Christ.—P.

4 The meaning of

this verse has been

gravely misunderstood

by some commen-

tators. The permis-

sion, refers not to

the authority by

which the apostle

speaks, but to the

recommendation he

gives in ver. 5; and

this recommendation

is depended on.

A.M. cliv. 4053.

A.D. cliv. 39.

possibility of their

being tempted by in-

continence. Paul

gives it not as an

absolute command

to be obeyed in all

cases, but as an al-

lowance for those

to whom he was writing.

The real sense of the

verse is this. But this

I say by way of allow-

ance for you, under your

peculiar circum-

stances, and not by way

of express command,

designed for all under

every circumstance.

1 ver. 6, 25. 2 Co. 11.

17. 25.

5 To the rest speak

the apostolic authori-

ty is not inspired.

See Jn. 22. 22. 23. Ac.

13. 25. 26. 29. 1 Co. 14. 37.

—C.

8 See note on ver.

10 above. The case

of which the apostle

is here treating—

mixed marriages—

had not been con-

sidered by Christ; it

had not come before

him, and he had

given no judgment

upon it. The apostle

therefore, takes upon

himself to state the

case, and to give his

office as Christ's com-

missionary of the Holy

Spirit, and the infallible

word of God.

1 ver. 1. 2. 3. 10. 40.

7 ver. 2. 3. 30. 41. 5.

14.

6 Namely, in the

first institution of

marriage (Ge. 2. 24.)

in the sermon on the

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which the apostle

speaks, but to the

recommendation he

gives in ver. 5; and

this recommendation

is depended on.

21 Art^a thou called *being* a servant?² care not for it: but if thou mayest be made free, use it rather.³

22 For^a he that is called in the Lord, *being* a servant, is the Lord's freeman:⁴ likewise also he that is called, *being* free, is Christ's servant.

23 Ye^a are bought with a price; ^abe not ye the servants of men.⁵

24 Brethren, ^alet every man, wherein he is called, therein abide with God.

25 Now^a concerning virgins I have no commandment of the Lord: yet I give my judgment as one that hath ^aobtained mercy of the Lord to be faithful.⁶

26 I suppose^a therefore that ^athis is good for the present distress;⁷ *I say, that it is good for a man^a so to be.*¹

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But^a and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble^a in the flesh: but I spare you.³

29 But this I say, brethren, ^athe time is short:⁴ it remaineth, that ^aboth they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing it: for the ^afashion of this world passeth away.

32 But I would have you ^awithout carefulness.⁵ He^a that is unmarried careth for the things that belong to the Lord,⁶ how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please his wife.

34 There is difference *also* between a wife

A.M. cir. 4053.
A.D. cir. 50.

Gal. 3. 28. Col. 3. 11.
Ch. 12. 13. He 13. 17.

^a Being a servant—
bela means literally slave.

^a Use it rather.
Free from the law can be rightly obtained.

^a Ver. 23. Ro. 6. 18, 22.
Gal. 5. 13. Ps. 116. 26. 1.

^a Gal. 3. 28. Col. 3. 11.
Lu. 1. 75. ch. 9. 21.
Ps. 116. 26. 1.

^a Gal. 3. 28. Col. 3. 11.
Lu. 1. 75. ch. 9. 21.
Ps. 116. 26. 1.

^a Gal. 3. 28. Col. 3. 11.
Lu. 1. 75. ch. 9. 21.
Ps. 116. 26. 1.

^a Gal. 3. 28. Col. 3. 11.
Lu. 1. 75. ch. 9. 21.
Ps. 116. 26. 1.

^a Gal. 3. 28. Col. 3. 11.
Lu. 1. 75. ch. 9. 21.
Ps. 116. 26. 1.

^a Gal. 3. 28. Col. 3. 11.
Lu. 1. 75. ch. 9. 21.
Ps. 116. 26. 1.

^a Gal. 3. 28. Col. 3. 11.
Lu. 1. 75. ch. 9. 21.
Ps. 116. 26. 1.

^a Gal. 3. 28. Col. 3. 11.
Lu. 1. 75. ch. 9. 21.
Ps. 116. 26. 1.

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A.M. cir. 4053.
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^a Gal. 3. 28. Col. 3. 11.
Lu. 1. 75. ch. 9. 21.
Ps. 116. 26. 1.

and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy ^aboth in body and in spirit: but ^ashe that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but ^afor that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely⁷ toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth steadfast in his heart, having no necessity,⁸ but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So^a then, he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The^a wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ^aonly in the Lord.

40 But^a she is happier if she so abide, after my judgment: and ^aI think⁹ also that I have the Spirit of God.

CHAPTER VIII.

1 To abstain from meats offered to idols. 8, 9 We must not abuse our Christian liberty, to the offence of our brethren, 11 but must be w.c. our knowledge with charity.

NOW as touching things offered unto idols, we know that ^awe all have knowledge. ^aKnowledge puffeth up, but ^acharity edifieth.

2 And^a if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is ^aknown of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols,

but that, in the most easy and becoming manner, ye may have abundant liberty for waiting upon, keeping close to, and serving the Lord Jesus, and God the Father through him, in all religious duties, without disquiet, perplexity, and wandering of heart. 36-38. But if any parent or guardian find that the restraint of his daughter or pupil from marriage beyond the flower of her age is calculated to ensnare her, or if a young man find that his temper, honour, or chastity call for it; it is very lawful and commendable that they should marry: but if they have no such call to marriage, it is still more advisable and commendable to refrain from it in these persecuting times. Thus parents who give their children in marriage, and children who, having gained their consent, enter into it, act a wise and lawful part; but if, without danger of sin or infamy, they continue unmarried, they better provide against the inconveniences of these troublesome times, and for a more uninterrupted liberty of serving God. 39, 40. But let the state of the church be as difficult as it will, the law of God and nature, and the marriage vow, bind a wife to abide with and cleave to her husband, till death part them, unless he voluntarily and reluctantly leave her, or be guilty of adultery; but if he die before her, she may then marry another, but let it always be one who makes a credible profession of

Christianity, and with whom she may expect the approbation, presence, and blessing of God in their conjugal relation, that they may dwell together, worshipping God, and religiously training up their children. But, indeed, I think that if she continue single, she will find it most convenient in these dangerous times, and best on religious accounts. And whatever your new teachers insist on, I know that I have suggested these admonitions under the special direction of the Holy Ghost.

Ver. 24. Sanctified is applied either to persons rendered absolutely holy by the renewing of the Spirit of God, or to those who are merely separated and dedicated to the service of God, without any spiritual change; and in this latter application it must here be understood. ^aNon are filii hominum. Dedicated to God by virtue of the conjugal covenant. C.

Ver. 25. Some think this liberation from bondage means—that the marriage is dissolved by the act of desertion, and that the brother or sister is free to marry another. This, however, seems decidedly at variance with our Lord's decision, Mat. 5. 32, and the apostle's own direction, ver. 10, 11, 12, 13, 14. The 'bondage' from which the believer is freed is not therefore the marriage vow, but the following of husband or wife in a false religion. But while difference of religion does not dissolve the marriage bond, if the dissatisfied or irritated believer will separate, the believer may blamelessly submit—remembering, however, that the call of God is not to separation, but rather to the cultivation of domestic affection and peace. C.

Ver. 25. Virgins—unmarried persons of either sex—No commandment (previously delivered) of the Lord.—I give my judgment.

ment—yet not my own private opinion of what is expedient, but as one that hath obtained mercy to be faithful in the discharge of his apostolic commission.—Note, This statement, so far from denying inspiration, asserts it in the most positive terms. C.

REFLECTIONS.—Persons married or unmarried, bond or free, should labour to live contented with their lot, and always to the glory of God. And with great prudence should they marry or remain single, as best tends to prevent sinful impurities and promote their more active and undisturbed service of God. In marrying, Christians should make conscience of choosing none but such as appear to fear God, and of entering into that relation with much serious consideration and solemn prayer. And married persons should cultivate the most endeared mutual affection, and live together as heirs of the grace of life, as not only their temporal but their own and their children's spiritual and eternal happiness depend so much thereon. A deep sense of the vanity and shortness of time, and of the importance and length of eternity, ought always to regulate our affections and conduct. That is always best for us that is best for our soul; and whether single or married, our chief aim and endeavour ought to be to please the Lord, and to be holy both in body and spirit.

CHAPTER VIII. Ver. 1. With respect to what

we know that ¹an idol is nothing¹ in the world, and that ²there is none other God but one.

5 For though there be that ³are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us ⁴there is but ⁵one God,² the Father, of whom ⁶are all things, and we in him,³ and one¹ Lord Jesus Christ, by whom ⁷are all things, and we by him.

7 Howbeit⁸ ⁹there is not in every man that knowledge: for some, with conscience⁴ of the idol unto this hour, eat ¹⁰it as a thing offered unto an idol; and their conscience being weak is defiled.

8 But⁹ meat commendeth us not to God: for neither, if we eat, are we the better,⁵ neither, if we eat not, are we the worse.⁶

9 But ⁷take heed, lest by any means this liberty⁷ of yours become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat ¹¹in the idol's temple,⁸ shall not the conscience of him which is weak be emboldened⁸ to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish,⁹ for whom Christ died?

12 But¹⁰ when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, ¹¹if meat make my brother to

A.M. cir. 405;
A.D. cir. 59.

18 Ps. 115: 4-8; Je. 10: 1-16; 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

19 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

20 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

21 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

22 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

23 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

24 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

25 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

26 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

27 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

28 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

29 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

30 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

31 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

32 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

33 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

34 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

35 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

36 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

37 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

38 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

39 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

40 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

41 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

42 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

43 1 Cor. 8: 4-6; 10: 14-22; 12: 2-11; 15: 1-58.

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A.M. cir. 405;
A.D. cir. 59.

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offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER IX.

¹ He sloveneth his liberty, ² and that the minister ought to live by the gospel: ³ 15 yet that himself hath of his own accord abstained, 18 to be either chargeable unto them, 22 or offensive unto any, in matters indifferent. ²⁴ Our life is like unto a race.

AM I¹ not an apostle? ² am I not ³free? ⁴ have I not seen Jesus Christ our Lord? ⁵ are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal² of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this;

4 Have⁶ we not power to eat and to ⁷drink? ⁵ Have⁶ we not power to lead about a sister, a wife,⁴ as well as other apostles, and ⁸as the brethren of the Lord, and Cephas?

6 Or¹ I only and Barnabas, have not we power to forbear working?

7 Who⁹ goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, ¹⁰Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or¹¹ saith he ¹²it altogether for our sakes?

has been offered to idols by your heathen neighbours. and is either feasted on by the officer and his friends or exposed to sale in the public market, I allow you and your new teachers to have a great deal of knowledge, and I know that ye apostles have no less; but mere notions in men's heads, and a fond conceit of their superior understanding, do but puff up the pride of their heart, and indispose them to receive further instruction: but love to God and to our brethren is that which alone makes us practically improve our knowledge for promoting our own and others' holiness, peace, and comfort. 2. And if any think their own knowledge of things so perfect that they need not consult the sentiments nor regard the edification of others, it is a sufficient evidence that they know nothing in a truly spiritual and beneficial manner. 3. But if any heartily love God, and from that principle improve their knowledge to his glory and the edification of souls, God takes special notice of and approves them.—4. With respect to the lawfulness of a Christian's eating what has been offered to idols, we all know that the heathen gods have no divine nature or virtue in them to make things either better or worse in themselves, and that there is but one God. 5. 6. For though the heathens have hundreds or thousands whom they esteem and worship as gods, celestial or terrestrial, supreme or subordinate, yet to us Christians there is but one God, from whom, in the person of the Father, all things in creation and providence originally proceed, and in whom we live, move, and have our being; and one Lord Jesus, by whom, as his Father's only begotten Son, all things were created, and by whom, as Mediator, we receive all new-covenant blessings, and have our persons and services rendered acceptable to God. 7. There are, however, some professed Christians who do not yet distinctly understand the nullity of all the heathen idols, but continue to eat what is offered to them with a kind of religious regard; and thus their consciences, not being fully instructed in the doctrines of the gospel, are herein defiled by the guilt of idolatry. 8. And however distinct knowledge we or others may have that idols have no divinity in them, it is plain that our eating of food offered to them can

never profit our souls or recommend us to God, and our prudent refraining from it can do us no hurt. 9. It is therefore certainly your duty carefully to avoid all use of your freedom of right to eat of these things, which tends to insure such as are weak in knowledge or faith, and make them sin in doing that with a doubting or superstitious mind which ye do safely and without any doubt. 10. For if such weak persons see you feasting upon these meats in an idol's temple, will they not be emboldened to eat them with an idolatrous veneration of the idol? 11. And thus, through your knowledge leading you to an imprudent use of your liberty, your weak, mistaken, and doubting brother, for whom you charitably believe Christ laid down his infinitely precious life, is led into damnable sin, or to destroy his own inward peace and comfort. 12. Now, while you thus lead your Christian brethren into sinful and idolatrous practices, and wound, disturb, and defile their tender and unsettled consciences, ye sin not only against them but against Christ, whose members they are; and ye attempt to defeat the designs of his love, in what he suffered for their comfort and salvation. 13. This consideration bears such weight with me, that, if my eating of flesh offered to idols, or even of common flesh, should disturb the conscience of my Christian brother, or occasion his falling into sin, I would never indulge myself in eating any more as long as I live.

Ver. 1. The idol feasts were held in the temples, and the officers were accustomed to invite their friends to partake with them. To these feasts, it appears, the Corinth

For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If^e we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless, we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do^e ye not know, that they which minister about holy things live^o of the things of the temple? and they which wait at the altar are partakers with the altar?

14 Even so^e hath the Lord ordained, that they which preach the gospel should live of the gospel.^s

15 But^e I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die,^e than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward;^o but if against my will,^a a dispensation of the gospel is committed unto me.

18 What is my reward then? *verily* that, when I preach the gospel, I may make the

sinners to him; we who, under his direction, labour in his vineyard, plant and water the souls of his people, we who watch over, direct, and feed his spiritual flock—have no claim to necessary subsistence? 8-10. Nay, let the law of Moses, of which my judaizing opponents are so fond, decide the point. It expressly forbids to muzzle the mouth of an ox while treading out the corn, in order to prevent his eating mouthfuls of it. Now God never appointed this law merely for the sake of these brutes, but chiefly to direct and bind men to exercise humanity and equity towards those of their own species who labour for their advantage, and especially who labour for the benefit of their souls, and to encourage such to expect a proper reward from those who reap benefit by them. 11, 12. When we have spent our time and strength in dispensing unto you the oracles and ordinances of God, for the conviction, conversion, comfort, and eternal salvation of your souls, could you reasonably grudge us the small return of a temporal necessary subsistence for our bodies? If other preachers, and even your false teachers, claim a right to a proper maintenance, are not we, who first planted and watered your church, much more entitled to it? Nevertheless, to manifest that we have no mercenary aim, but only seek your spiritual and eternal welfare, and that the gospel, which sets forth the offices and grace of Christ, and which he has authorized and committed to our trust, might be the more readily received by you, we neither asked nor received from you our due maintenance. 13, 14. But though we had done both, we should have but exerted our right. Ye, and especially your judaizing pretenders to wisdom, cannot but know that under the Mosaic dispensation the priests and Levites, who officiated for others in the worship of God, had a very large subsistence divinely allotted them out of their tithes, sacrifices, meat-offerings, and gifts.—In like manner, when Christ sent forth his disciples to preach the gospel, he expressly appointed that all faithful preachers should be suitably maintained by those who share the benefit of their labours. 15. But notwithstanding these express laws of both Moses and Christ, I neither have, nor ever intend to ask or receive, any maintenance from you;

for I had rather earn my bread with the labour of my hands, or even be starved to death, than give any occasion to think that I preach the gospel for the sake of carnal gain. 16. For let me be as earnest and diligent in publishing the glad tidings of salvation as I will, it is no more than what my commission and command from Christ render my indispensable duty; and should I neglect it, the reproaches of my guilty conscience, and the everlasting damnation of hell, must be my just reward. 17, 18. But if, under all the difficulties of poverty and of providing for myself, I preach from a pure regard to the glory of God and the salvation of men, I have a present inward satisfaction of mind, and humbly expect a future gracious reward of my faithfulness and zeal. On the other hand, if I should with reluctance receive and manage that trust which Christ has committed to me, what reward could I expect but uneasy remorse of conscience now and eternal misery hereafter? And in these views I preach the gospel freely, when circumstances require it, that none may be prejudiced thereat, or pretend that I rigorously or unreasonably require my dues. 19, 20. For in this, and many other instances of Christian liberty, I have studied, in the most condescending and engaging manner, to accommodate my behaviour to men's different tempers and inclinations, that I may the more effectually sweeten their spirits, and recommend Christ and his ways to them. In order to reconcile the Jews, who reckon themselves still under the law of Moses, I reason with them out of the Old Testament, and indulge the observance of such ceremonies as are not yet absolutely unlawful, always instructing them that none of their works, but the righteousness of Christ alone, must be the ground of their hope towards God. 21. And though I reckon myself indispensably bound by the moral laws of the most high God, as the rule of my duty, issued forth to me through Jesus Christ, yet, in order to gain the Gentiles to Christ, I rest the proof of my doctrine upon the extrinsic evidence thereof, in the undoubted miracles attending it, and its being set home upon their hearts by the Spirit of God; and I neither observe Jewish ceremonies myself, nor encourage them to it. 22. In

gospel of Christ without charge, that I abuse not my power^o in the gospel.

19 For^e though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And^e unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To^e them that are without law^o as without law, (being not without law to God,^o but under the law to Christ,) that I might gain them that are without law.

22 To^e the weak became I as weak, that I might gain the weak.^o I am made all things to all *men*, that I might by all means save some.

23 And this I do^e for the gospel's sake, that I might be partaker thereof with you.

24 Know^e ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly;^o so fight I, not as one that beateth the air:

27 But^e I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.^o

dealing with weak Christians, who are apt to be easily grieved or stumbled, I condescend to their weakness, and forbear even things which are in themselves lawful and innocent, that I may prevent their taking offence, and may establish them in the more important points of faith and holiness. In fine, by all lawful expedients, I suit myself to men's diversified tempers and circumstances, in order that, in the hand and by the blessing of Christ, I may be instrumental in delivering them from under the slavery of sin, Satan, and the broken law, and bringing them to share the blessings of spiritual and eternal salvation. 23. All this I do from a sincere and zealous concern to prevent unseasonable exceptions against the gospel of Christ, and that I may recommend and propagate it among persons of every character, that in fellowship with you and others I may share the special benefits of it. 24. To take therefore a hint from your own Grecian races, in which many run while they know that one only shall obtain the prize, let us, by diligent receiving of the Lord Jesus, and walking in him, run our Christian course, in which not one, but all who run, shall receive the gracious reward of eternal life and honour. 25. And as by great moderation in diet the wrestlers and boxers prepare themselves for their public combats, so ought we to mortify every worldly and sinful affection that would hinder us in our Christian warfare, and the rather as our crown of glory is infinitely more excellent and durable than their garlands of flowers, pines, myrtles, olives, bays, laurels, or the like. 26, 27. Under this apprehension I labour to run my Christian race, and fight the good fight of faith, in a most careful and judicious manner, directed by the law of God, and in good earnest against my spiritual enemies.—As combatants strive to beat down and conquer their antagonists, so do I, by faith, repentance, watchfulness, fastings and prayer, mortification and self-denial, labour to subdue my inward corruptions, lest, after preaching the gospel to others, instead of sharing with them in the blessed fruits of it, I should, in the last judgment, be esteemed as one whose works are unfit to be rewarded.

REFLECTIONS.—It is a great comfort to ministers

CHAPTER X.

1 The sacraments of the Jews 6 are types of ours, 7 and their punishments 11 examples for us. 14 We must flee from idolatry. 21 We must not make the Lord's table the table of devils: 24 and in things indifferent we must have regard of our brethren.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all ^bbaptized unto Moses in the cloud and in the sea;

3 And ^ddid all eat the same spiritual meat;

4 And ^ddid all drink the same spiritual drink; for they drank of that spiritual Rock that followed¹ them: and that Rock was Christ.²

5 But ^awith many of them God was not well pleased; for they were overthrown in the wilderness.

6 Now these things were ³our examples,⁴ to the intent we should not lust after evil things, as ⁵they also lusted.

7 Neither^a be ye idolaters, as ^awere some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither^a let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither^j let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither^k murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them

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A.D. cliv. 59.

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a Ex. 13. 21, 22. 14. 9.
b Nu. 26. 10. 27. 13.
c De. 10. 1. 33. 2. 14. 12.
d 14. 10. 1. 33. 2. 14. 12.
e 14. 10. 1. 33. 2. 14. 12.
f 14. 10. 1. 33. 2. 14. 12.
g 14. 10. 1. 33. 2. 14. 12.
h 14. 10. 1. 33. 2. 14. 12.
i 14. 10. 1. 33. 2. 14. 12.
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k Ex. 17. 6. De. 10. 1.
l Nu. 26. 10. 27. 13.
m De. 10. 1. 33. 2. 14. 12.
n 14. 10. 1. 33. 2. 14. 12.
o 14. 10. 1. 33. 2. 14. 12.
p 14. 10. 1. 33. 2. 14. 12.
q 14. 10. 1. 33. 2. 14. 12.
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s 14. 10. 1. 33. 2. 14. 12.
t 14. 10. 1. 33. 2. 14. 12.

u Ex. 17. 6. De. 10. 1.
v Nu. 26. 10. 27. 13.
w De. 10. 1. 33. 2. 14. 12.
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y 14. 10. 1. 33. 2. 14. 12.
z 14. 10. 1. 33. 2. 14. 12.

aa Ex. 17. 6. De. 10. 1.
ab Nu. 26. 10. 27. 13.
ac De. 10. 1. 33. 2. 14. 12.
ad 14. 10. 1. 33. 2. 14. 12.
ae 14. 10. 1. 33. 2. 14. 12.
af 14. 10. 1. 33. 2. 14. 12.

ag Ex. 17. 6. De. 10. 1.
ah Nu. 26. 10. 27. 13.
ai De. 10. 1. 33. 2. 14. 12.
aj 14. 10. 1. 33. 2. 14. 12.
ak 14. 10. 1. 33. 2. 14. 12.
al 14. 10. 1. 33. 2. 14. 12.

am Ex. 17. 6. De. 10. 1.
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as Ex. 17. 6. De. 10. 1.
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ay Ex. 17. 6. De. 10. 1.
az Nu. 26. 10. 27. 13.
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be Ex. 17. 6. De. 10. 1.
bf Nu. 26. 10. 27. 13.
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bk Ex. 17. 6. De. 10. 1.
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bq Ex. 17. 6. De. 10. 1.
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bw Ex. 17. 6. De. 10. 1.
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cc Ex. 17. 6. De. 10. 1.
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ci Ex. 17. 6. De. 10. 1.
cj Nu. 26. 10. 27. 13.
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cs 14. 10. 1. 33. 2. 14. 12.
ct 14. 10. 1. 33. 2. 14. 12.

cu Ex. 17. 6. De. 10. 1.
cv Nu. 26. 10. 27. 13.
cw De. 10. 1. 33. 2. 14. 12.
cx 14. 10. 1. 33. 2. 14. 12.
cy 14. 10. 1. 33. 2. 14. 12.
cz 14. 10. 1. 33. 2. 14. 12.

ca Ex. 17. 6. De. 10. 1.
cb Nu. 26. 10. 27. 13.
cc De. 10. 1. 33. 2. 14. 12.
cd 14. 10. 1. 33. 2. 14. 12.
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cg Ex. 17. 6. De. 10. 1.
ch Nu. 26. 10. 27. 13.
ci De. 10. 1. 33. 2. 14. 12.
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ck 14. 10. 1. 33. 2. 14. 12.
cl 14. 10. 1. 33. 2. 14. 12.

cm Ex. 17. 6. De. 10. 1.
cn Nu. 26. 10. 27. 13.
co De. 10. 1. 33. 2. 14. 12.
cp 14. 10. 1. 33. 2. 14. 12.
cq 14. 10. 1. 33. 2. 14. 12.
cr 14. 10. 1. 33. 2. 14. 12.

cs Ex. 17. 6. De. 10. 1.
ct Nu. 26. 10. 27. 13.
cu De. 10. 1. 33. 2. 14. 12.
cv 14. 10. 1. 33. 2. 14. 12.
cw 14. 10. 1. 33. 2. 14. 12.
cx 14. 10. 1. 33. 2. 14. 12.

cy Ex. 17. 6. De. 10. 1.
cz Nu. 26. 10. 27. 13.
da De. 10. 1. 33. 2. 14. 12.
db 14. 10. 1. 33. 2. 14. 12.
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de Ex. 17. 6. De. 10. 1.
df Nu. 26. 10. 27. 13.
dg De. 10. 1. 33. 2. 14. 12.
dh 14. 10. 1. 33. 2. 14. 12.
di 14. 10. 1. 33. 2. 14. 12.
dj 14. 10. 1. 33. 2. 14. 12.

dk Ex. 17. 6. De. 10. 1.
dl Nu. 26. 10. 27. 13.
dm De. 10. 1. 33. 2. 14. 12.
dn 14. 10. 1. 33. 2. 14. 12.
do 14. 10. 1. 33. 2. 14. 12.
dp 14. 10. 1. 33. 2. 14. 12.

A.M. cliv. 4063.
A.D. cliv. 59.

They are food from heaven, and they drank water from the fountain Rock. Great difficulty has been supposed to exist in the statement that the Rock followed them. The history in the Pentateuch shows that the Israelites did not follow the Israelites; and Paul does not here say that it did. But he does say that the Spirit of Christ followed them. He was, in fact, the source of all the blessings dispensed to them in the wilderness, temporal as well as spiritual.

1 Or, types.

2 Or, types.

3 Or, types.

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10 Or, types.

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15 Or, types.

16 Or, types.

17 Or, types.

18 Or, types.

19 Or, types.

20 Or, types.

21 Or, types.

22 Or, types.

for ensamples;⁵ and ⁶they are written for our admonition, upon whom ⁷the ends of the world are come.

12 Wherefore ⁸let him that thinketh he standeth take heed lest he fall.

13 There hath no ⁹temptation^a taken you but such as is common¹⁰ to man: but ¹¹God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation ¹²also make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, ¹³flee from idolatry.

15 I speak as to ¹⁴wise men; judge ye what I say.

16 The^c cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For ¹⁵we, being many, are one bread, and one body; for we are all partakers of that ¹⁶one bread.

18 Behold Israel ¹⁷after the flesh: ¹⁸are not they which eat of the sacrifices partakers of the altar?¹⁹

19 What say I then? ¹⁹that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But ²⁰I say, that ²¹the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

when they have full evidence of the Lord Christ's calling them to their work, and granting them success in it. And readily ought they to forego their own liberties or claims if it tend to the success of the gospel. But if they do this, it is base to revile their persons or deny their rights on that account. Nothing can be more evident than that ministers have a divine right to a sufficient maintenance from their hearers. Yet never ought the procuring of that to be their great aim, but the glory of God in the conversion and edification of souls; and every form of lawful concension is to be practised so far as best answers that end.—With great faithfulness, care, and pains ought ministers and others to run their Christian course, and fight their spiritual warfare, according to God's Word, and duly to govern their passions, appetites, tempers, and conduct. And with humble and holy jealousy ought ministers to take heed to themselves, their doctrines and practices, that neither they nor their labours may be disapproved and rejected by Christ at his second coming.

CHAPTER X. Ver. 1-5. And to awaken you to run your Christian race with care, diligence, and resolution, and to guard against every idolatrous or other deviation from it, observe, with the utmost attention and deepest concern, the fate of God's highly favoured Israelitish nation;—how, after he had conducted them by a pillar of fire and cloud, and led them through the Red Sea, thereby solemnly initiating them into a peculiar covenant relation with himself by the mediation of Moses,—and nourished them with excellent manna from heaven, and water from flinty rocks, which prefigured Christ, and followed them through the Arabian wilderness; and which, as symbols, represented the light, comfort, and deliverance of the gospel church, their solemn instalment in their happy state, and their marvellous and unceasing nourishment,—he was so offended by their apostasy, unbelief, idolatry, murmuring, and other provocations, that almost that whole generation were cut off by miserable deaths in the wilderness, falling short of the promised Canaan, and many of them of the heavenly inheritance. 6-10. Now

these things happened to them, and are recorded in Scripture as awful examples, representing to us what fearful judgments we may incur, in time and eternity, if we indulge ourselves in the like murmuring against what God provides for us, or in desiring what he forbids. Let none of you, therefore, like them at Sinai, partake of idolatrous feasts, or in any direct or indirect acknowledgment of heathen idols, lest God's wrath overtake you, as it did them.—Neither indulge yourselves in uncleanness, as some of them committed whoredom with the Midianitish women, and were punished by the death of 23,000 in a plague, and 1000 more in a legal process of the magistrates.—Neither let any of you distrust the power, faithfulness, and grace of Christ, to help you under difficulties and discouragements, or, through presumptuous sinning, try his patience or defy his power and justice, as they did, and were destroyed by fiery serpents.—Neither indulge dissatisfaction and repining complaints of the dispensations of God, or of the afflictions which ye suffer for Christ, or against the persons, dutiful behaviour, or divine doctrines of any of his ministers, as they often did in the wilderness, and were destroyed by one judgment after another. 11. Now all these public calamities happened to God's ancient professing and favourite people as examples of what we may expect if we imitate them in wickedness: and they are recorded in God's word for warnings to us who live when the Jewish dispensation is just ending, and under the last dispensation of grace which God intends for his church in this world, that we may avoid their sins, in order to escape their punishment. 12. Let therefore self-conceited professors beware of despising themselves, and their privileges, attainments, strength, and stability, watch and pray, and, in a dependence on God's grace, use every other mean of his appointment, to prevent backsliding and apostasy. 13. And let those of you who, having no confidence in yourselves, trust wholly to Jesus Christ, and his free grace, for your preservation in the way of duty, remember that no afflictions or temptations have happened to you but such as are common to men in this evil world and imperfect state,

and may, through divine help, be borne or overcome; and that God, who has granted you so many promises of support and deliverance, will infallibly fulfil the same, and will not suffer you to be troubled or tempted beyond the measure of strength which he bestows upon you; and knowing that ye cannot always bear up under them, or struggle with them, will in due time grant you an honourable and complete deliverance from them. 14. Therefore, my dear fellow-Christians, awed by these alarming examples on the one hand, and encouraged by the hopes of all needful assistances on the other, detest and avoid to the utmost all idolatry, and all appearances of it, or approaches to it. 15. These solemn warnings I give you, as persons who are acquainted with Christian principles, and even value yourselves upon your superior wisdom and knowledge; and I appeal to your own reason and conscience, and desire you to ponder the weight of what I am going to say. 16. Is not our partaking of the consecrated bread and wine in the Lord's supper an open profession, token, and mean of our joint holy fellowship with Christ, in the benefits of his incarnation, obedience, and suffering,—and a public acknowledgment of our obligations and purpose to yield all holy obedience to him? 17. And does not our partaking of the same loaf or cup signify that, however different our persons or circumstances be, we are all spiritually connected in the one mystical body of Christ's church? 18. And did not the ancient priests and Israelites, by eating their respective shares of the peace-offerings, profess their joint fellowship with and dedication to that God to whom part of it was burned on the altar? 19. Do not, by these instances, insinuate that the nominal gods of the heathens have any real divinity in them, or that meats are made any worse in themselves by being offered to them. 20. But what I intend to suggest is, that the heathens, by sacrificing to these idols, and feasting on their sacrifices, do really worship and hold fellowship with devils; and I would by no means have you to hold fellowship with these unclean spirits or their worshippers. 21. For ye cannot, in consistency with the honour of Christ and his Father, or with your

21 Ye^c cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do^d we provoke the Lord to jealousy? are we stronger than he?

23 All^e things are lawful for me,⁹ but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let^g no man seek his own,¹ but every man another's *wealth*.

25 Whatsoever^h is sold in the shambles, *that* eat, asking no question for conscience sake.

26 For ¹the earth is the Lord's,² and the ful-
ness thereof.

27 If any of them ¹that believe not bid you *to a feast*, and ye be disposed to go; ²whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that showed it, and for conscience sake: for *the earth is the Lord's,*³ and the fulness thereof:

29 Conscience,° I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?²⁴

30 For^p if I by grace^s be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether^a therefore ye eat or drink, or
whatsoever ye do, do all to the glory of God.

32 Give^r none offence, neither to the Jews,
nor to the Gentiles,⁶ nor to the church of God:

33 Even^s as I please all *men* in all *things*, not

Christian profession or edification, at once held fellowship with Christ and his people in his holy supper, and with devils and their worshippers in their idolatrous feasts. 22. Should we then, who are espoused to Jesus Christ as our spiritual Husband, dare to provoke his jealousy by honouring pretended deities? Are we more able to escape or resist the almighty strokes of his wrath than the Israelites were? 23. No pretence of the innocent use of meats, or of the necessity of eating and drinking no respect for the idols thereby, can warrant our eating of them: for things very lawful in themselves may become very inexpedient and unedifying in some circumstances, by stumbling others, and drawing them into sin. 24. In such cases Christians must not do what serves their own pleasure, honour, or temporal benefit, but what will tend most to the real and lasting advantage of their neighbours. 25. But though it would be very easy, yet very dangerous, to make any of our brethren meat or food offered to idols in their temples or idolatrous feasts, yet we may freely eat whatever is sold in the public market, without any scruple or inquiry whether it has been offered to an idol or not. 26. For God, who is Creator, Proprietor, and Governor of the whole earth and of all its produce, and has now, under the gospel, abolished the ancient typical distinction of meats, allows you to eat whatever can contribute to your health and comfort. 27. Therefore, if any of your brethren or neighbours invite you to a feast, with their own houses, and regard to good manners, and an intention to promote their spiritual edification, incline you to go, eat freely whatever is set before you on the table, without any scrupulous thought or inquiry whether it has been offered to an idol or not. 28. But if he who invited you to the entertainment, or any other, by telling you that it had been offered to an idol, should say, that you should not eat, because of a practice, allowance, or custom of some honour to the idol, or to the idol itself, nor your own, nor any other's conscience may be defiled or wounded, and to testify your high detestation of idolatry, eat not of it: for God, who is the proprietor

of all the animal and vegetable food on earth, has granted you enough beside what has been offered to idols. 29. Nor ought ye in such points chiefly to regard your own conscience, but the consciences of your neighbours, that they may not by your conduct be grieved, or emboldened to anything unlawful to them: for why should you or I, by an imprudent and unseasonable use of our Christian liberty, tempt other Christians to offend against their own judgment and conscience? 30. For if, through the bounty of God's providence, I have an opportunity, and, through the grace of the gospel, have liberty of feeding indifferently upon whatever food is presented to me, yet why should I indulge myself so far as to give any one occasion to reproach me for eating such meats as I receive with prayer to him for his blessing on them, and with religious thankfulness to him for providing and allowing them to me? 31. For I am not at liberty to do all my important rules: Not only in your eating and drinking, but in all your conduct, civil or religious, keep the glory of God before you as your principal and last end, and behave as is most conducive toward this. 32. Always carefully avoid whatever can prejudice the minds and hinder the conversion of either Jews or Christians, or may stumble either Jewish or Gentile heathens, or grieve, discourage, or pervert any church or people. 33. And, in all things, and, on the contrary, in Jesus' strength, labour, as I have example, to deny yourselves, and study to do or forbear things, as is best suited to the peace, comfort, spiritual advantage, and eternal salvation of all around you.

Ver. 1. The object of the apostle seems to be twofold:—1. To contrast the Jewish with the Christian ordinances and privileges. 2. To remind the Corinthians that the observance of ordinances, and possession of privileges, so far from securing church-members from rejection, may aggravate their guilt and their punishment.—*Ignorant*. Rather, 'unmindful.' C.

Ver. 2. By following Moses into the cloud, and through the sea, they acknowledged his divine mission, and received a Jewish baptism, typical of that Christian baptism which the Corinthians had received.—*Note*, Here there is a baptized church, including both the adult and the infant. C.

seeking mine own profit, but the *profit* of many,
that they may be saved.

CHAPTER XL.

1 He reproveth them, because in holy assemblies 4 their men prayed with their heads covered, and 6 women with their heads uncovered; 17 and because generally their meetings were not for the better, but for the worse, as 21 namely in profaning with their own feasts the Lord's supper. 25 Lastly, he calleth them to the first institution thereof.

BE ye "followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ^bye remember me in all things, and keep the ordinances,¹ as I delivered *them* to you.

3 But I would have you know, that ^athe head of every man is Christ; and ^athe head of the woman *is* the man; and ^athe head of Christ *is* God.

4 Every man praying or ⁹prophesying, having *his* head covered, dishonoureth his head.

5 But ^hevery woman that prayeth or prophesieth with ^her head uncovered, dishonoureth her head: for that is even all one as if she were shaven.²

6 For³ if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as ^hhe is the image and glory of God: but ^kthe woman is the glory of the man.

8 For 'the man is not of the woman; but the woman of the man.

9 Neitherⁿ was the man created for the woman;
but the woman for the man.

Ver. 7. *Play* The original is a word of very general import, and is applied to leaping, dancing, singing, and all other kinds of festive sport. *C*

Ver. 9. Some MSS have 'Lord,' others 'God,' instead of 'Christ;' but they are few, and of little authority. The exhortation affords an irresistible argument for the Godhead of Christ; as it places the temptation of JEHOVAH in the wilderness and of CHRIST in his church upon equal footing. C

Ver. 11. *The ends of the world.* The Jews divided the duration of the world into three *aeons* or ages:—(1) Before the law. (2) Under the law (3) Under Messiah—the last dispensation of

Ver. 17 The words may be rendered, and perhaps more intelligibly, 'for as there is one loaf, we being many are one body: for we all partake of that one loaf.'—*Note*, The Jewish paschal loaf, or rather cake, was thin and large, so that a great number might partake of one. See Mat. 26 26 C

REFLECTIONS.—No visible relation to God, no sacramental privileges, can screen idolaters, fornicators, tempters of Christ, unbelieving murmurers, or any similar transgressors, from his just vengeance. And instances of other men's sins and punishments should deter us from sinful indulgences or self-confidence, lest we fall into the like condemnation. Great is the mercy that God's faithfulness and grace secure for his watchful and humble saints, mitigation of, support under, and seasonable deliverance from all their troubles and temptations; that only our Redeemer is so merciful, that he will deliver his saints from all their knowled, best what afflictions we meet, and how long we should be exercised with them.—What a great and holy God we have to do with—infinity jealous of his own honour! And highly do we affront him if in the least we countenance the worshipping of vain idols and impure spirits in them. Marvellous is his condescension and kindness in allowing us intimate fellowship with himself, and appointing solemn ordinances for that purpose. And totally inconsistent with our communion with Christ, God, and his church, is to neglect the very smallest approaches towards fellowship with devils or lusts, or towards giving occasion of grief or sin to the weakest saints or neighbours. Things that are lawful in themselves must never be needlessly

10 For this cause ought the woman to have power³ on *her* head, because of the angels.⁴

11 Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman: but ²all things of God.

13 Judge^a in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature⁵ itself teach you, that if a man have long hair, ¹it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.⁶

16 But ⁴if any man seem to be contentious, we have no such custom,⁷ neither the churches of God.

17 Now in this that I declare *unto you*, ¹I praise *you* not, that ye come together, not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions⁸ among you; and I partly believe it.

19 For there must be also heresies⁹ among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat¹ the Lord's supper.²

21 For³ in eating, every one taketh before *other* his own supper: and one is hungry, and another is drunken.³

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A.D. cir 59.

³ That is, a covering to show that she is under the power of her husband, as 26, 68, Ec. v. 6, with Mat. 23. 10. 11. suggested by Stanley, Alford, and others:—
On this account (on account of the statements preceding) I omit the following as a conjecture. I omit the following as a conjecture. I omit the following as a conjecture.

⁴ Pr. 16. 4. Rom. 13. 6. 1 Th. 5. 12. 1 Tim. 2. 15. 1 Pet. 3. 1. 1 John 4. 19. 1 John 5. 19. 1 John 5. 20. 1 John 5. 21. 1 John 5. 22. 1 John 5. 23. 1 John 5. 24. 1 John 5. 25. 1 John 5. 26. 1 John 5. 27. 1 John 5. 28. 1 John 5. 29. 1 John 5. 30. 1 John 5. 31. 1 John 5. 32. 1 John 5. 33. 1 John 5. 34. 1 John 5. 35. 1 John 5. 36. 1 John 5. 37. 1 John 5. 38. 1 John 5. 39. 1 John 5. 40. 1 John 5. 41. 1 John 5. 42. 1 John 5. 43. 1 John 5. 44. 1 John 5. 45. 1 John 5. 46. 1 John 5. 47. 1 John 5. 48. 1 John 5. 49. 1 John 5. 50. 1 John 5. 51. 1 John 5. 52. 1 John 5. 53. 1 John 5. 54. 1 John 5. 55. 1 John 5. 56. 1 John 5. 57. 1 John 5. 58. 1 John 5. 59. 1 John 5. 60. 1 John 5. 61. 1 John 5. 62. 1 John 5. 63. 1 John 5. 64. 1 John 5. 65. 1 John 5. 66. 1 John 5. 67. 1 John 5. 68. 1 John 5. 69. 1 John 5. 70. 1 John 5. 71. 1 John 5. 72. 1 John 5. 73. 1 John 5. 74. 1 John 5. 75. 1 John 5. 76. 1 John 5. 77. 1 John 5. 78. 1 John 5. 79. 1 John 5. 80. 1 John 5. 81. 1 John 5. 82. 1 John 5. 83. 1 John 5. 84. 1 John 5. 85. 1 John 5. 86. 1 John 5. 87. 1 John 5. 88. 1 John 5. 89. 1 John 5. 90. 1 John 5. 91. 1 John 5. 92. 1 John 5. 93. 1 John 5. 94. 1 John 5. 95. 1 John 5. 96. 1 John 5. 97. 1 John 5. 98. 1 John 5. 99. 1 John 5. 100.

⁵ Or, *we*.
⁶ Or, *we*.
⁷ Or, *we*.
⁸ Or, *we*.
⁹ Or, *we*.

¹ Or, *we*.
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⁸ Or, *we*.
⁹ Or, *we*.

22 What! ¹have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?⁴ What shall I say to you? shall I praise you in this? I praise you not

23 For ¹I have received of the Lord that which also I delivered unto you,⁵ That⁶ the Lord Jesus, the *same* night in which he was betrayed, took bread:

24 And when he had given thanks, he brake it, and said, 'Take, eat; this is my body, which is broken for you: this do in⁶ remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is ⁴the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do show⁷ the Lord's death ¹till he come.

27 Wherefore, ¹whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But ¹let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation⁸ to himself, not discerning the Lord's body.

30 For this cause ¹many are weak and sickly among you, and many sleep.

31 For ¹if we would judge ourselves, we should not be judged.

or unseasonably used to the ensnaring of others. God, to whom all things pertain, has given them to be used freely, or with restraint, as best tends to edification. And his glory therefore, and the spiritual advantage of our neighbours, ought to be our leading aims in all our actions, natural, civil, or religious.

CHAPTER XI. Ver. 1. Carefully therefore follow my directions, and imitate my example, in condescension to the weaknesses and prejudices of others for their good; and in everything else which I copy after the perfect pattern of our great Lord and Master Jesus Christ. 2. And indeed, my dear brethren, I cannot but commend you that, notwithstanding all that your false teachers have done to corrupt you, the better part of you still discover the most dutiful regard to my apostolic authority, reputation, and comfort, and to the most important doctrines which I preached to you, and which observe most of the rules relative to worship which I taught you. 3. Many irregularities, however, have been introduced into your church. Some of your women, under the pretext of praying or prophesying by immediate inspiration, appear in your public assemblies unveiled, and thus assume an undue authority over the men, or imitate the heathen priestesses. I beg you would seriously consider, that by divine appointment, suited to the nature of things, the Son of God, who created all things, is made head over his church, and over all men for her benefit and husbands, according to the superiority of their sex, are the head of government to their wives; and God the Father, who has put all things under Christ, has, in that view, an authority over him as man and mediator. 4. Now the *veiling* of the head being a badge of modesty and subjection, and *uncovering* of it a token of superiority, in your country and many others, every man, who, by an extraordinary influence of the Spirit, leads your public worship in praying or preaching with a veil on his head or face, dishonours Jesus Christ, from whom he received his authority. 5. But every woman, who,

by the special influence of the Holy Ghost, pours out her prayers to God, or delivers exhortations to the people, with her head unveiled, shows a disrespect to her husband and his whole sex; for that is all one in signification as if she wore her hair short in the manner of a man. 6. If therefore women will throw off their veils, those badges of modesty and subjection, let them cut their hair short as men do: and if, as every one must, they think that immodest and contrary to custom, let them keep on their veils. 7. For men, being the honourable representations of God's supreme and glorious dominion over all, ought to mark their head with no token of subjection; but women's subjection to men being their distinguished honour, they ought, in all public assemblies, to mark their heads with the tokens of it. 8. For, in the original creation of mankind, Adam was not created out of the substance of Eve, but she was formed out of his ribs. Now, as Adam was originally created for the sake of Eve, who then had no existence: but she was created to be a helpmeet for and comfort to him; plainly intimating that the woman, who was last formed, and out of the man, for his use, ought to live in all reasonable subjection to him. 10. Therefore, especially in acts of public worship, women, in deference to the superiority of those messengers whom Christ hath sent to preach the gospel, as well as in reference to holy angels present—and that evil angels may have no occasion given them to suggest anything proud or immodest—ought always to have their heads veiled, as a token of men's superiority and power over them. 11. Nevertheless, no man must look on himself as an absolute lord over a woman, to command and rule her in a harsh and tyrannical manner, according to his will and pleasure; as now a man can no more be independent of the woman than she of him, both being equally necessary and useful to one another, and mutually obliged to study and promote each other's comfort and advantage, and without any alteration of their natural or relative duties, being equally the subjects of Christ's spiritual kingdom, and

sharers of spiritual blessings. 12. For as the woman at first was formed out of the man, so all the sons of Adam are conceived and born by women, the two sexes being thus the reciprocal means of each other's being and happiness. And it is God who makes each of the sexes what they are to one another, that they may discharge their mutual duties in the most affectionate manner. 13. I appeal then to your own unbiased judgment, whether any inspiration from God can ever render it decent for a woman to invert the natural order of her appointment, and publicly mark herself as if equal in authority to a man. 14. Does not even nature itself, which has prompted all civilized nations to preserve an apparent distinction of the sexes, teach you, that, according to the custom of your country, it would be reckoned effeminate in a man to wear his hair in the length and form of a woman's? 15. And that, on the other hand, it is an honour for a woman to distinguish herself from the superior sex by the length and form of her hair, as it was given her by God for this very end.—It therefore follows, that veils, or any mode of dress which betokens modesty or subjection, ought always to be worn by your women in your religious assemblies. 16. But if, after all that I have said, any of your new teachers will contend for such a preposterous practice, know that no such thing is allowed by any apostle of Christ, or used in any New Testament church, whether of Jewish or Gentile converts.—17. Meanwhile, notwithstanding my having justly commended you for following my instructions and pattern, I must with regret reprove your disorderly behaviour in your religious meetings, which makes them turn out to the dishonour of Christ and your spiritual hurt: 18. For I am informed, and I fear too justly, that when ye meet together for the celebration of Christ's ordinances, to the breach of order, peace, and brotherly love, ye fall into parties and unchristian divisions; 19. For, considering the depravity of human nature, and how busy Satan and his instruments are to promote everything dishonourable to God and destructive to

32 But when we are judged, we are ^bchastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation.^a And^d the rest will I set in order when I come.

CHAPTER XII.

1 *Spiritual gifts are divers, 7 yet all to profit withal; 8 and to that end are diversely bestowed: 12 that by the like proportion, as the members of a natural body tend all to the 16 mutual decency, 22 service, and 26 succour of the same body; 27 so we should do one for another, to make up the mystical body of Christ.*

NOW concerning ^aspiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were ^bGentiles, carried away unto these ^cdumb idols,¹ even as ye were led.

3 Wherefore I give you to understand, ^dthat no man speaking by the Spirit of God calleth Jesus ^eaccursed:² and ^fthat ^gno man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now ^hthere are diversities of gifts,³ but the same Spirit.

5 And there are ⁱdifferences of administrations,⁴ but the same Lord.

6 And there are ^jdiversities of operations; but it is ^kthe same God which worketh all in all.⁵

7 But the ^lmanifestation of the Spirit is given to every man⁶ to profit withal.

8 For⁷ to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit;

men, there cannot fail to be offences, factions, schisms, and great corruptions of doctrine and worship in the church, which God, by his providence, overrules for the trial and honourable manifestation of sincere believers, and the detection of hypocritical professors. 20, 21. And this factious spirit has introduced such profane disorder amongst you in the celebration of the Lord's supper, as hath transformed it into a kind of tumultuous revel, and a feast for your bodies, rather than a solemn ordinance of Christ, appointed for an affectionate and brotherly fellowship with and commemoration of him. They who come first, bringing their provisions with them, fill their bellies without waiting for their brethren: they who bring much with them, like heathens at their idolatrous revels, eat and drink to the full, if not to excess; while the poor, who bring nothing with them, get nothing to eat or drink. 22. Think how absurd and scandalous this conduct is! If ye intend merely to satisfy your animal appetites, have ye not your own houses to eat and drink in? Or do ye aim at pouring contempt upon Christ's ordinances and church, and exposing and discouraging his poor members? 23. Ye cannot but know that it is contrary to the appointment of the Lord Jesus Christ; for, as taught by his own immediate revelation, I declared and recommended to you, that he, as sole King and Head of his church, having a right to institute ordinances, or demand obedience to them, and power to bless them for our spiritual edification, did,—for the sealing of his testament, the confirmation of our faith, and that he might show his constant affection to and great care of his people, and his infinite willingness and steadfast resolution to suffer for them, and that he might the more effectually engage our love to him and regard to his ordinance,—on the very night before his death, in which Judas betrayed him, take a part of the bread which they had left at the paschal supper; 24.

And having prayed over it for a blessing on it, with thanksgiving to God for the riches of his love and grace, and so set it apart for the intended holy use, he brake it, and gave each of his disciples a small piece of it, requiring them to take and eat it as a token and mean of their receiving by faith, and feeding on, his person God-man, which was quickly to suffer and die in their nature for them;—and to do all in a believing, humble, joyful, thankful, and obedient remembrance of his person, dying love, extreme sufferings, the blessings thereby purchased, and of their obligations to love and duty thereby constituted. 25. In the same manner, after the passover supper, he took a cup with some wine in it, and, setting it apart to a holy use by solemn prayer and thanksgiving, he intimated that this consecrated liquor was to be a standing symbol and mean of applying his blood, or complete righteousness, by which the condition of the new covenant was fulfilled, its blessings purchased, and promises confirmed; and required them all to drink it in a fiducial, affectionate, penitential, grateful, and self-dedicating remembrance of his bleeding love, and tremendous sufferings for their redemption. 26. For as often as ye eat and drink these consecrated elements, ye publicly avow to God, to your consciences, and to the world, that ye glory in your crucified Redeemer, believe and rest upon his death as the only ground of your pardon and reconciliation with God, and of all your hopes of eternal life,—and that in the firm faith of his appearance to judge the world. 27. Whoever therefore shall, contrary to the nature and design of this solemn ordinance, partake of it in an ignorant, irreverent, factious, uncharitable, carnal, and sensual manner, he shall be held guilty of profaning and pouring contempt upon the person and righteousness of the Lord Jesus, and, as it were, crucifying him afresh. 28. In order therefore to a safe and proper partaking of this ordinance,

9 To another ^afaith, by the same Spirit; to another ^bthe gifts of healing, by the same Spirit;

10 To another the ^cworking of miracles; to another ^dprophecy; to another ^ediscerning of spirits; to another ^fdivers kinds of tongues; to another ^gthe interpretation of tongues:

11 But⁸ all these worketh⁸ that one and the self-same Spirit, dividing to every man severally as he will.

12 For⁹ as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also ⁱis Christ.

13 For¹⁰ by one Spirit are we all baptized into one body, whether ^jwe be Jews or ^kGentiles, whether ^lwe be bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body ^mwere an eye, where ⁿwere the hearing? If the whole ^owere hearing, where ^pwere the smelling?

18 But¹¹ now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where ^qwere the body?

20 But now are ^rthey many members, yet but one body.

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21 And^c the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay, much more, those 'members of the body, which seem to be more feeble,' are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we bestow² more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having

brethren. 34. And if any of you be hungry, satisfy your craving appetites at home, never at the Lord's table, which was appointed not for satiating natural appetites, but for the spiritual refreshment of souls;—that so ye may no more meet to hurt and endanger yourselves by an uncharitable, carnal, and factious profanation of that holy supper.—Some lesser disorders I expect to rectify when I pay you another visit.

Ver. 2. *All things*—with the exception of the neglect and error specified, ver. 17.—*Ordinances*, injunctions, or *divinements*, whether written or oral (2 Th. 2. 15); or traditions, as in the margin; but this affords no countenance to the Komish doctrine of tradition, for these apostolic traditions regard merely external order; the Komish traditions relate to doctrines, many of which are represented as kept, as it were, in private reserve for centuries, until a time come for their public revelation. C.

Ver. 3. *The head of every man is Christ*—believers (the brethren spoken of, ver. 2) being united to him by one Spirit and one human nature. *The head of the woman is the church*—she being united to him by one covenant and one common nature; and the head of Christ is God, that is, the Father, Mat. 16. 20; they being united by one spirit and one divine nature. C.

Ver. 4. *Covered with a veil, dishonoureth his head*. Some think, his head literally, which she thus immediately exposes—others, her husband, whose superiority, in his presence, she thus emblematically denies. C.

Ver. 5. *But every woman* . . . *with her head uncovered by a veil dishonoureth her head*. Some think, her head literally, which she thus immediately exposes—others, her husband, whose superiority, in his presence, she thus emblematically denies. C.

Ver. 18. These 'divisions' (*εἰσωνομαί*) are not separations from the church, but parties in it—not formed by differences of faith, but by the neglect of apostolic order, the adoption of human devices and self-will in the observance of ordinances, and the absence of brotherly-kindness between the rich and the poor. C.

Ver. 24. *This is my body*. That is, in the same sense as 'that Rock was Christ,' see ch. 10. 4; or, as the original literally has it, 'that Rock was the Christ,' unquestionably meaning a type, emblem, or figure of him; and even so was bread broken an emblem of Christ's body and memorial of his death. C.

Ver. 27. *Unworthily*. A messenger or letter may be treated 'unworthily' by neglect, contempt, or injury. The bread and wine being the representatives of Christ's body and blood are treated 'unworthily,' when the end of the ordinance—remembrance of a crucified Redeemer, and self-examination—are neglected. C.

Ver. 29. As in the heavens the natural eye 'discerns' nothing but sun, moon, and stars, while yet the intellectual eye 'discerns' the glory of God, Ps. 19. 1; so in the communion the natural eye 'discerns' nothing but bread and wine, while the faith in the representative 'discerns' the body and blood of the Lord.—*Note*. There are two sins peculiar to an unworthy communicant and to the unworthy neglecter of the communion: (1) Self-examination; (2) Christ's body undiscerned. C.

REFLECTIONS.—In Christ alone we find example without defect, and authority without restriction. But whatever is good in his servants or people ought to be carefully imitated; and his ordinances should be conscientiously received from the hand of his ministers.

With exact care ought to be observed the natural order of things, and to study a modest decency of dress, especially in worshipping assemblies. And it is hurtful to the interests of religion when church-members fall into a contentious and uncharitable temper and conduct towards one another. Great is the mercy that God overrules this, as well as the heresies, the doctrines, which Satan and his instruments introduce into the church, for the improvement of true believers and the detection of hypocrites. In great kindness hath Jesus appointed his sacramental supper for the spiritual refreshment and mutual fellowship of his people on earth. And it ought to be observed in a simple, but judicious, obedient, believing, and devoutly solemn manner, and for the most important ends. Serious examination of our state, nature, and practice, and of our condition, frame, and ends, should always precede our approaches to it; and in a distinct discernment of Jesus Christ as God-man and the Lord our righteousness, and in delightful but reverential views of his second coming, ought we to receive it.—Heinous is the sin and fearful the danger of unworthy communicating. And often God severely chastises his own

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2 No. 12, 21, Job 29

15, 25, 35, 36.

Eccl. 9-12, 9, 14, 15.

1 The tenderest,

and in that sense,

the most feeble

member of the body

is the eye; yet its

importance to the body,

and its ministrations

to bodily and mental

action, are so great,

that it needs no proof

so the weakest be-

liever, with little

knowledge, and with

the most sensitive

troubling conscience,

and that shrinking

piety that suits up

on the breast, and

dates, scarcely look

up to God (La 18. 23),

and merely venture

to pray (God be mer-

ciful through Christ)

to me a sinner, may.

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through grace, confer

benefits upon the

church equal, or even

superior, to those of

apparently far higher

endowment. C.

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given more abundant honour to that *part* which lacked.

25 That there should be no schism³ in the body; but that the members should have the same care one for another.

26 And^d whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now^d ye are the body of Christ, and members in particular.

28 And God hath set some in the church; first, apostles; secondarily, prophets; thirdly,

people for their misbehaviour in this ordinance. But how Heaven-daring is it when multitudes who have no appearance of real godliness are readily admitted to it! And highly improper when it is used only as a test of civil loyalty.

CHAPTER XII. Ver. 1. Now, with respect to the distinguished gifts of wisdom, knowledge, prophecy, working of miracles, or the like, which have been abundantly bestowed on some of you by the Spirit of God, I would have you to consider the true origin, nature, and end, that ye may no longer make them occasions of pride, envy, and strife. 2. You cannot pretend that you deserved them, when ye were so lately drowned in ignorance, idolatry, and other wickedness, seduced by Satan and your priests to worship lifeless images and fancied deities; nor can ye pretend that such idols could bestow such gifts upon you. 3. To check your own pride, prejudice, and envy, and that ye may discern the difference of your spiritual gifts from all selfish and magical operations, observe that no man who thinks or acts under the influence of the Holy Ghost, whose design and work is to promote Christ's honour, can reject or represent Christ as an impostor, abandoned of God; nor can he work a miracle to confirm such blasphemy; and that no man can heartily acknowledge Christ for the great God, and his only Saviour, Lord, and Master, or preach him as such, and work any miracles to confirm his doctrine, but by the power of the Holy Ghost. 4. To manifest their true original, and also to direct you to the proper use of them, observe further, that though the kinds and degrees of the gifts bestowed upon church-officers and private believers be very diversified and numerous, yet it is the same divine Spirit who bestows and enables rightly to use them all. 5. And that though there be a great diversity of offices and services in the Christian church, yet it is one and the same Lord Jesus who has instituted all these offices, and who calls and qualifies such particular persons to execute them; and they all act under his authority and by his influence, as their Head, Lord, and King. 6. And though there be divers miraculous operations performed in the exercise of these gifts and discharge of these offices, it is the one divine Father who, with the Son and Holy Spirit, produces all these abilities, and the good effects thereof. 7. And to prevent your abuse of these spiritual gifts and offices, always remember, that all these demonstrations of the peculiar presence, light, and power of the Holy Ghost, and of the Father and Son along with him, are not granted to those who receive them for their own private advantage or honour, but for the instruction, edification, and confirmation of the whole church or mystical body of Christ. 8. For this common end the same Holy Spirit endows one with a clear understanding of the doctrines of the gospel, and skill duly to preach and apply them to his hearers, that they may know and believe them to their own salvation; he endows another with a deep insight into the types and predictions of the Old Testament, and an ability to explain them to others, and show how they are fulfilled in Christ, and what relates to him. 9. To another he freely grants a most assured persuasion of the truths of the gospel, an undaunted boldness in preaching them, and an unshaken dependence on Christ for that assistance which is necessary in any dangerous or difficult service. To another, for the confirmation of the gospel, he grants a power of healing all manner of bodily distempers in an instant, without the use of ordinary means. 10. To another he gives a power of inflicting plagues on notorious offenders, or of raising the dead, or of conferring miraculous powers on others. To another he grants an ability to foretell

future events, which, when fulfilled, tend to the confirmation of the gospel. To another he gives an ability to discern whether other men be actuated by the Spirit of God or by the devil; and whether their tempers, designs, and qualifications render them fit for being employed in any public affairs of the church. To another he gives an ability to speak whatever foreign languages are necessary for the propagation of the gospel. And, in fine, to another he gives an ability to interpret, with propriety and exactness, whatever is said in an unknown tongue, to such who do not understand it. 11. But whatever be the diversity of the gifts in their kind or degree, or of the persons to whom they are granted, or of the noble purposes for which they are designed, they are all conferred by the same Spirit of God, who, for the general benefit of the church, bestows his gifts upon particular persons, in whatever form or degree, or with whatever success, he pleases. 12. For as our head, eyes, ears, hands, feet, and other parts of our outward man, do all concur to form one body, actuated by one soul, so, in the church, Christ, as its head, bestows his gifts on all the members unnumbered, in their inexpressibly diversified stations and conditions, do, in union with Jesus Christ their Head, form one complete mystical body, or catholic church. 13. For without any regard to being Jews or Gentiles, slaves or freemen, or any other condition of outward life, we are all, by these gifts, and by our participation of baptism and the Lord's supper, and by the renovation which we have experienced, and the spiritual nourishment we receive, divinely connected into one Christian church, and entitled to all the blessings and privileges thereof. 14. And as in the natural body, so in the spiritual body of Christ, many members, some of superior, and others of inferior excellence and use, do all necessarily conduce to the perfection and beauty of the whole; 15, 16. How absurd were it to pretend that any particular member is not a part of our body, because it is not some other more excellent and useful member! And no less absurd were it to pretend that those members of the church whose gifts and graces are of an inferior degree, are of no necessity or advantage to the whole church of Christ, or the advancement of his glory. 17. If all our bodily members were fitted for one use, we must want all the senses but one; and if all the members of the church had but one sort of gifts and graces, the beauty, pleasure, and advantage of its rich variety would be lost, to the great detriment, or rather ruin, of the whole. 18. But as in the natural body, so also in the church, God has placed and connected every member to the best advantage, and furnished it with proper powers, which must be exercised for the common benefit of the whole. 19-22. Nay, there could not be either a human or a spiritual body unless there was a variety of members fitted for different purposes, and wisely connected together, so that the members which have superior excellence or usefulness as necessarily depend on the inferior ones as they on them.—Yea, the very weakest members of our body, such as the organs for digesting our food, or circulating our blood and animal spirits, are more necessary to the life and vigour of our body than some of the strongest; and so weak Christians are often more useful than some apparently stronger. 23-25. And as we bestow more pains to conceal and finely cover some uncomely parts of our body, so, in this imperfect state, the less graceful members of the church ought to have their infirmities covered with a mantle of love; for as our face, hands, and other comely parts of our body, need not to be adorned or concealed, but only those which are less graceful, so, in the church, while the more eminent ministers and Christians easily approve themselves to the consciences of all around, the Lord requires that

All gifts, however excellent,

I. CORINTHIANS XIII.

are nothing without charity.

teachers; after that, miracles; then gifts of healings,^j helps,^k governments,^l diversities⁴ of tongues.^a

29 *Are*^a all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But^a covet earnestly the best gifts: and yet show I unto you a more excellent way.

CHAPTER XIII.

1 All gifts, 2, 3 how excellent *seem*, are nothing worth without charity. 4 The praises thereof, and 13 prelation before hope and faith.

THOUGH I speak with the tongues of men and of angels, and have not charity,¹ I am become as sounding brass,² or a tinkling cymbal.

2 And^a though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

A.M. cir. 4063.
A.D. cir. 59.

1 ver. 10.
2 ver. Mat. 9:38.
3 2 Co. 11:17.
4 He. 13:17, 24.
5 1 Co. 12:10.
6 1 Co. 12:11.
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737 1 Co. 19:49.
738 1 Co. 19:50.
739 1 Co. 19:51.

10 But ^{when} that which is perfect is come, then that which is in part shall be done away.

11 When^a I was a child, I spake as a child, I understood as a child, I thought^b as a child; but when I became a man, I put away childish things.

12 For^c now we see through a glass, darkly;^d but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now ^{abideth} faith, hope, charity, these three; but ^{the} greatest of these *is* charity.

CHAPTER XIV.

1 *Prophecy is commended, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments. 12 Both must be referred to edification, 22 as to their true and proper use. 26 The true use of each is taught, 29 and the abuse taxed. 34 Women are forbidden to speak in the church.*

FOLLOW after^a charity, and ^{desire} spiritual gifts,^b but rather that ye may prophesy.

2 For^c he that speaketh in an *unknown* tongue, speaketh not unto men, but unto God: for^d no man understandeth^e him; howbeit^f in^g the spirit he speaketh mysteries.

3 But^h he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, butⁱ rather that ye prophesied: for greater *is*

in Christ, we shall correct multitudes of our present mistakes, and shall have inexpressibly more just and clear apprehensions of divine things than in our present state of childhood on earth. 12. For in this mortal state of imperfection we obtain no more through the Word and ordinances of God than an obscure, confused, and perplexing view of the mysteries of his nature, perfections, purposes, and works of creation, providence, and redemption; but in the state of glory above we shall know these matters in the most immediate, clear, distinct, perfect, and satisfying manner—like to that in which we are now known by our most familiar friends, or shall be known by God, angels, and glorified saints. 13. Not only is this Christian love preferable to every spiritual gift, but even to every saving grace; for in this present life, faith, hope, and love constantly reside in us, and ought to be exercised by us, as all absolutely necessary in our salvation; but love is the most excellent, as it relates not only to God and ourselves, but also to our neighbours: it is the evidence of true faith and hope; it is our brightest conformity to God, who is love; and when faith and hope shall, as it were, give place to immediate vision and full enjoyment, love to God, to Christ, to saints, and holy angels will for ever flame with the most disinterested and delightful ardour, as a great part of our happiness.

Ver. 5. *Unseemly.* In a manner unnecessarily offensive to the opinions, habits, or even the prejudices of others.—*Seeks not her own*, exclusively, selfishly; but pays an equal attention to the prosperity and comfort of others.—*Thinketh no evil.* Does not note down or journey, as it were, injuries received—does not impute them; that is, forgives them.

Ver. 7. *Beareth.* Rather, covers, conceals, all the errors of men that it is right to hide.—*Believeth all things* that have any reasonable evidence; whereas prejudice and malignity will not believe 'till though one rose from the dead.' C.

Ver. 12. That glass, such as the moderns possess, was manufactured by the ancients, is now beyond dispute, the only difference being that the moderns have attained the art of rendering it more transparent. The apostle therefore intimates that spiritual objects are now seen as natural objects through a dim or dirty glass, but that they soon will be seen as distinctly as those who see each other 'face to face.'—Lord, hasten the time of this blessed vision! C.

Ver. 13. 'The foregoing passage stands alone in the writings of St. Paul, both in its subject and in its style. This epistle finds its climax here, as that to the Romans in the conclusion of ch. viii., or that to the Hebrews in ch. xi. Whatever evil tendencies had been noticed before in the Corinthian church, met their true correction in this one gift. . . . Unlike the mere rhetorical pan-

gyrics on particular virtues which are to be found in Philo and similar writers, every word of the description tells with double force, because it is aimed against a real enemy. It is as though, wearied with the long discussions against the sins of the Corinthian church, he had at last found the spell by which they could be overcome, and uttered sentence after sentence with the triumphant cry of *coram deo*! (Stenley) The language is beautiful, approaching the highest standard of Attic purity; the rhetorical structure is conceived with the most consummate skill; the imagery and rhythm are wonderfully impressive. None can read this noble passage without feeling that the highest human genius is here inspired with a power greater than human. P.

REFLECTIONS.—Men may make splendid and pompous appearances in the church, and yet be destitute of real principles of grace. No gifts, however miraculous; no liberality, however extensive; no sufferings for the cause of Christ, can avail, unless they be connected with a principle of saving faith in Christ, and love to him and to his people. Marvellous is the excellency and usefulness of true evangelical love. What benevolence, meekness, patience, humility, forbearance, candour, willingness to believe and hope the best; what disinterested sympathy and generosity; what tender and friendly care it produces! It is much more durable than all spiritual gifts, and, in some respects, than its sister graces of faith and hope, which are so useful in this world. And thrice happy will it be when saints arrive at a perfect knowledge of God; and when love, for the promoting of which faith and hope were but means, shall eternally flame in all our breasts to JEHOVAH, Father, Son, and Holy Ghost, as our ALL and IN ALL, and towards our fellow-sharers in happiness on his account.

CHAPTER XIV. Ver. 1. Let me therefore earnestly entreat and charge you to cultivate, improve, and exercise this important grace of Christian love; and in subordination to it be zealously concerned to abound in spiritual gifts, provided it be with a view to glorify God and edify your neighbour: and I recommend to you chiefly the gift of prophecy, by which, under the direction of the Holy Ghost, ye may explain and apply the oracles of God, for instructing, edifying, and confirming one another upon the principles and in the exercise of Christian love. 2. For as to the gift of speaking unknown languages, which some of you are

he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, 'if I see you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?'³

7 And even things without life, giving sound, whether pipe or harp, except they give a distinction in the sounds,⁴ how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 9 So likewise ye, except ye utter by the tongue words easy⁵ to be understood, how shall it be known what is spoken? for ye shall speak unto the air.

10 There are, it may be,⁶ so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian; and he that speaketh *shall be* a barbarian unto me.

12 Even⁷ so ye, forasmuch as ye are zealous of spiritual gifts,⁸ seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue, pray⁹ that he may interpret.

so fond of, it is much less useful; for let a man deliver the most important and seasonable truths, under the immediate direction of the Spirit of God, in a language which his hearers understand not, they are nothing instructed or edified by all that he says. 3. But he who explains the Old Testament types or predictions, or publishes articles of gospel truth, in plain language, speaks to his audience in a manner calculated to enlighten their understanding, awaken their conscience, warm and comfort their heart, and direct and excite them to the duties of holiness. 4. He who speaks to an audience in the now disused Hebrew, or any other unknown language, or in a style above their capacity, may express what tends to his own spiritual edification; but he who explains the Scripture, and makes known the will of God relative to the salvation of men, not only profits his own soul, but becomes instrumental in the conversion of new members to the church, or in promoting the knowledge, faith, love, and holy obedience of those formerly converted. 5, 6. I could heartily wish that ye could all speak foreign languages, but much rather that ye were skilful in explaining and applying the doctrines of divine revelation; for it is of far greater use and importance plainly to explain the mysteries and predictions of God than to discourse of his most wonderful works in a language which the hearers cannot understand. 7-9. For to illustrate the point by similitudes) as a pipe or harp cannot excite the different passions, or direct different motions in mourning or mirth, unless the sound be made distinct and answerable to them; nor can a trumpet direct the march, the charge, or retreat of soldiers in war, unless it be distinctly and answerably sounded; so, your words are all lost unless you speak in intelligible language; and ye might as well speak to the wind if your hearers do not understand you. 10. There are perhaps as many different languages in the world as there are different nations in it, and all of them useful to convey ideas to such as understand them, but to none else. 11. If I then should meet with one who talks in a language which I do not understand, and who understands nothing of mine, neither of us could instruct, or be instructed by, or even sensibly answer one another, any more than if we were wild savages of different nations; and this will be the very case with you, if ye

A.M. cir. 495.
A.D. cir. 59.
1 Jn. 3:3, Je. 31:34.
2 Co. 5:7, 8. 15:36, 17, 29.
3 1 Th. 5:18. 1 Jn. 3:2, 25.
4 1 Co. 14:7.
5 Or, reasoned.
6 1 Co. 14:8, 9; Phil. 3:12, 13. Ex. 33:11. Nu. 12:8. Ro. 8:18. 1 Jn. 3:2. Mat. 13:10. Ro. 2:14.
7 Gr. is a riddle.
8 1 Th. 5:13. 1 Pe. 1:11. 1 Jn. 3:2. 2 Co. 13:10.
9 1 Th. 5:13. 1 Pe. 1:11. 1 Jn. 3:2. 2 Co. 13:10.
10 1 Th. 5:13. 1 Pe. 1:11. 1 Jn. 3:2. 2 Co. 13:10.
11 1 Th. 5:13. 1 Pe. 1:11. 1 Jn. 3:2. 2 Co. 13:10.
12 1 Th. 5:13. 1 Pe. 1:11. 1 Jn. 3:2. 2 Co. 13:10.
13 1 Th. 5:13. 1 Pe. 1:11. 1 Jn. 3:2. 2 Co. 13:10.
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97 1 Th. 5:13. 1 Pe. 1:11. 1 Jn. 3:2. 2 Co. 13:10.
98 1 Th. 5:13. 1 Pe. 1:11. 1 Jn. 3:2. 2 Co. 13:10.
99 1 Th. 5:13. 1 Pe. 1:11. 1 Jn. 3:2. 2 Co. 13:10.
100 1 Th. 5:13. 1 Pe. 1:11. 1 Jn. 3:2. 2 Co. 13:10.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.¹

15 What is it then? ¹I will pray² with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say *Amen* at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, ¹I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding³ that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

deliver divine truths to others in an unknown language.

12. Let me then beseech you who are so zealous to obtain spiritual gifts, to be less careful in speaking strange languages, and more earnest for such gifts as may increase the number and promote the knowledge, faith, and holiness of your fellow-Christians. 13. And if you are still fond of a miraculous speaking of foreign languages, let him supplicate God for ability to interpret what he says to his hearers in their mother tongue, that they may be profited by the discourse. 14. For if I or any other should pray as the mouth of a company who understand not my words, my own heart might be engaged in the prayer, but the impression of what I say on my own mind could be of no use to them who know not the meaning of my words. 15. It is therefore manifestly proper that in leading the prayers and praises of a congregation, not only I myself should understand and be affected with what I utter, but that my language should be plain to all who profess to join with me, that they may with understanding heartily join in the work. 16. Or else if any of you, under the immediate direction of the Holy Ghost, offer thanksgiving and praises to God in a public assembly in an unknown language, he who understands nothing but his mother tongue, and comes to learn by your administrations, can never give his assent or consent, either in heart or voice, because he knows not the meaning of your words. 17. You may have performed this part of worship in a very judicious, spiritual, heavenly, and affectionate manner; but the hearers, who do not understand what you say, cannot be profited by it. 18, 19. For my part, I thank God that, in the extensive course of my ministry, I have been enabled to speak, as occasions required, in many more foreign languages than any if not all of your teachers. But instead of priding myself in this talent, I had rather utter a few plain words, calculated for the instruction and edification of my hearers, than make ten thousand discourses in a language which they do not understand, and so cannot be profited by them. 20. Never, my brethren, show yourselves weak and childish in affecting novelties or pompous appearances; as, for instance, the speaking of unknown languages. Be like children in the meekness, harmlessness, and humility of your disposition and behaviour, and in freedom from all malicious, proud, and envious designs; but in knowledge, judgment, and discretion, especially in your apprehensions and management of spiritual things, it becomes you to think and act like men grown up to ripeness of understanding. 21, 22. To make you less fond of speaking in unknown languages, and that you may use them only in a proper manner, remember that God threatened to punish his incorrigible people by nations whose language they understood not, as well as to enable his ministers to speak in divers languages, without any happy effects.—The being spoken to in unknown languages is therefore but an occasional mean of punishing obstinate unbelievers, or a miraculous mean of converting heathens to Christ at first, by manifesting the power of God; whereas the explaining and applying the doctrines of the Old Testament is, by the ordination and blessing of God, a

standing mean of gaining sinners to Jesus Christ, and of building up saints in holiness and comfort through faith unto perfection. 23. If then, brethren, while ye or other churches are met for worshipping God in your public assemblies, and every one that speaks, in preaching, prayer, or praise, is using an uninterpreted language which the audience does not understand, some heathen, who knows not a word of what is said, should come in, would your use of unknown languages be a likely mean of convincing or converting him; or would he not rather condemn you, as a number of frantic enthusiasts, or men possessed by the devil, rather than conducted and influenced by the influence of the Spirit of God? 24, 25. But if, where every minister preaches or prays plainly in a well-known language, a heathen or ignorant person come in, he has, in every discourse, a fair opportunity to be, by the Spirit of God, effectually convinced of his sin and misery, and made to condemn himself as guilty. Thus his state and secret dispositions, thoughts, and actions, being exactly laid open to his conscience by the preachers, struck with a reverential awe of God's majesty, he will be constrained, with brokenness of heart, to a deep humiliation for sin, and supplication for mercy, and will report to his friends that God attends his ordinances among you with extraordinary power and influence. 26. How absurd is it, brethren, that in your meetings for public worship one of your public teachers should raise a psalm, another tender an instruction or exhortation, another speak in an unknown language, another deliver some immediate inspiration, another interpret what is delivered in an unknown tongue—perhaps all at once, or as if each were fond first to display his talents! Let these gifts of the Spirit, and gifts of Christ, be used in such an orderly and seasonable manner as to prevent all confusion, and as may be most effectual for enlarging the church of Christ, and promoting the spiritual growth of every member of it. 27. And if, after all that I have said, some of you will use foreign languages, let it be at suitable times, and in a regular manner, so that there may not ordinarily be above two or three speakers at a time, and they one after another; and let one faithfully interpret what they have said in the vulgar tongue, that all may receive instruction. 28. And if no one present can interpret it, let none use his gift of tongues, as the assembly cannot be profited by it; and let him be contented to use it in his own secret devotions.—29. And with respect to the gift of prophecy, let but two or three of them who have it speak at one of your public meetings, and that in an orderly manner, without interrupting or interfering with one another; and as many false prophets are gone abroad in the church, let everything uttered by one prophet be carefully examined and tried, whether it agree with the tenor of Old Testament predictions and New Testament revelations. 30. And if any important intimation of God's mind be made to another prophet who is in the assembly as a hearer and judge, let the speaker, upon a proper signal given, stop, and give him an opportunity to declare it. 31. In this orderly manner all your teachers may have successive opportunities to declare the truths of Christ, for the instruction and

20 Brethren, be ¹not children⁴ in understanding: howbeit in malice ²be ye children, but in understanding be men.⁵

21 In the ¹law it is written, ²With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a ¹sign, ²not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not,⁶ but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are unlearned*, or unbelievers, will they not say ¹that ye are mad?

24 But ¹if all prophesy, and there come in one that believeth not, or *one unlearned*, he is convinced of all, he is judged of all:

comfort of one another and of the whole church. 32.

And it is certain that no inspiration of the Holy Ghost can render men fierce or disorderly in public influences render the heathen priests; but it leaves every one to govern himself becomingly, either as to the matter, manner, or time of his discourse. 33. For that infinitely wise God who inspires them can never be an author, abettor, or encourager of any disorderly, unseasonable, and tumultuous conduct in his worship; but, as the God of peace and order in all the assemblies of sanctified believers, he is the commander, approver, promoter, and author of everything regular, pacific, and edifying. 34. And as for your women, let them never, except in extraordinary cases of inspiration, speak at all in your public assemblies, but learn, according to the law of God, to discover the utmost humility and modest subjection to the other sex. 35. And if they want more thorough information about anything said in public, let them ask their husbands at home concerning it; for it is unbecoming the modesty of women, except when inspired, to presume to discourse or debate in public religious assemblies. 36. Why should ye indulge practices different from those in all other Christian churches? Ye cannot pretend that ye are the only or even the first planted church from which the truths of the gospel, and an original pattern of conduct, were conveyed to others. Are ye not then equally tied down to the institutions of Christ, the common King and Head both of you and them? 37. If any of your high pretenders to an uncommon share of spiritual gifts think himself authorized to give laws to your church, let him know that the directions which I have given you were communicated to me by the Spirit of Christ, and are founded in the general rules which he laid down in his personal ministry. 38. And if any one will perversely persist in his ignorance, contempt of, or opposition to these rules, let him do it at his peril before God, whose mind I have declared. 39. On the whole, I advise you to be most desirous of the gift of prophecy, which is most useful for general edification; and, nevertheless, I do not forbid nor discourage the regular use of the gift of tongues. 40. But in everything carefully avoid all appearance of childishness, frenzy, or other indecency, in the public worship of God, and labour to perform it in a manner exactly answerable to the commands now given you from Christ, which will most glorify God, honour his doctrines, ordinances, and ways, and edify the souls of his people.

Ver. 34. This prohibition seems to contradict ch. 11, v. 5, 13, where the prophesying of women appears to be taken for granted. The simplest solution of the difficulty seems to be—that the speaking here prohibited is not praying or prophesying, but asking questions and entering into discussions in the church (see ver. 35)—a custom that prevailed in the Jewish synagogues between the rabbis and the people; which had been thence transfused into the Christian church, and which, under the proper management of humility and love, seems still well calculated for the public edification. C.

REFLECTIONS.—What diversified gifts God bestowed upon his Christian church in her infant state! And those gifts which are most useful and edifying ought to be chiefly prized and sought after. What is most showy is ordinarily least useful. And every gift

A.M. clir. 4063.
A.D. clir. 59.

7 Lu. 24. 27. Ro. 14.
19. ch. 14. 18. Th. 2. 15.

17 I have found an edification or comfort to others.—C.

7 Jo. 4. 24. Ep. 5. 19.
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2. 26.

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Women forbidden to speak in the church.

I. CORINTHIANS XV.

The certainty of Christ's resurrection.

25 And thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If any thing be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not the author of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

A.M. cl. 4063.
A.D. cl. 59.

d Is. 45: 12. Zec. 8: 23.
e ver. o. ch. 12. 8-10.

f 2 Co. 12: 29. 1 Th. 5: 11. Ro. 14: 10-15.

g ver. 39. ch. 2: 13-15.

h 1 Th. 5: 19-20.

i That is, let them speak.

j By two or three.

k In succession at one meeting.

l Let the other judge of the truth of what is affirmed.

m By comparing it with scripture, so as to guard against those false and fanatical pretensions to the gift of prophecy which the apostle forewarns and Lord hath foretold.

n Mat. 7: 15. 1 Ju. 1: 23. 1 Jo. 3: 11.

o Jo. 15: 27. ver. 39.

p Ye are not the whole church, but as many as have the gift may prophesy.

q ver. 12. 29. 1 Ju. 1: 23. ch. 12: 10. 1 Th. 5: 20, 21.

r For the gifts of the spiritual gifts, as at the word is rendered.

s ver. 12 are subject to the reason and will of the prophet.

t As guided by a view of his decency, and his edification and peace.

u See ver. 26, 33, 40.—C.

v 1 Co. 14: 26. 1 Co. 14: 26.

w 1 Th. 5: 20. 1 Th. 5: 20.

x Col. 3: 18. Tit. 2: 5.

y 1 Th. 5: 12. 1 Th. 5: 12.

z Ex. 1: 10.

a 1 Pe. 3: 7.

b ver. 34. with ch. 12: 24.

* This is an important testimony to the plenary inspiration of Paul's epistles. Paul himself had no doubt upon the subject. He was fully convinced that what he was writing was from God; and here he says it down as a general rule that everything purporting to be divine in its origin, or binding upon the church, should be tested by his writings. Alford has rightly said:

A.M. cl. 4063.
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36 What! came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

CHAPTER XV.

3 By Christ's resurrection, 12 he proveth the necessity of our resurrection against all such as deny the resurrection of the body. 11. The fruit, 35 and manner thereof, 51 and of the changing of them that shall be found alive at the last day.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures;

5 And that he was seen of Cephas, then of the twelve;

6 After that, he was seen of above five hundred brethren at once; of whom the greater

ought to be improved for the good purposes for which God bestows it upon men. It is absurd to preach or pray in a language which the assembly do not generally understand; and both absurd and criminal to preach in an uncertain general manner that can neither distinctly inform the mind nor closely impress the conscience. Those discourses are best which are calculated to penetrate into the hearts and consciences of hearers, the most ignorant not excepted.—The envy, malice, and self-conceit of members, especially of preachers, are highly injurious to any church. But it is very becoming and happy when all are humbly inclined to learn, careful to keep their own station, and zealous in their exact adherence to all the ordinances of God, without any mixture of human inventions.

CHAPTER XV. Ver. 1, 2. Moreover, with respect to the resurrection of the dead and the certainty of a future state, I will again set before you the great fundamental truth—which I preached unto you, and which ye were convinced of, and embraced as the foundation of all your hope towards God; and in the profession and faith of which the generality of you still persevere, notwithstanding all the pains of false teachers to corrupt you; and by means of which all of you who truly believe were brought into a state of salvation, having already the beginning and earnest, and a full security for the complete perfection of it.—3, 4. This great and fundamental truth, which I received from God by immediate inspiration, and first and chiefly delivered unto you in my preaching as a most sacred and valuable trust, to be inviolably kept by you, was, that Jesus Christ, the Son of God in our nature, according to the manifold types and predictions of the Old Testament, died in our stead, to make atonement for our sins and reconcile us to God, and was buried by Joseph of Arimathea and other friends; and by his own, his Father's, and the Spirit's almighty influence, rose from the dead on the third day. 5-7. And that, to manifest the absolute certainty of his resurrection, and instruct his apostles concerning the form of his New Testament church, he continued on

earth forty days, and appeared, on several occasions, to the most unexceptionable witnesses, who could neither be deceived themselves, nor were under any temptation to deceive others.—Thus, on the very day of his resurrection he appeared, firstly, to Peter, and to ten of his disciples, and that day seven-night to eleven of them. Some time after he appeared to five hundred of his followers in Galilee; most of whom still live to attest it, though some of them have, by death, fallen asleep till the general resurrection. After that he was seen of James the son of Alphaeus, his kinsman according to the flesh, and then of all the apostles, if not also the seventy disciples, just before his ascension to heaven. 8. And after all these repeated and undoubted appearances to his friends, several years after his ascension, he appeared to me in an extraordinary manner, that, as an eye-witness, I might be able to attest his resurrection; though, alas, I was not among his followers during his life, but was converted and called to the apostleship out of the ordinary time, and by an uncommon extension of free grace! 9. For however remarkably Jesus Christ has enriched me with qualifications for, and success in, the apostolical work, I was utterly unworthy of that office, or even of the smallest mercy or grace, during my ignorance of Christ, instigated by a furious zeal for the Jewish religion, I outrageously persecuted the church, which God had formed for a peculiar people to himself, and which he owns and blesses, and in and by which he will be for ever glorified.—10. But by the free, sovereign, infinite, and transcendent favour of God, I, a blasphemer, persecutor, and injurious person, am made a believer and apostle, qualified with every proper endowment; and that grace and apostleship, freely bestowed upon me, was not unprofitable; for under a deep sense of his marvelous grace, I have unweariedly, and amidst difficulties and sufferings unnumbered, exerted myself and all my gifts and graces, for his honour and the good of souls, more than any other apostle did. I mention this to confute my reproachers; but do not attribute my diligence and success to any excellency or care of mine, but wholly to the deter-

mining and assisting grace of God.—11. But whether ye ascribe your conversion and edification to me, or to any other instrument, the doctrine of the death and resurrection of Christ is what we all preached, and ye always professed to believe and depend on, as the sole ground of your eternal salvation. 12. Now, if the resurrection of Jesus Christ from the dead to immortal life and glory, as the Head of the church, has been so uniformly preached with undoubted evidence of its certainty, how absurd is it for any who bear the Christian name to pretend that there neither is, nor can be, a real and proper resurrection of men's dead bodies to eternal happiness or misery! 13. For if there be no resurrection of the dead, then, contrary to the most abundant and incontestable evidence, Christ himself cannot have risen from the dead, as the earnest, pledge, pattern, cause, and first-fruits of them that sleep in him. 14. And if Christ be not risen as the public Head of his people, the whole gospel of salvation, which we apostles and others preach, is a mere fable, unworthy of regard, and your faith in it and in him is a mere empty conceit. 15, 16. Nay, if Christ be not risen from the dead, we who have testified his resurrection at the hazard of all that was dear to us in the world, and with the greatest simplicity and integrity, must be the most impious and abandoned miscreants, who have forged lies for God, and have wilfully published a damnable falsehood in his name, as if he had raised up Christ from the dead;—when it is certain he neither did nor could raise him up, as a public person and Head of his church, if his members are not to rise after him, and in virtue of his resurrection. 17. And if it were true that Christ still continues in the state of the dead, your faith in him is quite useless, and it is absolutely foolish to expect any benefit from his crucifixion. For unless he has not only satisfied justice for your sins, but risen again for your justification, ye must remain for ever under the guilt and power of your sins, condemned and exposed to the eternal wrath of God. 18. And in this case, they who have died in the closest union to and fellowship with him, and in the most assured hopes of eternal life through him, or who have

part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And¹ last of all he was seen of me also, as of one born out of due time.⁶

9 For I am 'the least of the apostles, that am not meet to be called an apostle, "because I persecuted the church of God.

10 But "by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but "I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore "whether it were I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, "how say some among you that there is no resurrection of the dead?

13 But 'if there be no resurrection of the dead, then is Christ not risen.

even suffered death for his sake, must for ever perish without remedy, disappointed of all their hopes in and from him. 19. And if, after all our faith in Christ, and dependence on him, and all the self-denial, mortifications, and sufferings to which we have submitted for his sake, we have no prospect of happiness from him beyond this present life, we Christians, and especially ministers, must be the most silly, deluded, and wretched creatures on earth, who, for nothing real in time or eternity, part with all the conveniences, delights, and advantages of this world, and submit to calamities unnumbered. 20. But we have sufficiently proved that Christ, in consequence of his full satisfaction for our sins, is actually raised from the dead, and become not only the first, in order of time, who rose to an immortal life; and the chief, in respect of dignity, who, as Head of his church, rose by his own power; but also the earnest, pledge, and security of the resurrection of all his people. 21. And since, by the first Adam's eating the forbidden fruit, death and ruin were brought upon all mankind; therefore God, in infinite wisdom and mercy, has appointed the happy resurrection of elect men to eternal life, to be brought in by Jesus Christ, the second Adam or new-covenant Head. 22. For, as in the first Adam, as their common parent and covenant head, all men by sin are subjected to death, temporal as well as spiritual and eternal; so in Christ, as their new-covenant Head, who fulfilled the law for them, and communicates all vital influence to them, all elect men are saved by the merit of his death and power of his resurrection, quickened to life eternal as well as spiritual, that, in their bodies as well as their souls, they may for ever reign with him in glory—and as all who were in Adam die, so all who are in Christ shall be made alive.—23. But indeed he, and each of his members, must partake of this life in their proper rank, time, and order; he, as the *first-fruits*, who is already risen as their public Head, Representative, and Pattern, to insure their resurrection, and sanctify them to the service of God; and then they whom the Father has given to him, and whom he has purchased by his blood, conquered by his power, taken possession of by his Spirit, united to his person, and furnished with his grace,—at his second coming to judge the world. 24. Then shall come the end of this world, and of all the changes, temptations, sins, and snares under which believers now groan, and of all the instituted means of grace, and of those ministerial assistances of angels and men, which they now need. And Christ, having finished the whole work of his administration of providence and grace in its present form, and having abolished every form of civil and ecclesiastical government, and all the usurped powers of men and devils, shall solemnly deliver up his commission, trust, and charge to God the Father, from whom he received it,—and present all his members together as one glorious church. 25. For, according to the purpose, covenant, and promise of the Father, Christ, as Man and Mediator, must sit at his right

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Mat. 28: 26, 27, 28, 29.
Ac. 1: 22, 23, 24, 25, 26, 27, 28, 29.
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Ac. 1: 22, 23, 24, 25, 26, 27, 28, 29.
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14 And "if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found "false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For^a if the dead rise not, then is not Christ raised:

17 And "if Christ be not raised, your faith *is* vain; ye are yet in your sins.⁷

18 Then they also which are fallen asleep in Christ are perished.

19 If^a in this life only we have hope in Christ, we are of all men most miserable.

20 But^a now is Christ risen from the dead, and become the first-fruits of them that slept.

21 For^b since by man *came* death, by man *came* also the resurrection of the dead.

22 For^c as in Adam all die, even so in Christ shall all be made alive.

23 But "every man in his own order: Christ

and his perfections manifested in the gospel. And this hint ought to make them ashamed of themselves, and you ashamed of countenancing them. 35. Perhaps, indeed, some of your self-conceited doctors will ask me how men's dead bodies can be raised to life, after rotting into dust, and being scattered and intermingled with bodies unnumbered? Or in what form, power, or capacity they will be raised, inaccessible to the happiness of the glorified souls reunited to them? 36. How foolish and absurd is it to set up your weak notions in opposition to the power and wisdom of God!—Even in common things, do we not see that seeds cast into the earth spring not up till they first rot and die under the clods? 37, 38. And do we not see, that however many forms God causes the bare grains of wheat, &c., to assume in their growth and ripening, yet they at last produce a body answerable to the seed? 39-41. And is it not evident, that out of the same original dust God forms animals, whose flesh and qualities are extremely different; and that of the same matter he hath formed bodies, some grosser, others more refined; and that the properties and glories of the heavenly luminaries, though all sprung from one original, are extremely different? 42, 43. In like manner the wisdom and power of God operate in the resurrection of the dead, particularly of the saints, rendering their bodies fit companions for their souls in the glorified state. In this world their bodies are frail, mortal, and, by death, subjected to putrefaction; but they shall be raised free from all corruptibility, dissolution, or decay, and rendered immortal, never more to die. In this world they are mean, contemptible, liable to deformity and defilement, and feeble and weak, liable to sickness, pain, weariness, fainting, and death, incapable of defending themselves from surrounding evils;—and being laid in the grave, become loathsome carcasses, an easy prey to the weakest worm; but they shall be raised, beautiful, glorious, and shining as the sun or stars; and with such vigour, health, and strength as will enable them to keep pace with their glorified souls in every operation. 44. In this world they must be maintained by food, sleep, and air as the bodies of brutes, and in the grave they are quite destitute of sensation: but in their resurrection, the Holy Ghost dwelling in them shall so refine them, as to make them need no animal refreshments, and render them inexpressibly light and active. 45. Thus the diversified conditions of our bodies will answer to our two different covenant heads; the first Adam being made a living soul, which could communicate sensitive life to his own body, or that of his seed; whereas Christ, the second Adam, is a quickening Spirit, who conveys spiritual and immortal life to the bodies of his saints at the resurrection, by his Spirit dwelling in them. 46. Nay, these conditions of our bodies will answer to the very order in which Adam and Christ stand connected with us; that which is natural and less excellent, according to God's ordinary method, preceding that which is spiritual and inexpressibly

the first-fruits;⁸ afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom⁹ to God, even the Father; when he shall have put down all rule and all authority and power.

25 For⁹ he must reign, till he hath put all enemies under his feet.

26 The^h last enemy *that* shall be destroyed is death.

27 For he hath put all things under his feet. But when he saith, All things are put under *him*, it is manifest that he is excepted which did put all things under him.

28 And^j when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are ^bbaptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 Andⁱ why stand we in jeopardy every hour?

31 I protest ^bby your¹ rejoicing² which I have in Christ Jesus our Lord, ⁱI die daily.

32 If after² the manner of men¹ I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? ²Let us eat and drink, for to-morrow we die.

33 Be⁴ not deceived: ^eevil communications corrupt good manners.

34 Awake⁴ to righteousness,⁵ and sin not;⁶ for some have not the knowledge of God: ⁱI speak *this* to your shame.

35 But some *man* will say, ^hHow are the dead raised up? and with what body do they come?

36 *Thow*⁹ fool! that which thou sowest is not quickened, except it die:

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4 See note on Ac 26:19-C

8 Co 4:14, Ep 5:27
17:15; Mat 11:29; 18:18
18:18; 18:18; 18:18; 18:18
18:18; 18:18; 18:18; 18:18

9 The Kingdom is not his essential royalty as God over all blessed for ever (He 9:5), nor his mediatorial headship over the church, which is indissoluble (Dt 7:13, 14) and eternal (Re 21:3), but it is that he has been successful by delivering to the Father. Since the foundation of the world, and which, when he shall have delivered and completed, by accomplishing the number of his elect (Jn 5:37), then cometh the end of the Christian dispensation.

9 Ps. 2:10; 45:3-6; 110:1, Ep. 1:22, Ac 2:30; 13:32; 17:31; 18:18; 18:18; 18:18; 18:18

10 He 13:14, 17:1; 18:18; 18:18; 18:18; 18:18; 18:18; 18:18; 18:18

11 Phil. 3:21, Mat. 23:39; 23:39; 23:39; 23:39; 23:39; 23:39; 23:39; 23:39

12 Ps. 2:10; 45:3-6; 110:1, Ep. 1:22, Ac 2:30; 13:32; 17:31; 18:18; 18:18; 18:18; 18:18

13 He 13:14, 17:1; 18:18; 18:18; 18:18; 18:18; 18:18; 18:18; 18:18

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16 He 13:14, 17:1; 18:18; 18:18; 18:18; 18:18; 18:18; 18:18; 18:18

17 Phil. 3:21, Mat. 23:39; 23:39; 23:39; 23:39; 23:39; 23:39; 23:39; 23:39

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19 He 13:14, 17:1; 18:18; 18:18; 18:18; 18:18; 18:18; 18:18; 18:18

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23 Phil. 3:21, Mat. 23:39; 23:39; 23:39; 23:39; 23:39; 23:39; 23:39; 23:39

24 Ps. 2:10; 45:3-6; 110:1, Ep. 1:22, Ac 2:30; 13:32; 17:31; 18:18; 18:18; 18:18; 18:18

25 He 13:14, 17:1; 18:18; 18:18; 18:18; 18:18; 18:18; 18:18; 18:18

26 Phil. 3:21, Mat. 23:39; 23:39; 23:39; 23:39; 23:39; 23:39; 23:39; 23:39

27 Ps. 2:10; 45:3-6; 110:1, Ep. 1:22, Ac 2:30; 13:32; 17:31; 18:18; 18:18; 18:18; 18:18

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29 Phil. 3:21, Mat. 23:39; 23:39; 23:39; 23:39; 23:39; 23:39; 23:39; 23:39

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31 He 13:14, 17:1; 18:18; 18:18; 18:18; 18:18; 18:18; 18:18; 18:18

32 Phil. 3:21, Mat. 23:39; 23:39; 23:39; 23:39; 23:39; 23:39; 23:39; 23:39

33 Ps. 2:10; 45:3-6; 110:1, Ep. 1:22, Ac 2:30; 13:32; 17:31; 18:18; 18:18; 18:18; 18:18

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37 And that which thou sowest, thou sowest⁹ not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But² God giveth it a body as it hath pleased him, and to every seed his own body.

39 All⁹ flesh *is* not the same flesh: but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There^s* is one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.⁷

42 So⁸ also *is* the resurrection of the dead. It is sown⁸ in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There *is* a natural body, and there *is* a ^bspiritual body.⁹

45 And so it is written, ^eThe first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which *is* spiritual, but that which *is* natural; and afterward that which *is* spiritual.

47 The⁴ first man *is* of the earth, earthy: the second man *is* the Lord from heaven.¹

48 As⁸ *is* the earthy, *such are* they also that are earthy: and as *is* the heavenly, *such are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now ^hthis I say, brethren, that ^hflesh and

excellent and glorious. 47. For the first Adam was formed out of the dust, and was of an earthly constitution; whereas the second Adam is the eternal Son of God, who, descending from heaven, assumed our nature, into a union with his person, and who will at the last day descend from heaven to raise the dead bodies of his saints, and receive them to himself. 48. They who descend from the earthly Adam derive from him an earthly, animal, and mortal body, such as he had in his fallen state; and they who are spiritually begotten by Christ, born from above, and formed with heavenly dispositions for heavenly enjoyments, shall derive a spiritual, heavenly, and immortal body from him, such as he has in his exalted state. 49. And as we believers bear the debased image of our first father and covenant head in the earthly, animal, sickly, and mortal state of our bodies, and in their putrefaction and corruption in the grave; so, by virtue derived from Christ our new-covenant Head, our bodies, at the resurrection, shall be conformed to his immortality, strength, glory, and honour, that we may for ever bear his image in our whole person. 50. And indeed this great alteration of our bodies is absolutely necessary, as in their present gross, animal, sluggish, and corruptible nature, they could neither share the visions and pleasures, nor join in the services of the heavenly state, where God is ALL and IN ALL. 51-54. And, to inform you of a thing never before plainly revealed, the bodies of all believers shall not die or rest in graves, but some shall undergo a surprising and glorious change, equivalent to dying and rising again. For in that

moment in which Christ shall awfully and efficaciously call up the dead bodies from their graves, the living ones shall be changed from corruptible and mortal to incorruptible and immortal, answerably to the everlasting glories designed for them.—And when our bodies shall be thus glorified and immortalized, death, that formidable tyrant, who had so long conquered and reigned over the believers' outward man, shall, with respect to every one of them, be utterly conquered and totally abolished. 55. In the view of these things all real Christians may now by faith triumph over death and the grave, as things which can do them no real hurt, and which shall be obliged, by Jesus Christ, to restore them back with inexpressible advantage. 56. It is the unremoved guilt, power, and pollution of sin which renders death either hurtful or painful; and it is the holy law of God, which, by condemning to death, spiritual as well as temporal and eternal, in a mysterious but awful manner, founds and fortifies the reigning, enslaving, and destructive power of sin. 57. But thanks be to God, who, through the merits and power of Jesus Christ as our new-covenant Head, gives us deliverance from the guilt, power, and pollution of sin, and a complete victory over death and the grave, and every other opposer.—58. In the views then of all that has been taught you concerning the death and resurrection of Christ, and our glorious resurrection to eternal life through him, let me beseech you, as beloved of God, and dear to my heart, to be constant, steadfast, and encourage yourselves to a firm and constant steadfastness in the faith, hope, and holy profession of the gospel, and to

be invariably increasing and abounding in every good work towards God or men,—fully persuaded that your almighty, gracious, and faithful God will, through Christ, assist you in your obedience and suffering, and freely reward you with endless life and glory.

Ver. 5. The apostles, after the fall of Judas, are distinctly called 'the eleven,' Mat. 28:16; Mar. 16:14; Lu. 24:9, 33; Ac. 1:26; 2:14. Goussie and others suppose that, 'the twelve' having been the original name of the apostles taken collectively, they still retained it when their number was reduced to eleven, as a centurion, ruler of a hundred, would still retain his title were his company reduced to a few, or altogether cut off; and this mode of speech is certainly common in history. But this supposition is not necessary; for Matthias, who was subsequently numbered with 'the eleven,' may have been actually present with them when the Lord appeared. This view is rendered highly probable, if not certain, by Lu. 24:9, 33. C.

Ver. 22. All men are in Adam as branches are in a tree; and as the root died, so must all the branches; and, as many as are in Christ—being born of the Spirit,—because he lives they shall live also. This does not preclude or gainsay the resurrection of the wicked, which is elsewhere most plainly revealed, Da. 12:2; Jn. 5:28, 29. But the apostle here speaks merely of the resurrection of 'all' that are 'in Christ,' a distinction which our Lord was also accustomed to make. See Jn. 6, 40, 44. C.

Ver. 32. *Fought with beasts*, might figuratively signify contests with men as unreasonable and savage as beasts. But, in that case, why particularize Ephesus, seeing he had met with such cruel men in many other places? See Ac. xix.; 2 Co. 1, 9, 10. It is much more likely that the apostle had been literally condemned to fight for his life with beasts in the amphitheatre—

Paul commendeth Timothy.

I. CORINTHIANS XVI.

He sendeth divers salutations.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but¹ I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For² a great door and effectual is opened unto me, and there are many adversaries.

10 Now³ if Timothy come, see that he may be with you without fear;⁴ for he worketh the work of the Lord, as I also do.

11 Let⁵ no man therefore despise⁶ him: but conduct⁷ him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching⁸ our brother Apollos, I greatly desired him to come unto you with the brethren: but⁹ his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch¹⁰ ye, stand fast in the faith, quit you like men, be strong.

14 Let¹¹ all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that¹² it is the first-fruits of

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Achaia, and *that* they have addicted themselves to 'the ministry of the saints,)

16 That¹³ ye submit yourselves¹⁴ unto such, and to every one that helpeth with us, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: ¹⁵for that which was lacking on your part¹⁶ they have supplied.

18 For¹⁷ they have refreshed my spirit and yours: therefore ¹⁸acknowledge ye them that are such.

19 The¹⁹ churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with ²⁰the church that is in their house.

20 All²¹ the brethren greet you. ²²Greet ye one another with an holy kiss.

21 The salutation of *me* Paul ²³with mine own hand.⁷

22 If²⁴ any man love not the Lord Jesus Christ, let him be ²⁵Anathema, ²⁶Maran-atha.⁹

23 The²⁷ grace of our Lord Jesus Christ *be* with you.

24 My²⁸ love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timothy.

to encourage and promote it, and see that the liberality of churches under their care be duly applied. And in proportion as God succeeds our temporal affairs, we should join in it, and even beforehand provide for it; yea, all ought cordially, and from love to Christ, to vie with one another in it according to their ability. And as a part of worship, collections for the poor should attend our public devotions.—Ministers ought

to go or stay wherever Christ in his providence calls them; and to rejoice in great opportunities of preaching the gospel, whatever opposition from adversaries attend them. Devoid of jealousy or envy, highly should they honour one another, and readily receive such as appear faithful and hearty devoted to the service of Christ. Inexpressible need have real Christians to be always watchful and steadfast in the faith, profession, and

practice of the gospel. And it is delightful when in all their conduct they appear closely united in cordial affection one to another, and when the gracious influences of Christ qualify them for every necessary duty. But, alas, dreadful is the vengeance which awaits those who, under the gospel dispensation, continue enemies to our gracious Redeemer! And most terrible to such is his second coming.

CONCLUDING REMARKS ON THE FIRST EPISTLE TO THE CORINTHIANS.

It is impossible to read the foregoing epistle without remarking how early self-will and heathenish customs began to deform the Christian ritual, and error to infect the apostolic creed.

The invasion of the ritual may be seen most remarkably in the case of the Lord's supper, ch. 11. 17; in which case a heathenish custom had expelled the holy ordinance of the Lord, and obliterated the instructions of Paul as to its origin, order, and intention. The Corinthians, like some other Greek cities, had been accustomed, during their heathen state, to celebrate frequent public festivals; to which every family brought their own provisions, and in which the will or taste of the individuals was the only check upon indulgence. At these feasts, it would appear, the poorer citizens were originally provided for by the rich. But, as luxury soon begets selfishness, and selfishness soon extinguishes charity, it also appears that while the custom of feasting was continued, the provision for the poor began to be neglected. Accordingly, it is recorded of Socrates, that when, at a public feast at Athens, he saw the rich citizens feasting, and the poor neglected, he distributed among them all the provisions he had brought for himself and his friends, and reproved his fellow-citizens for their inhospitality. The custom of the Corinthians seems to have been exactly similar; and to the same level they appear to have reduced the Lord's supper:—"Every one took before others (not the Lord's, but his own supper: and one was hungry, another was drunken." To this downward tendency there is no competent restraint beyond a strict adherence to apostolic example and simplicity. The moment human will and national or local customs are permitted, in the smallest degree, to encroach upon and model Christian ordinances, that moment a principle is admitted that, while it pretends merely to accommodate itself to prejudice, and render Christianity more acceptable, must, in the end, overwhelm it in superstitious rites or heathen principles and practices.

The infection of the apostolic creed may be seen in the fifteenth chapter: whence it appears that the plainest and most palpable of all Christian doctrines, the resurrection of Jesus Christ and the final resurrection of his saints, was cast aside by

the authority of a vain philosophy. And yet few things can appear more unlikely than that any doubt should arise concerning this doctrine. Nothing could be more conclusively attested as a fact—nothing could appear more necessary as an evidence of life and immortality—nothing more analogous to the annual resurrections (as they may justly be called) which an observant philosophy must have witnessed through so many departments of nature. Yet some among the Corinthians utterly denied the resurrection of the dead—a heresy the existence of which would be scarcely credible were it not attested upon apostolic authority. Its origin, however, is easily accounted for.—Some of the systems of heathen philosophy had pronounced material substance to be essentially evil, and incapable, by any process, of being rendered good; and relying upon this dogma of philosophy, they rejected the authority of the Word of God, which foretold the resurrection of Christ, and the testimony of apostles, who had witnessed it. This fact stands forth as a beacon light to all who study the Scriptures. How near was the Corinthian church to making total shipwreck of the faith! And why? The admission of one single unsupported dogma in opposition to a fact implies such a surrender of sound judgment as breaks down the walls of truth, and opens the way for the introduction of any and every error. Christianity

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

Informed by Titus, ch. ii. vii., of the good effects of his former epistle upon the generality of the Corinthians, Paul, about a year after, wrote them this second letter, probably from Philippi, after his return from Troas in Lesser Asia, and while Timothy was with him, ch. 9. 2; 1. 1; 2. 12, 13; with Ac. 19. 22; 20. 1-4.—After a preface, he apologizes for delaying his visit, and recommends the restoration of the penitent incestuous person to church-fellowship, ch. i. ii.:—boldly exhibits his apostolic character, labours, success, sufferings, and encouragements, for the confutation of their false teachers, ch. iii.—vi.: and shows himself every way superior to those proud calumniators, ch. x.—xiii. 4: inculcates practical holiness, evangelical repentance, cheerful collection for the poor, self-examination, and other necessary duties, ch. vii.—ix. xiii.

[References appear in this epistle to the following parts of the Old Testament:—Ex. 16. 18; 28. 24; 29. 45; 34. 1, 28, 29, 35; Le. 26. 12; Is. 25. 7; 49. 8; Je. 31. 1-9, 33; Eze. 11. 19; 16-18; 28. 24; 36. 26; 37. 26, 27. C.]

CHAPTER I.

3 The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions, 8 so particularly in his late danger in Asia: 12 and calling both his own conscience and theirs to witness of his sincere manner of preaching the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightness, but of his tenderness towards them.

PAUL,* an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace be to you, and peace,¹ from God our Father, and from the Lord Jesus Christ.

3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And² whether we be afflicted, it is for your consolation and salvation, which is effectual³ in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation.

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A.D. cir. 96.

CHAP. I.

a See 1 Co. i. 1. Ro.

12. 13. Gal. 1. 15. Phil.

1. 12. Th. 1. 1. Th. 1. 2.

b Ac. 16. 1-3. 17. 14.

c Ro. 15. 18. 15. 29. 1.

d Co. 10. 11. 2. 1. 1. 2.

e Ac. 18. 1. Co. 1. 1.

f ch. 1. 2. 6. 11. Ep.

1. 1. Phil. 1. 1. Col. 1. 2.

g He 2. 1.

h Ro. 7. 1. Co. 1. 3.

i Gal. 1. 2. Ep. 1. 2. Phil.

j Col. 1. 1. Th. 1. 1. 2.

k Th. 1. 1. Pe. 1. 2. Jude

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A.M. cir. 4964.

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CHAP. I.

a See 1 Co. i. 1. Ro.

12. 13. Gal. 1. 15. Phil.

1. 12. Th. 1. 1. Th. 1. 2.

b Ac. 16. 1-3. 17. 14.

c Ro. 15. 18. 15. 29. 1.

d Co. 10. 11. 2. 1. 1. 2.

e Ac. 18. 1. Co. 1. 1.

f ch. 1. 2. 6. 11. Ep.

1. 1. Phil. 1. 1. Col. 1. 2.

g He 2. 1.

h Ro. 7. 1. Co. 1. 3.

i Gal. 1. 2. Ep. 1. 2. Phil.

j Col. 1. 1. Th. 1. 1. 2.

k Th. 1. 1. Pe. 1. 2. Jude

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7 And our hope of you is steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia,³ that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence⁴ of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who⁵ delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;

11 Ye⁶ also helping together by prayer for us, that for the gift⁷ bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

12 For⁸ our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

CHAPTER I. Ver. 1, 2. I, Paul, whom Jesus Christ has immediately called to the high office of apostleship, according to the sovereignly gracious appointment of his Father; and Timothy, my beloved and faithful fellow-Christian and minister of the gospel—to all those at Corinth and the places adjacent that appear effectually called, graciously regenerated and sanctified, and set apart to the holy services of Christ—wish the most abundant manifestations and fruits of God's free favour and mercy through Jesus Christ. 3. Magnified, adored, admired, loved, and praised for ever be that infinitely great and gracious JEHOVAH, who, from eternity, in an inconceivable manner, begot our Lord Jesus Christ; who constituted him our Mediator, and prepared for him his marvellous manhood; and who, in and through him, appears full of the most tender compassion, and is the author of all pardoning and relieving mercies, and bestower of all comfort, temporal, spiritual, or eternal. 4. Who, by his Word, Spirit, and providence, supports, assists, and comforts us ministers and Christians in all our painful and pressing troubles, outward or inward, particularly in such as

we endure for adhering to his truths; and that not merely for our own benefit, but that we may be thereby experimentally taught, disposed, and qualified to sympathize with and administer suitable and seasonable encouragement and comfort to others in their afflictions, for animating their faith and hope to expect the like refreshment and deliverances. 5. For as we have been uncommonly troubled and persecuted for the sake of Christ, so, through union to and intimate fellowship with him, we have been proportionally filled with spiritual comforts to balance it. 6. And all these things are divinely intended and ordered for your unspeakable advantage. If we be pressed with troubles, it is that ye, beholding us enabled to bear them with Christian courage, patience, and joy, may be emboldened to persevere in your holy profession and practice unto complete salvation, and to undergo similar troubles on Christ's account. 7. And from what I have heard of my former epistle, I rest assured that, as God has made you willing to sympathize with and share in our sufferings for Christ, he will, in his rich grace and faithfulness, make you partners with us in our abun-

dant comforts as your condition shall require it.—8. Passing over many other afflictions which we have met with, ye perhaps have heard that we were so terribly persecuted and cruelly abused for preaching the gospel in Lesser Asia, that we had scarcely any hopes of escaping with our life. 9. But God reduced us to this apparently desperate extremity that we might learn to live by faith on him, and have no dependence on our own wisdom or strength, or the favour or influence of friends, but only upon his life-giving, preserving, and restoring power, goodness, wisdom, and faithfulness, for our protection and deliverance. 10. And we firmly trust that this God who, by marvellous interpositions, did, and still does, preserve us in life amidst the greatest dangers, will continue to deliver us from doing evil ourselves, or being hurt by the wickedness of others, and preserve us safe unto his heavenly kingdom. 11. And that, in answer to your prayers, as well as our own, such marvellous preservations and deliverances, procured by many prayers, and intended for the spiritual edification of multitudes, may issue in abundant thanksgivings of many to God. 12. For what-

Paul's sincere manner of preaching.

II. CORINTHIANS II.

Why he had not come to Corinth.

14 As also ye have acknowledged us in part, that^s we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.

15 And^d in this confidence I was minded to come unto you before, that ye might have a second benefit.^s

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on "my way toward Judea.

17 Whenⁱ I therefore was thus minded, did I use lightness?⁷ or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But *as* God *is* true, our word^s toward you was not yea and nay.⁹

19 For the "Son of God, Jesus Christ, who was preached among you by us, *even* by me and^d Silvanus and Timotheus, "was not yea and nay,¹ but in him was yea.

ever reproaches and troubles I and my faithful fellow-preachers of Christ have met with, we have in our own breasts the heart-ravishing and triumphant testimony of our consciences, in every reflection upon our principles, tempers, motives, views, and conduct, that with an ingenuous unguessed sincerity and singleness of heart, and with the most upright aims to promote the glory of God—not with any cunning artifices of carnal policy, or selfish or secular designs or motives, but by a governing principle of grace which God hath wrought in our hearts, and by the gracious directions and assistance which he, in free favour, continually affords us—we have conducted ourselves in the whole of our ministerial and personal behaviour, and in a particular manner towards you. 13, 14. What I have now hinted is nothing more than ye have read in my former letter, and which I understand ye generally acknowledge to be true; and I hope that, by the grace of God, ye shall never have occasion to think otherwise; even as the better part of you have already, with great pleasure, honourably acknowledged me and my fellow-preachers to have been the instruments of your conversion and spiritual comfort: and we have rejoiced on account of the gifts and graces bestowed upon you, and expect to see you presented, as the seals of our ministry, before our Lord Jesus Christ in the last judgment.—15. And being satisfied of our having mutually comforted one another, I truly intended to have made you a second visit before now, that, by my preaching and conversation, ye might be further refreshed and built up in Christ, and others converted to him. 16. I intended not indeed to visit you on my way to Macedonia, as then I could have merely seen you, but to continue with you some considerable time after my return from thence, and that some of you should help me forward in my way to Judea with the collection for the saints there. 17. In forming this design, which has at length yet been accomplished, I did not as your new preachers pretend, act inconsiderately or lightly, regardless of what I said or did; nor was it a compliment to flatter and deceive you; nor did I alter my resolution without sufficient ground, or as influenced by any carnal and secular considerations; nor did I, like a wicked man regardless of his word, affirm and deny the same things by turns. 18, 19. No; I dare appeal to the infinitely true and faithful JEHOVAH, that in my whole conduct I have acted consistently with truth and sincerity, and that the subject of my own and my brethren's ministrations are the stable and unchangeable truths of God; for with uniform evidence of certainty we preached Jesus Christ, the eternal Son of God, in his person, offices, and benefits, which are for ever invariably the same. 20. For in him, the faithful and true Witness, all the great and precious promises of the new covenant given forth by the unchangeable God, and clearly exhibited under the New Testament dispensation, are infallibly and invariably the same—all established and put in force by his death, that they may be effectually and completely fulfilled in their proper time and order to his people, to the praise and glory of God's truth, faithfulness, and grace, by our ministrations. 21, 22. And it is this great and unchangeable God who estab-

lishes and strengthens us, ministers and people, to abide in the truth through virtue of our union to Christ, and by his Spirit furnishes us with all necessary gifts and grace; who has also graciously distinguished, marked, and secured us for his own; confirmed his covenant with us, assured us of our interest in it, and imprinted his holy name upon us; and has given us his Spirit to dwell and shed abroad his love and influence in our hearts, as a pledge and earnest of our eternal inheritance.—23. And I dare appeal to him in the most solemn manner that I delayed my visit to you merely from tender affection to you, that I might come, not to exercise my power in censuring and reproving you, but in kind and meek encouragement and comfort. 24. Not that I or any other minister of Christ have any right to domineer over your faith by requiring you to believe or practise anything in religion which is not required by Jesus Christ, the only Head of the church; but we are authorized by God, and sincerely desire and endeavour, to promote your spiritual comfort, by recovering you from what would hinder it, and by establishing your faith in Christ, and the promises which are confirmed in him; for it is by such a divine faith, founded on God's own authority and faithfulness, that ye have stood, and must continue to stand, in your state of grace to eternal salvation.

Ver. 12. It is not probable that some factious members, seeing that he had not come according to his promise, 1 Co. 4, 19, had accused him of ambiguity—of writing one thing and meaning another: or of holding some private intercourse with one party which was withheld from the others. C.

Ver. 20. "For how many soever be the promises of God, in him Christ is the yea, and in him the amen."—*For*, the answer to the question, Is it so? *Amen*, the declaration that the answer is truth. C.

REFLECTIONS.—An unbounded source of mercies and blessings is a reconciled God in Christ. And delightful is it to have the God and Father of Christ ours also. O ye Christians, may you ever be ready to meet with great troubles on earth. But it is enough if God proportion their comfort to their tribulations, and make all to issue in the edification of his church. Yea, thus God often delightfully prepares his ministers, by their own trials and comforts, to comfort others. It is happy to see all our troubles and comforts wisely ordered by God, to draw us off from resting in creatures to a sole dependence on himself; and to be enabled so to live amidst reproaches and persecutions as our consciences cannot but attest our uprightness and holiness.—Joint fervent prayers bring down remarkable blessings upon ministers and others. And if God answer our prayers in remarkable benefits to many, abundant thanks should be rendered to him for his kindness. Happy is it when ministers earnestly pray, faithfully preach, and prudently vindicate their own character, in order to promote the remarkable edification of the church. And wonderful is the blessed provision which God hath made in promises and spiritual influences for the instruction, comfort, establishment, and eternal salvation of his people.

CHAPTER II. Ver. 1. From a tender and affectionate regard to you I chose rather to delay my promised visit, that your having rectified your disorders

20 For *all* the promises of God in him are yea, and in him Amen, unto the glory of God by us.

21 Now he "which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who^d hath also sealed us, and given the earnest^s of the Spirit in our hearts.

23 Moreover "I call God for a record upon my soul, "that, to spare you, I came not as yet unto Corinth.³

24 Not^a for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CHAPTER II.

1 Having showed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 12 even as himself also, upon his true repentance, had forgiven him, 13 declaring withal why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.

BUT I determined this with myself, "that I would not come again to you in heaviness.

2 For *if* I make you sorry, who is he then

before I came might render it more welcome to you and agreeable to myself. 2. For if by sharp reproofs and censures I had grieved any of you, nothing but the deep repentance and remarkable reformation of those very persons could have turned my sorrows into joy. 3. And for this reason I did, and do now again, write to you, that all your disorders may be rectified before I come, that I may not have my mind burdened with grief by you, whose steadfastness in the faith, holiness, and order of the gospel, should be a comfort to me; and I hope that everything relative to the glory of Christ and the good of his church will be your joy as well as mine. 4. For it was in great distress of spirit, on account of their deplorable and dangerous condition, that I directed you to excommunicate the incestuous person, or other manifest apostates from Christ. And I mention it now, not to awaken and renew your grief, but to manifest my deep concern for you and other Christians, and for the repentance and salvation of the most notorious delinquents. 5. But if the incestuous person, or others notoriously scandalous, have, by their drawing upon themselves that awful censure, given uneasiness to me, or to such of you as are conscientiously concerned for the glory of God or good of their soul (for I did not intend in my former epistle to charge you all as connivers at his criminal conduct); 6, 7. Yet now, when the censure is upon you, and your church-rulers, according to my direction, has been blessed by God to render him deeply penitent, ye ought to regard him as pardoned by God, and to encourage, comfort, and restore him to your church-fellowship, and behave towards him in the most compassionate manner, lest, through the overwhelming distress of his mind, he sink into utter despair. 8. I did not more earnestly charge you to censure him when he was persisting in his wickedness than I now beseech you to restore him to your religious fellowship, and behave towards him as a brother, that he may plainly see that your censure of him proceeded from your earnest care to promote his spiritual advantage. 9. And by your restoring as well as excommunicating him you will give full proof of your submission to my apostolic authority, which indeed was a part of my end in writing to you. 10. And to encourage you to this restoration of him to church-fellowship, I, who concurred in his excommunication, hereby declare myself satisfied with his repentance; and to testify my concern for his and your order, peace, and comfort, I do, in the name and as in the presence of Jesus Christ, declare him forgiven by God, and fit to be restored to the communion of the church. 11. And I am the more concerned for his being kindly and speedily restored, lest Satan, who envies the success of my ministry, the recovery of offenders, and the edification and increase of the church, should take occasion to prejudice any against us, as if we were of a rigid and unforgiving temper, or to discourage other offenders, and hurry them into despair or apostasy: for we have had much experience of his malicious designs and subtle stratagems to hinder the success of the gospel, and the peace and prosperity of the church. 12. The remarkable opportunity of preaching the gospel, which has Christ for its author, matter, and end, with the

A.M. cir. 4064.
A.D. cir. 60.

2 ch. 5, 12. Phil. 2, 1564.

1 Th. 2, 19, 20.

1 Co. 10, 31, 4, 10, 11.

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Ro. 15, 8, 9, 11, 34, 65.

1 Th. 2, 19, 20.

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34 Ro. 1, 11, 13, 29.

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commendation to you, or *letters* of commendation from you?¹

2 Ye^a are our epistle, written in our hearts, known and read of all men:²

3 *Forasmuch as ye* are manifestly declared to be ^athe epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

4 And ^asuch trust have we through Christ to God-wad:

5 Not^a that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God:

6 Who also^a hath made us able ministers of the^a new testament; ^anot of the letter, but of the spirit: for ^athe letter killeth, but ^athe spirit giveth life.³

7 But if ^athe ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;⁴

8 How shall not the ministration of the Spirit be rather glorious?

9 For if ^athe ministration of condemnation be glory, much more doth the ministration of righteousness⁵ exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.⁶

tion;—but ministers of the gospel, which, by the marvellous agency of the Holy Ghost, is made effectual for the quickening, converting, comfort, and eternal life of multitudes, Gentiles as well as Jews. 7, 8. Now, if the law, the ministration of which tended to condemnation, death, and destruction, and which was written on tables of stone, was delivered at Sinai with so much glorious pomp and awful majesty, and attended with a transient impression of glory on the face of Moses, who conveyed it to the people, how much greater glory, and that of a spiritual nature, must there be in the delightful dispensation of the gospel, by which the Holy Ghost conveys his enlightening, quickening, sanctifying, and saving influences into such multitudes of souls; and how much more excellent that abiding glory which it implants upon the duly qualified, authorized, and faithful ministers of it? 9. For if the ministration of the law and legal ceremonies, which left men under a sentence of condemnation and death, was attended with such awful glory and majesty, the ministration of the gospel, in which the righteousness of God for the justification of believers is revealed and offered, and by means of which the faith whereby we believe unto righteousness is wrought in our heart, must be much more abundantly transcendent in its enduring excellency and honour. 10. Nay, the legal dispensation, which was introduced with so much glorious pomp at Sinai, has no glory at all when compared with the glory of the gospel dispensation of light and grace. 11. For if that legal dispensation, which is now abolished and set aside as weak and imperfect, was so glorious, much more must the New Testament dispensation, which is so excellent in itself, and abides till the end of time unalterable in its privileges and ordinances, be truly, emphatically, and beyond all comparison glorious! 12. Being therefore, upon such considerations, fully persuaded of the superior worth and excellency of the gospel above the legal dispensation, and humbly trusting to the Lord to make it effectual for the salvation of souls, we are emboldened to use great freedom, openness, and plainness in our preaching this word of his grace, without any reserve, fear, or

disguise on the one hand, or any embellishments of human art on the other. 13. We do not wish in any manner to conceal its intrinsic nature, as Moses covered his shining countenance with a veil to hide it from the Israelites—intimating that, partly through the obscurity of his dispensation, and partly through the carnal blindness of their own minds, they could not distinctly by faith behold the true scope and design thereof in Jesus and his work thereby typified. 14. And indeed both the ancient and modern Jews have been generally so blinded and hardened in their hearts that they did not conceive the proper meaning of the Old Testament types and predictions. Yea, it is only by the manifestation of these things in the gospel and in the heart that those things can be understood. 15. And even to this day most of the Jews, when they read the law of Moses and the prophets, do not discern their true reference to Christ any more than their fathers discerned the glory of Moses' face through the veil that covered it. 16. Nevertheless, as Moses took the veil off his face when he went in before the Lord, so, when the generality of that nation shall be converted to the Lord Jesus Christ, the veil of ignorance shall be removed from their hearts, and their understandings shall be enlightened to discern how all the types, figures, and predictions of Scripture have their complete and glorious accomplishment in Christ and his work of redemption. 17. Now the Lord Jesus, who will thus remove their veil of ignorance, is a divine, a quickening spirit, and the words which he speaks are *spirit* and *life*. He is the spirit and substance of all those ancient laws and ceremonies, and he conveys the Holy Ghost to all his members, to make their dead souls live by means of the gospel; and wherever the Spirit of Christ dwells, and operates savingly in the heart, there is enjoyed a blessed freedom from natural ignorance of spiritual things—from the bondage of the legal dispensation—from the law as a covenant, and from the guilt and power of sin; and a holy and delightful freedom of access to God and communion with him. 18. And all of us who are endowed with this Spirit, and brought into the open light and

11 For if that which is done away was glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, ^awe use great plainness⁷ of speech:

13 And not as Moses, ^awhich put a veil over his face, that the children of Israel could not steadfastly look ^ato the end of that which is abolished:

14 But ^atheir minds were blinded;⁸ for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, the *veil* is upon their heart.

16 Nevertheless, ^awhen it⁹ shall turn to the Lord, the *veil* shall be taken away.

17 Now ^athe Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But ^awe all, with open face beholding as in a glass the glory of the Lord, ^aare changed into the same image ^afrom glory to glory, *even* as by the Spirit of the Lord.¹

CHAPTER IV.

1 He declareth how he hath, used all sincerity and faithful diligence in preaching the gospel, 7 and how the troubles and persecutions which he daily endured for the same did rebound to the praise of God's power, 12 to the benefit of the church, 16 and to the apostle's own eternal glory.

THEREFORE,^a seeing we have this ministry, as we have received mercy, we faint not;

2 But^a have renounced the hidden things of dishonesty,¹ not walking in craftiness, nor hand-

full liberty of the gospel dispensation, do now, by faith, in a manner far more clear than under the law, and yet far short of the heavenly vision, behold the unveiled glory of the Lord Jesus, in whom the law is fulfilled, and all the divine perfections illustriously displayed and harmoniously exalted; and are by these views gradually and effectually rendered more and more like to him in grace and holiness, in a manner answerable to the love, grace, power, and influence of the Holy Ghost, who is himself a divine Person, and is sent by Jesus Christ to convert and sanctify his people.

Ver. 6. *Out of the letter, but of the spirit.* Rather, 'not of letter, but of spirit.' Not of mere outward ceremonial observances, but of their internal spiritual import and design—the guidance of man to Christ Jesus, 'the end of the law for righteousness.' *Not, Ihusus being without the article, is thus translated.* See Middleton on *Gr. Art.* p. 167, sect. 4, and comp. *Jn.* 4: 6, 63, last clause.—*The spirit giveth life.* *Ihusus* has here the article prefixed, and, according to Middleton's doctrine of 'renewed mention,' is to be understood and translated as in the former occurrence. (See *Gr. Art.* p. 46, sect. 1; p. 167, sect. 5.) But the action of quickening here ascribed to 'the spirit' seems rather to point to the Holy Spirit personally. See Middleton on *Gr. Art.* p. 311, ed. 1808, C.

Ver. 8. The gospel is called 'the ministration of the Spirit,' because its distinguishing characteristic was the promise, not of an earthly inheritance, as was the case with the law, but of the gift of the Spirit of God, as an earnest of a heavenly Kingdom. *Jn.* 14: 16, 17, 26; 15: 26; 16: 7-15; *Ac.* 2: 38-41; *1 Co.* 5: 5.

Ver. 9. *That which was made glorious was the face of Moses.*—*The glory that excelleth* was the glory of God, from which the glory of Moses was a derivative. See *2 Pe.* 1: 17, C.

Ver. 12. Moses did not put on the veil to prevent them from seeing; but typically to intimate that, as his countenance presented a reflected glory which their weakness of vision prevented them from steadily examining, so the law, beneath its types and requirements, contained an essential glory—an end—even Christ—which an evil heart of unbelief would prevent themselves or their posterity from discerning.

REFLECTIONS.—Thrice happy are those ministers whose remarkable success in the conversion of sinners attests their call to their office; whose care is not to please men's humours, but to awaken the conscience and touch their heart; and who, in proportion to the success of their ministry, become more humble and sensible of their insufficiency for their work! And happy are those hearers whose hearts are by the gospel powerfully converted to Christ! It is a mercy that we

A.M. Chr. 4064.

A.D. Chr. 60.

1 See note * in

second column.

1 Co. 4: 15; 12: 3.

2 Th. 2: 17; 1 Th. 1: 15.

Phi. 1: 7; Ro. 1: 8.

2 Rom. of all men

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ed the power of con-

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ing grace over you.

E. X. 24: 17, 34: 1; 31:

18; 26: 18; 16: 3; 17:

13; He. 8: 10; Eze. 41: 19;

36: 26, 27.

Eph. 3: 14; Phil. 7; He.

3: 1.

2 Jn. 15: 1; 1 Co. 3: 5-7;

15: 10; ch. 2: 16; 4: 7; Phi.

2: 13; 4: 15.

1 Co. 12: 28; Ep. 3: 7;

4: 11; ch. 5: 18-20; Ro. 1:

5: 11; 12.

1 Je. 31: 3; He. 8: 6-

13; 15: 17; 17: 16; Mat.

26: 28.

Ro. 2: 27-29; 7: 6;

He. 2: 10; Ep. 2: 15.

De. 27: 26; Gal. 3: 10;

Eph. 2: 8, 9; 15: 5-9;

13; ch. 4: 10.

1 Jn. 5: 6; Ro. 1: 15; 4: 17;

2: 1; 1 Co. 1: 24; ch. 2: 16;

2: 17; 2 Th. 1: 10; He. 8: 6;

Ac. 10: 44; 14: 7; 15: 1;

Jn. 1: 1.

1 Cor. quickeneth.

1 Ro. 7: 10; De. 10: 1;

Ex. 4: 31; 18: 39; 19: 15;

34: 12-28.

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The former was 'a mi-

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1 Co. 3: 5; Ro. 1: 16; 17:

19; 15: 4; 12: 13; 49: 3;

1 Th. 2: 14; Ep. 3: 4, 7;

Phi. 2: 17; 17: 19; He.

6: 6-10; 16: 15-18; 5:

18-21; Ro. 15: 21.

8 See note on Ro. 1:

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ling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if ^cour gospel be hid,² it^d is hid to them that are lost:³

4 In whom⁴ the^e god of this world hath blinded⁹ the minds of them which believe not, lest ^hthe light of the glorious gospel of Christ, who is ⁱthe image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

live in that period in which the terrible, the servile, the dark, the deathful, the figurative, and legal dispensation of God's truths is exchanged for the amiable and glorious, the lightful and liberating, the quickening, the substantial, and lasting ministrations of the gospel. The veil of ignorance and error has been already in part removed by the influence of God's Spirit; and a time is coming when it shall be more fully removed from both Jews and Gentiles, and they be converted by multitudes to Christ. And thrice happy are they who, by believing views of him in the gospel, are gradually conformed to his image, till at last they become perfectly like him by seeing him as he is.

CHAPTER IV. Ver, 1. Since therefore this dispensation of the gospel, which is so glorious in itself, and so efficacious and transforming in the hearts of true believers, is committed to me and my fellow labourers, we are animated by the grace of God bestowed on us, and his mercy towards us, amidst all our weakness, tribulation, and reproach, to discharge our important trust without despondence, cowardice, or shrinking. And notwithstanding manifold temptations, we have been able to stand fast, and not to be distant from all secret and dishonourable artifices and contrivances, and all overreaching and insuaring the souls of men by sly, subtle, and false pretences; and all attempts to corrupt or falsify the Word of God, or to accommodate it to the depraved taste of our hearers; and have endeavoured to preach the gospel, and nothing else, with the greatest simplicity and upright freedom, unwisely to every one's ease and conscience, as in the light of the clearest and heart-searching God, to whom we must at last appear.

min We must at last give an account of our conduct. 3. But if, notwithstanding our plain and faithful publication of the gospel, any of our hearers still remain ignorant of its saving truth and saving power, it is evidently because of their blind obstinacy and unbelief, they continue in their natural loss of sight, in which, if they persist, they must be inevitably undone for ever. 4. And because the devil, whom the idolatrous Gentiles worship, and carnal men everywhere serve and obey, has, by the malignant influence of his allurements, terrors, and delusive suggestions, increased and confirmed the natural blindness and stupidity of their minds, and led them into wrong notions concerning the things of God and their eternal interests, that so the bright discoveries of the glory of Christ, who, as the Son of God, is the express image of his Father's person, and as Mediator, God-man, is the representative image of God, in which all his perfections appear harmoniously exalted and illustriously displayed,—may not, by this gospel, penetrate through their natural ignorance and error, enlighten their hearts, and dispose them to abandon the slavery of Satan, and receive Jesus Christ by faith. 5. For in preaching the gospel, we do not conceal the glory of it by attempting to promote our own honour or interests, authority or inventions, passions or prejudices; but labour plainly to exhibit the person, offices, relations, righteousness, grace, and government of Jesus Christ, the only Saviour of sinners, as the Lord of all, and to represent ourselves as mere teachers and servants, and to call by him to consider your weakness, sins, temptations, and dangers, and to labour by all means to promote your spiritual and eternal welfare, to the praise of the glory of his grace. 6. For God, who in the creation of the world did, by his own powerful and efficacious word, cause light to shine out of the dark chaos, has graciously enlightened the minds of us apostles and ministers, and even ordinary believers, with discoveries

his own being, perfections, purposes, and will, relative to our eternal salvation, as they are displayed, with the most endearing lustre, in the person, offices, relations, states, and work of Jesus Christ our Redeemer.

7. And he has committed the ministration of this infinitely precious and enriching truth and grace of the gospel to us, who are but frail, contemptible, mortal, and sinful men like yourselves, that the transcendent excellency and infinitely powerful influence which attend it for the conversion, comfort, and sanctification of men, should not be lost, or be in any degree diminished or degenerate from us the preachers of it, who, on account of weakness, persecution, and trouble, need his almighty power to support and preserve us.

8. We are oppressed with manifold afflictions from all quarters, and by all means that men or devils can invent; yet neither straitened in our minds, oppressed with anxiety, hindered from preaching, or irrecoverably entangled.—We often know not what course to take in present dangers, or how to avoid our trials; but as we never learn to distrust the dear Father of God's goodness, power, guidance, and aid, to uphold us through, carry us through, and in due time deliver us from all our troubles, and make them work for his own glory and our good.—

9. We are persecuted for righteousness' sake in our persons, characters, liberties, and properties, by every method of reproach and violence; but never left to ourselves, abandoned by our God, or deprived of his acknowledgment, assistance, and comfort.—

10. In our wrestling with sinful lusts, and carnal desires, our enemies, men or devils, are infinitely weak, and are sometimes defeated, foiled, and cast down; but by faith we rise again, and neither we nor our cause are slain or defeated.—

11. In these daily and severe hardships and sufferings which we endure for Christ, we carry about an external resemblance of those which he endured for the salvation of men; while, by our fellowship with him in the virtue of his death, resurrection, and eternal life, we are enabled to bear them with faith, patience, constancy, and courage.—

12. The manifold mercies and deliverances, and the abundant assistance and aid which we receive from the divine energy, may be an evident demonstration of the great power and glory by and to which our living Redeemer was raised from the dead, and that his holy and heavenly life may be conspicuously exemplified in our holding fast our faith, and holding on in our ministrations and holy practice with submission, patience, and undaunted resolution, amidst all the infirmities and oppressions which attend our abiding in mortal bodies.—

13. We are exposed to distresses and dangers, the most hideous and terrible, which Christian friends, dwell in safety, and enjoy all the comforts of life; and all the troubles which we endure in preaching the gospel, and for the confirmation of it, are, by the power and wisdom of Christ, made means of promoting your spiritual and eternal life.

13. But whatever difference there be in our outward circumstances, yet, being animated by the same lively principle of faith, wrought by the Holy Ghost, as you and I, we shall be enabled to follow the same example, having firmly believed the gospel revelations, and experienced them to be faithful and true.

For God, ^kwho commanded the light to
out of darkness, hath⁵ shined^l in our hearts,
the light of the knowledge of the glory
ⁿin the face of Jesus Christ.

but we have "this treasure in earthen vessels, that the excellency of the power may be known, and not of us.

we are troubled on every side, yet not distressed; *we are* perplexed, but not in despair; *we are* persecuted,⁹ but not forsaken; cast down, but not destroyed;

Always bearing about in the body the

to persist in boldly preaching them, and openly avowing our hopes of complete deliverance and eternal life according to them; 14. Being fully assured that God, who raised up Jesus Christ from the dead, as an evident testimony of his having perfectly fulfilled his law and satisfied his justice for the sins of his people, will, for and through Jesus Christ, by his Spirit, raise us up to a blessed immortality at the last day, and will solemnly approve and present us faultless before an assembled world with exceeding joy. 15. For all the labours and sufferings of Christ's ministers or people, and everything else relative to the gospel dispensation—yea, all the providential dispensations of God—are by him intended, ordered, and made effectual for your spiritual edification and glorification. That the overflowing streams of his grace and mercy might, through Christ, issue in abundant grateful acknowledgments, thanksgivings, and praises of converted multitudes to himself as the Father of mercies and God of salvation. 16. And these realizing views and contemplations of the blessed fruits of our ministrations bear up our spirits amidst every danger or distress; and though, by numberless fatigues and hardships, our mortal bodies and outward enjoyments gradually decline and waste, yet our immortal souls, as regenerated by the grace of God, are daily revived and strengthened in holiness and comfort by fresh supplies from Christ's fulness of grace, and gradually grow in desire of and meetness for more and more perfect affection. That the overflowing and tedious our multiplied tribulations may appear to carnal men, yet to our faith, and in comparison of that important and endless happiness which we look for, they appear extremely light and momentary; and meanwhile, by the all-gracious management of Providence without us, and the sanctifying influence of the Holy Ghost within us, they all, in a marvellous connection, issue in and prepare us for an incomparable, inexpressible, inconceivable, and everlasting glory and happiness, in the full enjoyment of God in Christ, as our ALL and IN ALL. 18. While, in order to promote this astonishing co-operation of our troubles, we, by faith, overlook and resist the transient evils of the world, we overlook the inevitable and unsufferable evils of a portion for our souls, and intently look at, desire after, and hasten towards the invisible things of heaven, which, like God himself, shall for ever endure in their glory and delightful usefulness.

Ver. 2. *Renounced*. Rather, according to Doddridge, 'set at defiance;' for the apostle, even when a persecutor, acted not from any dishonest motive, but merely from a mistaken principle (Ac. 23. 1; 1 Ti. 1. 13), and therefore could not 'renounce' principles and practices he had never adopted or followed. C.

Ver. 4. *God of this world*—Satan, whose lies unbelievers receive, while they reject the testimony of God.—*Christ, the image of God*. Christ is 'the image of God,' as he is God the Word, speaking to men; as he is 'God manifest in the flesh,' and seen of angels and men (1 Ti. 3: 16; Jn. 1: 14), by rendering visible, as Mediator, the almighty power, unerring wisdom, spotless holiness, and eternal love of the Father. See ver. 6; In, 14. o. C.

Ver. 10. Exhibiting in our bodily afflictions a distant likeness of the persecutions and death of Jesus—that the fact of his resurrection and life might be seen in the power by which he sustains our faith and patience. C.

Ver. 15. *For all things are for your sakes.* All these sufferings and perils we have borne and encountered 'for your sakes,' for your example, for your encouragement, 'lest you should be weary or faint in your minds.' C.

REFLECTIONS.—Happy are they who are divinely called to, qualified for, supported under, and rendered faithful in the gospel ministry! It is not enough to begin well, but they must courageously persevere unto the end. And in all things they must recommend themselves to the gracious approbation of God and to the consciences of their hearers, by a candid and open publication of truth. Not themselves, but Christ in

[illegible]

be unclothed, but clothed upon, that mortality might be swallowed up of life.²

5 Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 Knowing³ therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance,⁴ and not in heart.

13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves,

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but unto him which died for them, and rose again.

16 Wherefore⁵ henceforth know we no man after the flesh:⁶ yea, though we have known Christ after the flesh, yet now henceforth know we him no more.⁷

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them,¹ and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21 For he hath made us to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

CHAPTER VI.

1 That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgraces for the gospel. 10 Of which he speaketh the more boldly amongst them, because his heart is open to them, 13 and he expecteth the like offering from them again, 14 exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.

WE then, as workers together with him, beseech you also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

been effected in him by the almighty creating power of God; his former habitual principles, inclinations, motives, ends, and course of conversation, are mortified and laid aside, and others, directly contrary to them, and conformed to those of Christ, are implanted and fixed in their stead. 18. And God, the Creator and Preserver of the world, is the Author of all things respecting the new creation and redemption of men, Jews or Gentiles; and hath, by the incarnation, obedience, and death of his Son, effectually destroyed sin, and restored friendship between himself and all his people; and in infinite condescension and grace hath honourably intrusted us apostles and ministers to preach and hold forth this method of reconciliation to men. 19. The sum and tenor of which is, that God, from all eternity, entered into a new covenant with Christ, and, in prosecution thereof, hath, through his mediation and atoning sacrifice, manifested himself a God of peace, pardoning all the iniquities of them that believe, Gentiles as well as Jews, and for conquering and converting sinners hath appointed us apostles and ministers to preach the glad tidings and offers of reconciliation through the whole world, as we have opportunity. 20. Wherefore, as his highly dignified messengers, sent to deal with you in his stead, we do, in the name and authority of Christ and his Father, beseech and entreat you, by everything endearing or awful in heaven, earth, or hell, and in time or eternity, to consider and accept of God's graciously prepared, dearly purchased, and freely offered peace, favour, and friendship, and to surrender up yourselves to him, to be espoused to Christ, saved by him, and entirely and justly devoted to him and his service. 21. For in justice to himself, his law, and government, and in rich mercy and grace to Jews and Gentiles, God the Father hath imputed our sins to his own perfectly holy and only-begotten Son, as our Surety, and hath fully punished them on

him, that, in consequence of our spiritual union to his person, his righteous righteousness of profession and suffering, which for ever resides in him, but was contrived, fulfilled, and accepted by God for us, might be imputed to us, to render us perfectly free from guilt, and righteous unto eternal life before him.

Ver. 3. This verse presents great difficulty, and has produced correspondent variety of interpretation. May not the difficulty be removed either by translating *o ya saia*, as in Gal. 3:4, "Since being (once so) clothed, we shall not be found naked," or, as it may equally be rendered, "Although being (now) clothed?" See C. Ver. 8. How vain is the Romish figure of purgatory—the dream of a sleep of the spirit—or the conjecture of an inferior and intermediate state between death and the resurrection! Believers when absent from the body are present with the Lord. And surely where the Lord is, there is the highest heaven, the greatest happiness, and the brightest glory! C.

Ver. 14. *They were all dead*. Tuda translates it, "then are all dead," and Scholefield, "then all the members died when the head died." See Ro. 6:3-11; 1 Pe. 2:24. C.

REFLECTIONS.—Frailty, sinfulness, and sorrows attend the best of men on earth. But happy they who have a blessed assurance of eternal fellowship with Christ in heaven! No wonder they long for it, and groan to be delivered from their present pressures and plagues. And happy they who are fitted for it, and have the Holy Ghost dwelling in their hearts as an earnest of it, and who are by faith daily walking forward to it, and diligently finishing the work which God hath allotted them in this life! How tremendous will be the last judgment, in which all men that are, have been, or shall be, must appear together before Christ, and have their eternal state publicly and irrevocably fixed, according to their qualities and works!

—In a most conscientious and active manner ought ministers and others to behave in the view of it. And slumbering sinners must be awakened by these terrors of the Lord. But it is most delightful to be constrained by the faith and sense of Jesus' love to live and labour always for his glory and the salvation of men. And

never ought he or his blessings to be viewed in a carnal manner. No profession or practice, without new principles of grace in our heart, can prove us united to him; and nothing less can answer the design of the gospel, or of God's substitution of his Son as our surety in our stead. Now think, my soul, what God hath done, and doth, and speaks, and is to me; and let me not persist a moment longer in opposition to, in rebellion against, such amazing kindness and condescension.

CHAPTER VI. Ver. 1. We gospel ministers being therefore joint labourers with God, and uniting with one another in this great work, under his direction and influence, earnestly exhort, entreat, and beseech you, Corinthians and others, that ye do not lightly esteem these glad tidings and offers of reconciliation with God, or receive them only in notion and profession, and so render them ineffectual for conveying God's blessings, gifts, or graces, to the saving of your soul, and unfruitful for the production of true holiness. 2. But as God, according to his ancient promise by Isaiah, hath, in answer to the requests of his Son, seasonably assisted him in his work of purchasing our redemption, and accepted his sacrifice, in the room of Gentiles as well as Jews, let me beseech you, in this noted period of Christ's publishing, offering, and applying his salvation, to make sure your interest in and enjoyment of it. 3. In fulfilling this our infinitely important ministerial work, we have been divinely enabled to behave with such circumspection and caution towards all men as to give no just offence even to our enemies, and have done nothing tending to draw reproach on our office, dishonour on Christ, or to mar the success of his gospel; 4. 5. But in all things have approved ourselves to Christ and the consciences of his people, as diligent and faithful ministers, who have our commission from God, and are employed and owned by him in his service, and

3 Giving^a no offence in any thing, that the ministry be not blamed:

4 But in all things approving² ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses;

5 In stripes, in imprisonments, in tumults,³ in labours, in watchings, in fastings;

6 By⁴ pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By⁴ the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By⁵ honour and dishonour, by evil report and good report: as deceivers, and yet true;

9 As⁶ unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed;

10 As⁷ sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged.

pursue the great designs of his glory, by our abundant meekness and patience towards men, and calm resignation and submission to the will of God, in the manifold tribulations which we suffer for Christ's sake, and in our extreme want even of necessary provisions, and the great straits and perplexities to which we have been often reduced—in our enduring ignominious and painful scourges; in hard imprisonments under the custody of cruel officers; in outrageous insurrections of insulting and furious mobs; and in the want of ordinary sleep and food. 6. Which patience hath been promoted by and carried on in great integrity, in preaching the gospel with a single eye to the glory of God and the good of precious souls; and in a modest and chaste behaviour, and purity of doctrine and manners; in a believing acquaintance with gospel truth, and a spiritual wisdom and understanding answerable to it; in such lenity and forbearance as to put up with affronts, and bear calmly every provocation; in such kindness of temper as makes us to delight in doing good to all, and rendering good for evil; and by the special assistance of the Holy Ghost, in his gifts and graces, which furnish us for, direct and animate us in, the work of the Lord: 7. By the light and comfort of the gospel which God, who cannot lie, hath published; and which we believe without doubting, and preach without any mixture of error; and by the almighty power of God, which assists and supports us under all our trials and labours; and, in fact, by the whole armour of God, by which we are completely furnished, to war valiantly, acceptably, and successfully against all our spiritual enemies, of every kind, and on every side. 8. And being thus fortified against all our trials, we, with steadiness of temper, go through every change and form of our much diversified lot; through the good esteem of some, without being puffed up; through the contempt and abuse of others, without being dispirited; through hard speeches and slanders, without being discouraged; and through commendations and applause, without being proud of them. For, in the holy providence of God, we are represented as hypocritical impostors who seduce mankind; and yet, as true servants of Christ, we are sincere and faithful in preaching the gospel in all that we say or do. 9. Some, ignorant of our true character, represent us as mean, worthless, and obscure; others, from their own experience of our powerful ministrations, holy conversation, and unshaken patience in suffering, and from the information of such as have experienced the like, know us to be

highly honoured of God. We are in perpetual jeopardy, as persons in the jaws of death, and yet God wonderfully preserves us in life and comfort. We are severely chastened by the hands of both God and men, and yet both our lives and hopes are maintained. 10. In outward appearance we are in a very melancholy and miserable condition; and yet we are inwardly full of the joys of faith and of a good conscience, and rejoice in the hope of the glory of God. We are indeed poor with respect to this world, having none of its affluence or accommodations; and yet we are instruments in Christ's hand of making many rich towards God in faith and good works, and heirs of his kingdom, along with ourselves. We scarcely possess any earthly enjoyments, and look down upon them with holy indifference; and yet we have all things spiritual, temporal, and eternal in Christ our Head, who hath received them for our use. 11. My dear Corinthians, we thus freely open the mind to you that ye may be encouraged by this hearing of our behaviour, supports, and consolations under all our sufferings for Christ, and be able to vindicate our character against those who reproach us; and our hearts are so full of affection to you, and concern for your spiritual edification and eternal salvation, that we think nothing too much for promoting them. 12. There is no want of love in our heart or zeal in our work to promote to the utmost your establishment and growth in light, faith, love, comfort, and holiness; and it is the duty and efficiency in the gracious doctrine, promises, and privileges which we preach; but there are some of you whose hearts, through the working of unbelief, carnality, and coolness of affection, are shut against us, and against the consolations which are in Christ for you. 13. But now, in return for our great love to you, and our earnest desires and labours to promote your spiritual welfare, I beg that ye, as loving children, would enlarge your affection towards us, and cheerfully receive the truths and blessings which we thus earnestly recommend to you.—14. And I earnestly insist that ye never intermarry with such as appear destitute of the knowledge and grace of the gospel; never cultivate any unnecessary familiarity with them; and, above all, never join with them in any of their idolatrous worship, which would amount to a practical renouncing of your communion with Christ. For what holy and delightful friendship can there be between one who is renewed and sanctified and one who remains under the dominion of sin? What religious fellowship can there be between

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?^a

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?^b

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

17 Wherefore^c come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And^d will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER VII.

1 *He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their loving-kindness and obedience towards Titus, unseverable to his former boastings of them.*

HAVING^a therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.¹

a savingly enlightened Christian and one who knows nothing of God, of Christ, or the gospel, but is plainly a subject of Satan, the prince of darkness? 15. What harmony can there be between the true members of Christ and the manifest children of Satan, that lawless arch-rebel against God? Or what comfortable joint portion can one who believeth in Christ have with one who in profession and practice rejects him? 16. And what proper agreement can there be between you who are the divinely consecrated temples of God, and, according to his promise, honoured with his special presence, as your God, Master, and Lord, and them who are the temples of idols and devoted to their service? 17. Remember therefore, that as God required his ancient people the Jews to improve their distinguished privileges in abstaining from all unnecessary connection with idolaters, so he requires you and other Christians, whose privileges are much more glorious, to renounce all the unfruitful works of darkness, and have no fellowship with idolatrous or profane persons beyond what the civil duties of life require. 18. To encourage you to which, he promises to make up all your losses, by allowing you the most familiar fellowship with himself here and hereafter, and with all the kindness of a divine Parent blessing you, as heirs of himself, with all spiritual blessings in Christ.

Ver. 6. *By knowledge of the Scriptures, and the capacity of solving all difficulties.—By the Holy Ghost—manifested by his return of affection for affection, &c. C.*

Ver. 8. *As deceivers—being so misrepresented by the Jews. C.*

Ver. 9. *Unknown—unacknowledged by some as an apostle of the Lord.—Well known to others by his faithfulness and fruitfulness. C.*

Ver. 12. *Ye are not straitened in us. There is no want of room for you in our hearts or our doctrines.—But ye are straitened in your own bowels—making no due return to our affection. C.*

Ver. 13. *Now for a recompense in the same. 'Now as a just return of affection for affection,' &c. C.*

REFLECTIONS.—It is very honourable to be a faithful minister, a worker together with God, in that glorious cause which is founded on Christ's acceptance with the Father, that sinners might be accepted in him. And earnestly should we improve present opportunities in receiving Christ and his fulness, since they may quickly be irrevocably ended and gone. Ministers have need of much grace in them and much prayer for them, that they may approve themselves faithful to God in all their labours, and under all their manifold sufferings. And it is shameful when their affectionate regard to their hearers is rewarded with neglect and contempt.

A.M. clir. 4064.

A.D. cir. 60.

d Ro. 14.13.1 Co.8.9.

12.9.12.22.30.39.42.

Ac.24.16.ch.1.12.

21 Th.2.1.1 Ti.2.1.

Col.4.1.1 Pe.5.14.

Ez.1.10.1 Co.10.13.

19.ch.1.4.4.22.17.24.25.

1 Ti.5.12.2.11.13.16.

3.10.12. Ro.2.29.32.39.

1.2 Ge.22.18.22.25.

g ch.11.23.27.1 Co.

4.9.12.1 Ti.3.10.12.

Ac.13.30.14.5.16.16.

23.37.18.42.10.23.

3.10.22.10.14.10.15.

Phi.4.15. Col.1.26.

Th.2.9.3.5.1 Ti.4.10.

16.

8 Or, in testings to

and for.

h Ro.14.23.7.9.22.

Ac.20.26.37.47.21.

2.28.12.14.15.1 Ti.5.

22.2 Ti.3.10.1 Th.2.2.

11.

i 1 Co.7.4. ch.10.4.5.

4.23.12.10.10.14.10.15.

13.2 Ti.4.7.

j 1 Co.7.4.12. Mat.

10.52.27.63.7.7.12.

k 2 Ch.4.25.1 Ti.18.

15.18.26.10. Ro.8.35.

Co.4.9.13.32.32.32.

1.6.4.12.19.18.8.13.

l Mat.5.15. Ac.5.41.

15.25. He.10.34. Ro.

5.3.1 Ti.2.5.

n Ps.84.11. Pr.11.7.

1.1. Mat.5.23.12.14.

18.29.30.1 Co.1.5.16.

17.9.21.21. ch.8.11.12.

2.2.20. Phi.4.11.18.

Mar.10.28.30.1 Ti.4.8.

o ch.2.20.37.37.14.

15.

p 1 Co.4.14.15.3.10.

Ga.4.12.19.18.8.13.

1.

q In this verse Paul

makes an abrupt

change in subject

and language. In the

middle of an earnest

and eloquent exhorta-

tion to union and

love, he suddenly in-

troduces a strong,

and almost passion-

ate, injunction to the

Corinthians to sepa-

rate themselves.

A.M. clir. 4064.

A.D. cir. 60.

together from cer-

tain parties, who it

seems were inclined

to introduce idola-

trous practices into

the church.—P.

r Ps.5.1.7.1 Ki.18.

24. Pr.29.27.1 Co.10.14.

Ez.5.1.11.1 De.22.10.

s See note in first

column.

t 1 Sa.5.5.7. De.14.

27.18.1 Jo.2.25.4 Ki.

18.21. Ac.8.21.1 Co.10.

7.

u 1 Co.3.16.17.6.19.

Ez.5.1.12. He.3.6.1.

Pe.2.5.

v Ex.29.45. Le.26.

10. Exe.36.38.37.47.

Ro.12.

w Ge.17.7. Jo.3.1.

13.30.22.24.7.32.36.

Eze.11.20.37.28.37.

Zec.8.13.9.

x 1 Ps.41.1. Je.51.6.

Zec.2.6. Ac.26.40. Re.

18.1 Co.10.20. ch.7.1.

with Le.11.24.29.24.

11.1. Je.31.4.33. Re.

21.7. Sa.7.14.

Ro.12.

CHAP. VII.

a ch.16.18. Ro.5.

20.21.6.1.3.2. Pe.1.4.

3.14.14.14.14.14.

1 Jo.3.1.5.1 Pe.2.1.1.

6.6.20.1 Ti.2.14.14.

Phi.2.1.1 Ti.4.8. Ps.

1.1.1.1.1.1.1.1.1.1.

1 Ti.1.7.9.

b This verse is in-

timately connected

with the concluding

paragraph of ch. vi.

and ought not to have

been separated from

it. He here con-

tinues his severe

warning contained in

ver. 14, by an af-

fectionate entreaty,

and exhortation to

purity of heart,

thought, and act—

P.

2 Receive^e us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I^a speak not *this* to condemn you; for I have said before, that ye are in our hearts to die and live with you.

4 Great^e is my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For^a when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For^a though I made you sorry with a letter, I do not repent, though I did repent:² for I perceive that the same epistle hath made you sorry, though it *were* but for a season.

9 Now¹ I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner,³ that ye might receive damage by us in nothing.

A.M. cliv. 405A.

A.D. cliv. 60.

8 Mat. 10. 14, 40; Jn. 10. 10.

9 1 Cor. 13. ch. 4. 2.

10 2 Th. 5. 16; 1 Cor. 13.

11 2 Th. 5. 16; 1 Cor. 13.

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90 2 Th. 5. 16; 1 Cor. 13.

A.M. cliv. 405A.

A.D. cliv. 60.

— Forsorrow toward

God (expressed to

us) as springing

from love of him)

worketh repentance

to salvation not to be

regretted (of the sal-
vation which none will

regret, because it

will secure lasting

peace).—P.

72 2 Th. 5. 16; 1 Cor. 13.

73 2 Th. 5. 16; 1 Cor. 13.

74 2 Th. 5. 16; 1 Cor. 13.

75 2 Th. 5. 16; 1 Cor. 13.

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Great care is necessary in Christians to keep at a proper distance from wicked persons and things. And if God graciously become ours, and make us his, and dwell in and with us, no idol ought to be harboured in our heart.

CHAPTER VII. Ver. 1. Having therefore an interest in, and in some measure the possession of, all these exceeding great and precious promises, let us, my dear brethren, in a dependence on God's promised grace, and in hopes of his promised glory, by believing applications of Jesus' word, blood, and Spirit, and by careful watchfulness over our hearts and lives, and impartial mortification of our indwelling corruptions, labour to purify ourselves from all uncleanness, drunkenness, intemperance, and other fleshly lusts which render us like to brute beasts; and from all falsehood, pride, malice, and other vices which immediately pollute our souls and render us like devils; and let us press after universal perfection in holiness, under the influence of a holy and filial reverence of God in his greatness, majesty, and mercy.—2. And to return to the point in hand, see that ye receive us faithful ministers into your most cordial affection, embrace the doctrine which we preach in Christ's name, and submit to the authority which we have received from him; for God and your consciences know that we never wronged your persons, characters, or estates, nor ever corrupted your minds by errors, flatteries, or bribes, nor ever overreached you for our own secular advantage. 3. I do not mention these things as if I thought the better part of you had ever reproached us with them; for, as I have already hinted, such is our ardent affection to and entire confidence in most of you, that we could venture our character and life in your hands; and if God did not call us to labour in other places, we could willingly spend and be spent for you, and cheerfully live and die with you, as our beloved and affectionate friends. 4. It is from a tender concern for you that I so plainly warn you against every disorder; and it is from the firm confidence that I have in the generality of you that I so rejoice in and glory of you as my obedient children in Christ; and amidst all my reproaches and sufferings it is an inexpressible comfort to my spirits that things are much better among you

than I feared. 5. For when I came in great anxiety from Troas to Macedonia to find Titus, and be by him informed concerning your spiritual estate, the anxiety I felt from not finding him, the fears I had concerning you, and the contests I endured with surrounding adversaries, rendered me for a time restless in both body and mind. 6. But at length our gracious God, the Father of mercies, who always takes a peculiar pleasure in comforting those who are dejected and distressed, greatly comforted me by the seasonable and happy arrival of Titus. 7. Not so much indeed by his safe return as by the delightful accounts of his satisfactory reception among you, and how earnest ye were to comply with the injunctions I sent you, and of your deep lamentations over the offences which had happened among you, and of your affectionate zeal for and regard to my person, character, and authority as an apostle of Christ. 8. For though it was with no small concern that I wrote my former epistles, and not without great fear lest some might abuse them to their own hurt and the dishonour of Christ, yet, now that they have produced such happy effects, I do not repent the freedom which I used; for though it pained you at first, it nevertheless quickly influenced you to rectify your disorders. 9. I therefore now heartily rejoice, not in your vexation and grief, but that it issued in an ingenuous and sincere repentance for the evils amongst you; for, like true penitents, ye mourned with a self-abasing and humble sense of your sin as against God, and with hatred and humble confession of it, and a full purpose to turn from it to him, by the assistance of his Spirit, and to the glory of his name. Thus, instead of being either provoked or discouraged by my letter, ye were greatly profited by it. 10. For spiritual brokenness of heart like yours, which is produced by apprehensions of the mercy of God in Christ, affects persons with a sense of their sins as committed against God and his law, and works that thorough change of mind, heart, and life, which is the way to true and genuine repentance, and complete deliverance from sin and misery, and advancement to perfect and eternal holiness and happiness; and so ye will never need to repent of it, but to rejoice in and bless God for it: but the anxiety, trouble, and vexation of spirit which unregenerate men have on account of their worldly losses

10 For^a godly sorrow worketh repentance to salvation not to be repented of:⁴ but⁵ the sorrow of the world worketh death.

11 For behold this self-same thing, that ye sorrowed after a godly sort, what *carefulness*⁶ it wrought in you, *yea, what* *clearing* of yourselves,⁷ *yea, what* *indignation*,⁸ *yea, what* *fear*, *yea, what* *vehement* *desire*,⁹ *yea, what* *zeal*, *yea, what* *revenge*.¹⁰ In *all things* ye have approved yourselves to be clear¹ in this matter.

12 Wherefore though I wrote unto you, *I did it* not for his cause that had done the wrong nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: *yea, and exceedingly* the more joyed we for the joy of Titus, *because* his spirit was refreshed by you all.

14 For *if* I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection² is more abundant toward you, whilst he remembereth the *obedience* of you all, how with fear and trembling ye received him.

16 I^a rejoice therefore that I have confidence in you in *all things*.

and troubles, or on account of apprehended wrath and damnation for their sins, promote spiritual death, pre- pare for eternal death, and even hasten natural death, by methods more or less violent. 11. But think what blessed fruits demonstrate the gracious and acceptable nature of your repentance; what care and diligence to rectify what was amiss! what concern to manifest your aversion to the least fellowship in sin! what hatred of and warm resentment against everything sinful, and what loathing of yourselves on account of it! what holy awe of God and his righteous judgments! what earnest desire to have your hearts, lives, and church purged from everything sinful, and to perform whatever tends to the glory of God, or your own or others' edification! what holy zeal for the honour of God, and the purity, peace, and order of his church! what holy resentment against yourselves, or the scandalous offenders! Thus ye have manifested that your hearts are purged by the blood of Christ, and that as a church ye are no more chargeable with your former disorders. 12. This cannot but exceedingly delight me; for though I wrote unto you with some sharpness, particularly about the incestuous person, I did it from no angry resentment at him, or partial regard to his father, who had been so horribly injured; nor was it barely to reclaim the one and do justice to the other, but principally from a deep concern that God and Christ might be honoured, and your church preserved from that infection and reproach which his continuance among you might have occasioned. 13. We were therefore greatly refreshed to hear that, for your own peace and comfort, ye had in an orderly manner excommunicated that heinous transgressor, and rectified your other disorders, and to find that Titus, your most affectionate friend, had been so greatly revived, cheered, and delighted with your reformation and Christian behaviour. 14. And as I always in the greatest sincerity preached to you the pure truths of the gospel, I am now exceedingly glad that your conduct hath answered to the high commendations which I had given of you to Titus; 15. Whose very heart and bowels of love are warmed as often as he thinks on your ready obedience to my injunctions, and on my deep concern that he might not meet with anything to grieve his spirits in any contempt of his faithful, kind, and tender advices to you. 16.

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| A.M. cir. 4064. | | A.M. cir. 4064. |
| A.D. cir. 60. | | A.D. cir. 60. |

MOREOVER, brethren, ¹we do you to wit² of ^athe grace of God bestowed on the churches of Macedonia;

2 How that, ^bin a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.³

3 For^c to *their* power, I bear record, yea, and beyond *their* power, *they were* willing of themselves;

4 Praying us with much entreaty ^dthat we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And^e *this they did*, not as we hoped,⁴ but^g first gave their own selves to the Lord, and unto us by the will of God.

6 Inſomuch^h that we deſired Titus, that as he had begun, ſo he would alſo finiſh in you the ſame ⁱgrace⁵ alſo.

7 Therefore, as ye ¹abound in every *thing*, in faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace⁶ also.

8 I^k speak not by commandment,⁷ but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And^a herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward⁸ a year ago.⁹

It is therefore an inexpressible pleasure to me that, instead of being disappointed in my expectations concerning you, I have now further evidence that ye will pay a dutiful respect to my character, and religious regard to my apostolic injunctions, when I shall be permitted to visit you.

Ver. 10. *Godly sorrow* is so called because it is commanded by God, Joel 2. 13: it is wrought by his Spirit, and it has authority, mercy, and glory for its object.—*Sorrow of the world*. Such as arises from a sense of the injury that worldly men have done to themselves—to their peace of mind, their reputation, their health, or their property; and not from any regard to the law they have violated, or the God they have denied, Ps. 14. 1; Tit. 1. 16. C.

REFLECTIONS.—Gospel promises afford abundant assistance and encouragement for daily progress in true holiness of heart and life. With boldness and freedom may ministers deliver their messages and bear their troubles when their hearers cannot but attest their integrity and disinterested concern for their spiritual welfare. But it is painful to be obliged to distress those whom we wish to comfort. And it is a great honour to Christians when they are manifestly and evangelically penitent for their sins, and are an honour to Christ and comfort to his ministers.

CHAPTER VIII. Ver. 1. Being thus confident of your distinguished love and regard, I must again recommend to your Christian compassion the poor saints at Jerusalem; and for your excitement inform you that the powerful influence of God's grace hath determined the Christians of Macedonia to make a very liberal collection for them. 2, 3. And that, notwithstanding their own grievous persecutions and deep poverty, they

[illegible]

have, with uncommon generosity and glass, been beyond their part, not only answerable to but even beyond their ability. 4. Ye, so far were they from needing any excitement from me or my fellow-ministers, that they importunately urged us to accept their free-will offering, and take the trouble of conveying and distributing it to their poor brethren. 5. And this they did with the greatest cheerfulness and generosity that could be expected; and not merely so, but acting herein upon truly religious principles, before they put their contributions into our hands, they made a joint and solemn surrender of themselves and all that they had to the honour, service, influence, government, and dominion of our King and Lord Jesus Christ, our Saviour and Redeemer; and then, according to the will and directing influence of God, to us as his servants, conduct them in their spiritual concerns according to the rules of his Word. 6. This their excellent behaviour made us to entertain Titus, our fellow-minister of Christ, who had been so acceptable among you, and had begun your charitable collections, to return to you, and, by his advices and encouragements, to complete them. 7. And as many of you, by the grace of God, are remarkable in the knowledge and faith of gospel mysteries, in eloquence of speech, in earnest endeavours to reform your church, in your affectionate regard to faithful ministers, and in other excellencies, we thought it our duty to importunately urge you to this grace of Christian benevolence. And as I mean that it should be wholly a free gift, I lay no command upon you, nor impose any particular sum; but wish that, by showing yourselves equally forward with you

11 Now therefore perform the doing of *it*, that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For 'if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For^p *I mean* not that other men be eased,
and ve burdened;

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance¹ also may be *a supply* for your want: that there may be equality:

15 As it is written, ⁹He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But^r thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For^s indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him ⁴the ²brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also
 "chosen of the churches to travel with us with
 this grace,³ which is administered by us to the
 glory of the same Lord, and *declaration of your*
 ready mind.

20 Avoiding^v this, that no man should blame us in this abundance which is administered by us:

21 Providing^z for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our ⁴¹brother, whom we have oftentimes proved diligent in

poor brethren of Macedonia, ye may give further proof of your love to me and to the saints, and especially to Christ, in imitation of and thankful return for his unparalleled and endearing love towards you. 9. For by infallible information and your own experience ye know the astonishing favour, love, and bounty of our Lord and Saviour Jesus Christ, who, though he was the eternal Son of God, possessed of all the riches, glory, and blessedness of the Godhead, and rightful proprietor of all the riches of the universe, yet, to effect your salvation, assumed our nature in a most debased and impoverished condition, veiled his divine glory, and submitted to poverty, meanness, and suffering, thereby to purchase for us the most precious inheritance of the blessings of grace and glory, and even with those temporal benefits which ye enjoy in a new-covenant state, to 11. Affected with his engaging example, I expect that ye will now complete and put into one sum the collections which ye began to lay by on about a year ago when ye received my former epistle. 12. For wherever there is a cheerful and determined inclination to acts of benevolence, and sincere contrivances and endeavours to be able to distribute somewhat to the glory of God and the necessities of his people, it is acceptable not only to ministers and churches, but even to Christ himself, be it more or less, if answerable to men's circumstances and abilities. 13. For ye do not only give to the poor, but ye also give to the poor saints, giving too largely to the enriching of these poor saints in Judea, nor that the whole burden of supplying them should fall on you, to ease or excuse other churches that are able to assist in it. 14. But I am desirous that at

many things, but now much more diligent, upon the great confidence which *I have*⁵ in you.

23 Whether *any do inquire* of Titus, *he is* my partner and fellow-helper concerning you; or my brethren *be inquired of*, they are the messengers of the churches, and the glory of Christ.⁶

24 Wherefore show ye to them, and before the churches, 'the proof of your love, and of your boasting on your behalf.

CHAPTER IX.

1 *He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand; 6 and he proceedeth in stirring them up to a plentiful alms, as being but a kind of sowing of seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksgivings unto God.*

FOR as touching 'the ministering to the saints, it is superfluous for me to write to you:

2 For I know 'the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready¹ a year ago; and your zeal hath provoked very many.

3 Yet^e have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest⁴ haply if they of Macedonia come with me, and find you unprepared, we (that we say not ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort

this time ye, out of your abundance, should supply their extreme necessities, that if ever, by the providence of God, ye should be reduced to like straits, they or others may be able and inclined to supply your need:

15. Of which brotherly communication we have an agreeable example in the Israelites' distribution of the manna, giving whatever they gathered more than enough for themselves to such as, through age and infirmity, could not gather what was sufficient for their daily support. 16, 17. And blessed be God that he hath inspired our beloved brother Titus with the same fervent zeal as myself to engage you in this excellent service, for your own profit as well as the relief of the poor Jews; and indeed such was his abundant affection for you and zeal for this work, that he scarcely needed to be urged to promote it. 18, 19. And I and my brethren who are concerned in it have sent along with him on the same errand another eminent minister of great repute in the churches for his insight into the gospel, and his zeal, faithfulness, and diligence in promoting the interests of it; and who hath been chosen by the churches here to attend and assist us in distributing their collection to the poor Christians in Judea, to the honour of Christ, and of all the cheerful contributors: 20, 21. We being desirous to have some other respectable ministers of Christ joined with us in bearing and distributing these large collections, that none might have occasion to suspect we had embezzled or misapplied any part of them; for we wish to execute this important trust in such a manner as may approve itself not only to God, who knows our hearts and ways, but also to the consciences of all mankind, whether friends or foes, who may observe our conduct. 22. And with these two brethren we have sent a third, of whose activity and faithfulness we have had the strongest proofs; and who, from the commendations of you which he hath heard from me, will exert himself to the utmost to complete your honourable liberality. 23. If any strangers desire to know the character of these three brethren, let them understand that Titus is my assistant in everything relating to your comfort and edification, and that of other Christians; and that the other two are approved messengers of the churches here in Macedonia, who also have been greatly instrumental in promoting the glory and honour of Christ.

A.M. cir. 406.

A.D. cir. 60.

5 Or, he hath.

7 Ch. 7, 6, 12. Ro. 15, 25, 26. 1 Cor. 16, 1.

In the second clause of this verse Paul speaks of 'the messengers of the churches'; in the Greek text it is 'the apostles of the churches'; i.e. those who are commissioned by the churches to do a certain work. It will be observed that they are called 'the apostles of the churches, not the apostles of the Lord.' The concluding phrase, 'the glory of Christ,' is intended to be descriptive of these apostles; they were men whose labours tended to promote the kingdom of Christ.—P.

2 ver. 8, 7, 14, 19, 2.

CHAP. IX.

a 1 Cor. 15, 1, 2. Ro. 15, 25, 26. Ac. 11, 2, 3. ch. 8, 4.

b ch. 8, 10, 24. 1 Th. 1, 5. He. 10, 24.

c 1 Among the various qualities of the human mind, to be ready to engage in one of the most important and useful of all, is the thoughtfulness of the mind.

d—forecast of how it may best be done.

e—no wavering, no indecision, no procrastination.—That the work be done now.—The words may be found 'ready.'—C.

f 1 Cor. 16, 1. ch. 7, 14.

g 17, 24.

d ch. 11, 7, 8, 24; ver. 2, 3.

* Your righteousness.

—Years by devotion from Christ.

—See note on Ro. 1, 17.

—Note. All fruits of holiness spring from the roots of that free love whereby Christ pardons and accepts

24. Receive them therefore in such a respectful manner as will manifest to them and to the churches your love to Christ, to them and to the poor Jewish saints; and show that my boasting of you as a generous, faithful, and kind people hath been perfectly just and well-grounded.

REFLECTIONS.—What an excellent virtue is Christian benevolence! Wrought in us by the power of divine grace, it proves the sincerity of our love to Christ, and to his members for his sake. It is a delightful imitation of him in his redeeming kindness, and never fails to turn out to men's own advantage. But it is shameful to be outdone in it by persons poorer than ourselves.—It is highly honourable for professors first solemnly to give up themselves to Jesus Christ as his members and subjects, and, in consequence thereof, to the direction of his faithful ministers.—And happy it is when everything in charitable benevolence or other church matters is managed with such prudence, faithfulness, and disinterestedness as leaves not the least ground for a suspicion of fraud, partiality, or selfishness, and when ministers and saints so behave as to be generally beloved and extensively commended.

CHAP. IX. Ver. 1. But the pious generosity and compassion of your own tempers renders it altogether superfluous to suggest any other arguments for enforcing your liberality on this occasion. 2. For I sufficiently know your forward inclinations to it, which made me boast to the Christians of Macedonia that ye and your neighbours in Achaia had begun your collections a year ago; and the fame of your fervent zeal herein hath raised a noble emulation in the breasts of many. 3, 4. But notwithstanding my confidence in you, I thought proper to join in sending Titus and his two brethren to you, that your money may be collected and just ready for us whenever we call for it, lest if any of the Macedonian brethren come along with me, and find your collection not completed, it should expose both you and me, who have boasted of you, to shame and reproach. 5. I therefore thought it necessary for your and my own honour, and the common credit of Christianity, to entreat these brethren to come beforehand and inform you when ye may look for us, who are to receive, carry, and distribute it, that your boun-

A.M. cir. 406.

A.D. cir. 60.

—Justifies the sinner through faith in Christ Jesus, He. 8, 10.

1 ch. 8, 6, 1 Cor. 16, 2.

2 Gr. blessing, Ge. 37, 11. Le. 2, 21. 1 Ki. 5, 15. Job 9, 13, 21, 19.

3 Or, which hath been so much spoken of before, ver. 2.

4 That is, as Alford well interprets, that your contributions may appear to be the fruit of blessing poured out from heaven on contented minds, not of a hard, parsimonious, covetous spirit, which gives no more than it need.—P.

5 1 Cor. 12, 7, 29, 13, 20. Gal. 3, 1, 5, 10. 1 Th. 4, 1, 2.

6 Ec. 11, 1. Mat. 7, 2.

7 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

8 Ec. 11, 1. Mat. 7, 2.

9 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

10 Ec. 11, 1. Mat. 7, 2.

11 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

12 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

13 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

14 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

15 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

16 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

17 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

18 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

19 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

20 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

21 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

22 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

23 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

24 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

25 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

26 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

27 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

28 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

29 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

30 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

31 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

32 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

33 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

34 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

35 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

36 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

37 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

38 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

39 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

40 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

41 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

42 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

43 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

44 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

45 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

46 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

47 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

48 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

49 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

50 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

51 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

52 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

53 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

54 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

55 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

56 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

57 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

58 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

59 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

60 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

61 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

62 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

63 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

64 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

65 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

66 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

67 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

68 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

69 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

70 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

71 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

72 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

73 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

74 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

75 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

76 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

77 Ps. 105, 3. Pr. 11, 15. Job 31, 27, 29. Gal. 6, 10. 1 Th. 5, 10.

the brethren, that they 'would go before unto you, and make up beforehand your 'bounty, whereof ye had notice before,³ that the same might be ready, as a *matter of* bounty, and not as of covetousness.⁴

6 But⁵ this *I say*, 'He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every¹ man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And 'God is able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work:

9 (As it is written, 'He hath distributed abroad; he hath given to the poor: his righteousness⁵ remaineth for ever.

10 Now¹ he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your 'righteousness:)⁶

11 Being² enriched in every thing to all bountifulness,⁷ which causeth through us thanksgiving to God.

12 For the administration of this service not only 'supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they 'glorify God for your professed

tiful contribution may be fully ready, and appear a grateful acknowledgment of God's kindness to you, and to the poor Jewish saints on our side. 6. And though the quantity to be given must be left to your own consciences, yet remember that, in allusion to the niggardly or plentiful sowing of seeds in the earth, God will ordinarily proportion his kind blessings to the strictness or liberality of your charitable contributions. 7. In view of this, let each of you give what he thinks proper in his circumstances, and that cheerfully, not like persons who grudge to part with it, or wish to be excused; for the infinitely bountiful God takes pleasure in them who give with an open hand and heart, and cheerfully improves every opportunity of making their condition comfortable. 8, 9. And this all-sufficient God, who delighteth in mercy, is able to make a liberal disposition, as well as all other gifts and graces, to abound in you, that ye, being content with what ye have, and plentifully supplied with everything pertaining to life and godliness, may be still more and more engaged in such charitable work, and thus attain to the inspired character of the merciful man, who, by his liberal distributions to the poor, procures himself lasting honour and glory among men. 10. May therefore God, whose blessing maketh rich, and who multiplies grain to the sower, and supplies the necessity of liberal persons, and inclines them to supply others, give you always whatever is needful, restore your present liberality a hundred-fold into your bosoms in both spiritual and temporals, and enable you more and more to abound in all the fruits of righteousness! 11. May he plentifully enrich you with every blessing of time and eternity, and make you more and more inclined and able to abound in such disinterested liberality as may engage many souls in thankfulness to God for raising up by our means such instruments of supplying their wants! 12. For the proper distribution of this collection will not only be an ample relief to the poor Christians of Judea, but will redound to the honour of God, through the manifold thanksgivings of those who are supplied and other friends of Christ: 13. While by this experimental proof of your brotherly affection the receivers of your charity, and even they who hear of it, will adore and bless God for your unfeigned submission to the authority of Christ in

subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;

14 And ⁷by their prayer for you, which long after you for the ⁸exceeding grace of God in you.

15 Thanks⁴ be unto God for his ⁵unspeakable gift.

CHAPTER X.

1 Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority with which he is armed against all adversary powers, ¹ assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent: ¹² and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.

NOW I Paul myself beseech you ²by the meekness and gentleness of Christ, who in ³presence⁴ am base among you, but being absent am bold toward you.²

2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think³ of us as if we walked according to the flesh.⁴

3 For ⁴though we walk in the flesh, we do not war after the flesh:

4 (For⁵ the weapons of our warfare are not carnal, but mighty through⁶ God to the pulling down of strong holds;)⁶

5 Casting⁷ down imaginations,⁷ and every high thing that exalteth itself against the knowledge of God, and ⁸bringing into captivity⁸ every thought to the obedience of Christ,

6 And⁹ having in a readiness to revenge all disobedience, when ¹⁰your obedience is fulfilled.

7 Do⁶ ye look on things after the outward appearance? ¹¹If any man trust to himself that he is Christ's, let him of himself think this again, that, as he ¹²is Christ's, even so are we Christ's.

II. CORINTHIANS X.

A.M. cir. 264.
A.D. cir. 60.
* Pr. 11. 2. 15. 22. 1. Ps. 114. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. X.
* Ro. 12. 1. 15. 22. 1. Ps. 2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. X.
* Ro. 12. 1. 15. 22. 1. Ps. 2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. X.
* Ro. 12. 1. 15. 22. 1. Ps. 2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. X.
* Ro. 12. 1. 15. 22. 1. Ps. 2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. X.
* Ro. 12. 1. 15. 22. 1. Ps. 2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. X.
* Ro. 12. 1. 15. 22. 1. Ps. 2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

8 For ¹though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem ²as if I would terrify you by letters.

10 For ³his letters, say they, are weighty and powerful; but ⁴his bodily presence is weak, and ⁵his speech contemptible.

11 Let such an one think this, that, such as we are in word by letters ⁶when we are absent, such ⁷will we be also in deed when we are present.

12 For ⁸we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, ⁹are not wise.⁹

13 But ¹⁰we will not boast of things without ¹¹our measure,¹ but according to the measure of the rule² which God hath distributed to us, a measure to reach even unto you.

14 For³ we stretch not ourselves beyond ⁴our measure, as though we reached not unto you: for we are come as far as to you also in ⁵preaching the gospel of Christ:

15 Not⁶ boasting of things without ⁷our measure, ⁸that is, of other men's labours; but having hope, when your faith is increased, that we shall be ⁹enlarged by you⁴ according to our rule abundantly,

16 To⁵ preach the gospel in the ¹⁰regions beyond you, and not to boast in another man's line⁶ of things made ready to our hand.

17 But⁷ he that glorieth, let him glory in the Lord.

18 For⁸ not he that commendeth himself is approved, but whom the Lord commendeth.

the gospel, and your affectionate and liberal love to his poor members. 14. And it will even turn to your own advantage, as the receivers will pour forth their prayers to God, that he may abundantly recompense your kindness with all blessings, spiritual, temporal, and eternal.

15. Yea, indeed, my own heart joins in their praises as well as their prayers. Blessed be God for his free and bountiful alms, which turns out so inexpressibly to his glory, and your own and others' good, and for the unutterable gift of his grace in making you both able and willing to honour him with your substance, and in filling the receivers with such abundant gratitude to him and to you; and, above all, thanks be to God for Jesus Christ, to whose authority ye have thus shown such subjection, and through whom ye all the rich blessings of grace and glory come to you, and who, in his person, offices, relations, fulness, and work is such a transcendent and all-comprehensive gift of God that no created heart can conceive or tongue express its contents, excellencies, extent, or value.

REFLECTIONS.—It is honourable to be so forward in acts of charity as to need no excitement. But the most liberal may need directions relative to the extent, time, or manner of their donations; and whatever charity we give should be with prudent consideration and bountiful cheerfulness, without any grudging. It is the most advantageous method in which we can dispose of our wealth. It honours God, and entails his gracious favour and rich recompense, secures the prayers of the relieved, and thus brings lasting profit and honour to ourselves. It is a mercy for our world that God gives some ability and inclination to give, and others

a heart, in a Christian manner, to acknowledge their kindness; but unspeakably gracious that God thus loved the world that he gave his only begotten Son for and to sinful men!

CHAPTER X. Ver. 1. But that I may return to my self-vidication, I, who am reviled by them as an abject, pusillanimous creature of low stature and despicable appearance when present, but very assuming, magisterial, and severe when absent, beseech you, by all the kindness and love that appeared in Christ our Saviour, and, after the example of Christ, with all that lenity, calmness, and benevolence of temper wherewith his Spirit hath endowed me, to regard my admonition. 2. And I beg that such care may be taken to rectify every disorder, that I may not, contrary to my own inclination, be obliged to rebuke or censure some of you, when I come to you, for their maliciously reproaching me and my faithful brethren, as if we conducted our ministrations by carnal views or motives. 3. For though we still remain in our mortal bodies, and are liable to the common infirmities and troubles of this life, yet we can appeal to God that, in the manner of our struggling against manifold opposition, we do not act under the influence of sinful principles, nor by carnal means, nor to carnal ends, but with simplicity and godly sincerity, by his grace. 4. For in our difficult and dangerous work of preaching the gospel, we make use of no external force; of nothing furnished by carnal wisdom, or calculated to promote carnal interests; but merely of the truths of God, dispensed with light, zeal, and courage, in their native simplicity, 382

which, by the almighty influence of God, Father, Son, and Holy Ghost, are made effectual to demolish the strongest forts of sin, Satan, and the world; all the ignorance, pride, prejudice, unbelief, sensuality, stubbornness, and enmity which he fortified in the hearts of men against God; 5. And to confute and overthrow the corrupt reasonings of Jews and Gentiles, and every proud conceit of self-wisdom, righteousness, and strength; and all the power and policy of earth and hell which stand in opposition to the light, grace, and holiness of the gospel, and the discoveries of the divine perfections made therein; and to reduce all the powers, faculties, and actions of men to a cheerful and obedient subjection to the authority and commands of the Lord Jesus Christ. 6. Yea, I am furnished with apostolic powers to censure or even inflict temporal punishments on such as shall obstinately continue to contemn and vilify my office—whenever I see how many of you return to your obedience to Christ and to his authority in me.—7. But if my inveterate opposers conceive disadvantageously of me, from the meanness of my aspect, my poverty, or the humility of my behaviour, will ye also inconsiderately judge of me by outward appearances? If even the chief of your factious preachers be confident that he is a member and minister of Christ, and owned by him as such, let him, for his humiliation and caution, seriously remember that I am every whit as much Christ's, and as much owned by him, as he can pretend to be. 8. For if in my present circumstances I should even boast of the apostolic power with which the Lord Jesus hath intrusted me for promoting your conversion, faith, holiness, order, and

CHAPTER XI.

1 Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation of himself, 5 of his equality with the chief apostles, 13 showing that he was not inferior to those deceitful workers in any legal prerogative, 23 and in the service of Christ, and in all kind of sufferings for his ministry, far superior.

WOULD to God¹ ye could ¹bear with me a little in ²my folly: and indeed bear² with me.

2 For I am ³jealous over you with godly jealousy: for I have ⁴espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I ⁵fear, lest by any means, ⁶as the serpent beguiled Eve through his subtlety, ⁷so your minds should be corrupted from the simplicity³ that is in Christ.

4 For if he that cometh preacheth ⁸another Jesus, whom we have not preached, or ⁹if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

5 For I suppose I ¹⁰was not a whit behind the very chiefest apostles.

6 But though ¹¹I be rude in speech,⁴ yet not

repentance, I should have no reason of being ashamed as though I had gone beyond either truth or decency. 9. But I will not say what I might lest it should be pretended that I am desirous of terrifying my opposers by my letters, while I dare to say nothing face to face. 10. For they have already reproachfully derided me as if I wrote letters in a high, solemn, authoritative, and threatening strain, while when personally present I appear most weak and contemptible, and my discourse quite despicable, without either elegance of language or a graceful utterance. 11. But let these mockers know that if God bring me again among you, they shall find me every whit as severe in the practical execution of my apostolic authority against impudent offenders as I appeared in my letters. 12. While they think me quite unworthy to be compared with themselves, my conscience restrains me from imitating them in self-conceit, and in groundless and indecent boasting to the decrying of everybody else.—And indeed it but manifests their weakness and folly to form their opinion of themselves from their own fancied excellencies, or comparison with some of their own party. 13. For my part, I abhor assuming to myself the honour of other men's labours, or of doing that which God never appointed or decreed me to in my ministrations; but merely mention what God really did by me in the exercise of my apostolic office, all along from Jerusalem to your city. 14. I did not, like your factious preachers, hasten from place to place where I might best gain honour or wealth to myself; but came all along gradually, and was the first who preached the gospel to you. 15. And as I abhor boasting of anything done by others, or done out of the line prescribed me by Providence, I hope that when your faith, which has been shaken by these false teachers, is re-established and strengthened, I shall be encouraged and assisted by you to preach the gospel in places where it has not been heard. 16. I mean to preach in the countries to the north and west of you, for the conversion of the heathens to Christ, without encroaching on the province of any other, or taking the honour of any man's labours. 17. But, after all, instead of boasting of my own accomplishments, labours, and success, or of claiming the honour of other men's works, let every one of us glory in the Lord Jesus, by whose gracious direction and influence we act for the honour of God or good of souls. 18. For it is not he who has a high conceit, and boasts of his own abilities and performances, but he whom the Lord honours with his gifts, graces, humbles, and blessing, and bears witness to as sincere, pure, and faithful in his work, that is now or shall at the last day be approved by God.

CHAP. XI.

1 *Would to God*
The word "God" is not in the original.

2 *Or, ye do bear*

3 *My folly*

4 *My folly*

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in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence ⁵in abusing myself⁵ that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages of them, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

10 As⁶ the truth of Christ is in me,⁶ no man shall stop me of this boasting⁷ in the regions of Achaia.

11 Wherefore? ⁸because I love you not?⁸ God knoweth.

12 But what I do, that I will do,⁹ that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such are ¹⁰false apostles, deceitful workers, transforming themselves into the apostles of Christ.

all the principal points of faith and obedience, ye experienced with such power of the Holy Ghost when I need only appeal to your consciences to attest it. 7. Is it reasonable to upbraid me that, to show I had no mercenary views upon you rich people of Corinth, but merely desired that you might be enriched with the blessings of salvation, I humbled myself to labour for my daily bread, and preached to you for nothing? 8. Nay, in pursuit of my studious concern for your spiritual advantage, I took gifts from other churches, that, for your greater edification, I might minister freely to you. 9. Accordingly I never complained to you when I was straitened for the necessities of life, nor became less diligent, for whatever I needed more than what I gained by my own labour, my friends in Macedonia supplied; and as I have preached, so I hope I shall ever preach the gospel to you without putting you to any charge. 10. And this conduct I am so far from being ashamed of, that I reckon it my honour; and I solemnly resolve that neither reproaches nor kindnesses shall stop my continuance in it among you Christians of Achaia. 11. And I can appeal to God that this refusing to take subsistence from you is not, because I have taken some disgust at you. 12. But I have preached and will preach the gospel freely to you, to stop the reproachful revilings of your false teachers, and to induce them to oppress you as little as I do. 13. For whatever they pretend, they are not real apostles of Jesus Christ, sent and commissioned by him, but falsely claim that high character, and deceitfully corrupt the Word of God, and serve themselves instead of him. 14. And it is no wonder they labour to impose upon you by specious appearances, when even the devil, their master, often pretends holiness and kindness in order to perpetrate the greatest mischiefs. 15. It is therefore nothing strange or impracticable that his servants and emissaries should describe their true character, as if they were singularly holy, and taught men the way of righteousness to eternal life. But God will quickly judge and reward them according to their hypocrisy and wickedness. 16. Considering therefore how these pretenders to apostleship set off themselves to the deceiving of multitudes, I hope that ye will indulge me in a little necessary though foolish commendation of myself. 17. I do not pretend any express command or example of Christ in it; but their selfish boasting of themselves, and mean insinuations against me and what I preach, oblige me to cry up myself in their foolish manner. 18. For if they boast of descent from Abraham, or of circumcision and other external privileges, I have as much ground to boast on these heads as any

REFLECTIONS.—The best of men, and especially ministers, may expect malignant traducers. But with meekness and a consciousness that I should endeavour to gain the unreasonably prejudiced, and yet with authority vindicate the honour of Christ in rebuking the obstinate. And though they have their natural infirmities and passions, they must never be governed by carnal principles or aims in their work.—Alas! how fixed is the power of sin and Satan in men's hearts! and yet the gospel, attended by the influence of God's Spirit, effectually triumphs over all opposition, and subdues men to Christ. It is necessary that ministers sometimes vindicate their conduct, and show the integrity, self-consistency, and order of it. But as ever either ministers or Christians would be approved by God, they must beware of pride, and glory only in Christ.

CHAPTER XI. Ver. 1. But as a little glorying in opposition to pretended apostles among you is necessary for my vindication, and for enabling you to silence their proud boasts, I beg and hope that ye will bear with me a little in this, which without necessity would be extremely foolish. 2. For with a holy and religious fear I am deeply concerned lest any of you be drawn off from Christ and his gospel, or even a due regard to me his apostle, and the instrument by which ye were savingly turned and united to the Lord Jesus Christ; and that I may have the honour and pleasure of presenting you to him as a pure, uncorrupted, and faithful spouse. 3. But considering the artifices of your new teachers, I am afraid lest the devil, who, in the form of a serpent, beguiled our first mother Eve, to the general ruining of mankind, should pervert you in your principles, tempers, and practices, and turn you aside from the purity of doctrine and sincerity of manners becoming persons vitally united to Christ. 4. Indeed if any of your new preachers exhibit to you a more excellent Saviour than I and Apollos preached to you—or if by their ministrations ye have received a more excellent spirit, and more eminent gifts and graces, than ye did by ours—or if their gospel be more worthy of God, or more answerable to the condition of fallen men, then what we preached—ye may very justly own them, and prefer them to me. 5. It is nevertheless certain that I am not inferior to any of Christ's inspired apostles—no not to Peter, of whom some of you boast. 6. And though my style be plain and simple, and my pronunciation less graceful than that of Apollos, my knowledge of the mysteries of the gospel, which I received by revelation from Christ, is inferior to none; the efficacy of which, with respect to

14 And no marvel: for ^sSatan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; ^{whose end shall be according to their works.}

16 I say again, ^{Let no man think me a fool; if otherwise, yet as a fool receive^c me, that I may boast myself a little.}

17 That which I speak, ^{I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.}

18 Seeing² that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, ^{seeing ye yourselves are wise.}

20 For ye suffer, ^{if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.}

21 I speak as concerning reproach, as though we had been ^{weak}. Howbeit whereinsoever any is bold, (I speak foolishly,) ^{I am bold also.}

22 Are they Hebrews? ^{so am I}. Are they Israelites? ^{so am I}. Are they the seed of Abraham? ^{so am I}.

23 Are they ministers of Christ? (I speak

A.M. cir. 464.
A.D. cir. 60.

Re. 12. 9. Ge. 3. 15.

Phil. 3. 18. Gal. 1. 8. 9.

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A.M. cir. 464.
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into Arabia, and suc-

ceeding in preaching

the gospel had him

probably excited the

jealousy of the Jews,

so that when he

returned to Damas-

cus, the governor

under Aretas, being

indicated by the

Jews, attempted to

seize him. The tra-

ditional scene of his

escape is still shown

on the old wall of the

city.—

Ver. 5. ch. 12. 11. 12.

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as a fool,) ^{I am more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.}

24 Of the Jews five times received I ^{forty stripes} save one.

25 Thrice was I ^{beaten} with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 In² journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

27 In² weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside² those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who² is weak, and I am not weak?² who is offended, and I burn not?

30 If I must needs glory, ^{I will glory of the things which concern mine infirmities.}

31 The² God and Father of our Lord Jesus Christ, which ^{is blessed for evermore, knoweth that I lie not.}

32 In² Damascus the governor under ^{Aretas}

of them. 19. And I hope that ye, who are so wise in your own conceits, and can bear so much with their false and foolish boasting, will bear a little with me.

20. For if they attempt tyrannically to enslave your consciences, and subtly to make a prey of your substance, and exalting themselves insolently contempt and abuse you, ye can patiently put up with it all. 21. Let them then indignantly point me out as a despicable wretch, incapable of apostolic powers and privileges, as they will, I dare boldly compare myself with them in everything worth mentioning. 22. In external Jewish honours, I am a Jew who speak the Hebrew language—a descendant of Jacob, the prevalent wrestler with God, by his beloved Benjamin—a descendant of Abraham, the friend of God, to whom and to his seed he promised to be a God in all generations. 23. In the honours of the gospel church I am a minister of Christ, a distinguished apostle, who have laboured, and suffered more scourging, imprisonment, and imminent dangers of death, in his cause, than any or all of them. 24. 25. Five times the enraged Jews have scourged me to the utmost degree of severity allowed by their law. At three different times I have been whipped according to the Roman law. At Lystra I was, at the Jews' instigation, stoned by the mob till I was accounted dead. Thrice I have been cast away at sea, and once tossed about a whole day and a night by the waves, lying on a part of the wreck. 26. Great and many have been my labours in preaching the gospel, and great my dangers from floods or rivers in the way.—Often have I been in danger of falling among robbers who infest the road; of being murdered by Jews or heathens; and of being killed by outrageous mobs in cities.—In travelling through desolate places I have often been in danger of being attacked by rufians, or devoured by wild beasts, or of falling into other mischiefs.—At other times I have been in danger of perishing by storms, or of being taken by pirates; or have been insulted, abused, and nearly betrayed, through the treachery of Jews or pretended Christians. 27. In prosecuting my ministerial work, I have undergone the most fatiguing and painful services by day, and been deprived of proper rest and sleep by night. At other times I have been distressed for want of necessary food, and have spent much time in religious fasting. I have been often exposed to the severities of the weather, without sufficient clothing to keep me warm. 28. And besides all these bodily troubles, my anxious and careful concern for the spiritual welfare of

all the Christian churches, and my grief on account of their corruptions or calamities, have not a little distressed my mind. 29. For there is not a member of the church, to my knowledge, afflicted in body or mind, or weak in gifts, graces, or attainments, whom I do not sympathize with and endeavour to relieve. There is none in danger of falling from the faith, hope, or holiness of the gospel, but my heart burns with grief, godly jealousy, and holy zeal to encourage, confirm, and recover him. 30. But since my enemies make a kind of boasting necessary for me in the present circumstances, I rather choose to glory in the hardships, persecutions, and reproaches which I have met with to humble me, and afford Jesus Christ an opportunity to manifest his strength in my weakness, than in my high privileges, and the great things which he has done by me. 31. And however ignorant ye be of many of my fore-mentioned trials, or even ready to suspect them as incredible, I dare appeal to the ever-blessed God and Father of our Lord Jesus Christ, whose I am, and whom I serve, and who has graciously supported me under and carried me through them, that I have said nothing but the truth. 32. 33. Nay, I had not long begun to preach the gospel when the governor whom Aretas king of Arabia had placed in Damascus resolved to guard the Jews in murdering me, and shut up as strictly guarded the Jews to prevent my escape.—But by the directing providence of God, my Christian friends let me down from one of their houses, which was on the wall, and thus I got out of their hands, to preach the gospel in other places.

Ver. 1. In my folly. Not in absolute folly, but in what was charged as folly—that self commendation which necessarily accompanied self-vindication. C.

Ver. 4. That is, if any one coming in the name of an apostle reveal another Saviour, another spirit, and preach another gospel, there is then good reason for bearing not with him, the apostles apostle, but with me in my jealous and urgent anxiety to win you back to the simplicity of the truth as it is in Jesus. C.

Ver. 5. The assertion of this verse can never be reconciled with the imaginary supremacy of Peter and his successors in Rome. C.

Ver. 12. That they may be found to subsist by their own labour, or by the contributions of their foreign friends; even as ye. C.

Ver. 13. For such (as reveal another Saviour, &c.; see note ver. 4) are false apostles, deceitful workers, or, rather, 'such deceitful workers are false apostles.' C.

Ver. 14. Satan himself is transformed, &c. Of which transformation the most obvious example occurs in the temptation (Mat. iv.) where, by direct quotation of Scripture—the very testimony of the Holy Spirit, merely a little mutilated to suit his purpose—Satan attempted to seduce our Lord into rebellion, while appearing to mediate an act of implicit faith. C.

Ver. 17. I speak it not after the Lord—in whom there is neither Greek nor Jew, &c. 11; but I speak it as a Jew, boasting in the flesh, see ver. 15, 22; that by asserting my equality or superiority in all that the Jews value I may show them the vanity of boasting in things that I count but loss for the excellency of the knowledge of Christ Jesus my Lord. C.

Ver. 19. This is neither 'irony nor ridicule,' as some inconsiderately represent it, but a plain declaration of fact—as if he had said, 'your superior wisdom enables you to bear with much that, in ceremonial observance or austerity of discipline, has in the sight of men the appearance of religion, yet in the sight of God is nevertheless foolishness.' C.

Ver. 24. Forty stripes save one. This was the utmost severity the Jewish law permitted, De. 25. 3; and a salutary lesson of humanity for Christian legislators and rulers when corporal punishment is deemed advisable or necessary. C.

Ver. 25. Beaten with rods. This seems to refer to punishment by the Roman fuses—a bundle of rods borne by the lictors before the consuls—Thrice I suffered shipwreck. These all seem to have been different from that recorded Ac. xxvii, for that was posterior to the date of this epistle. C.

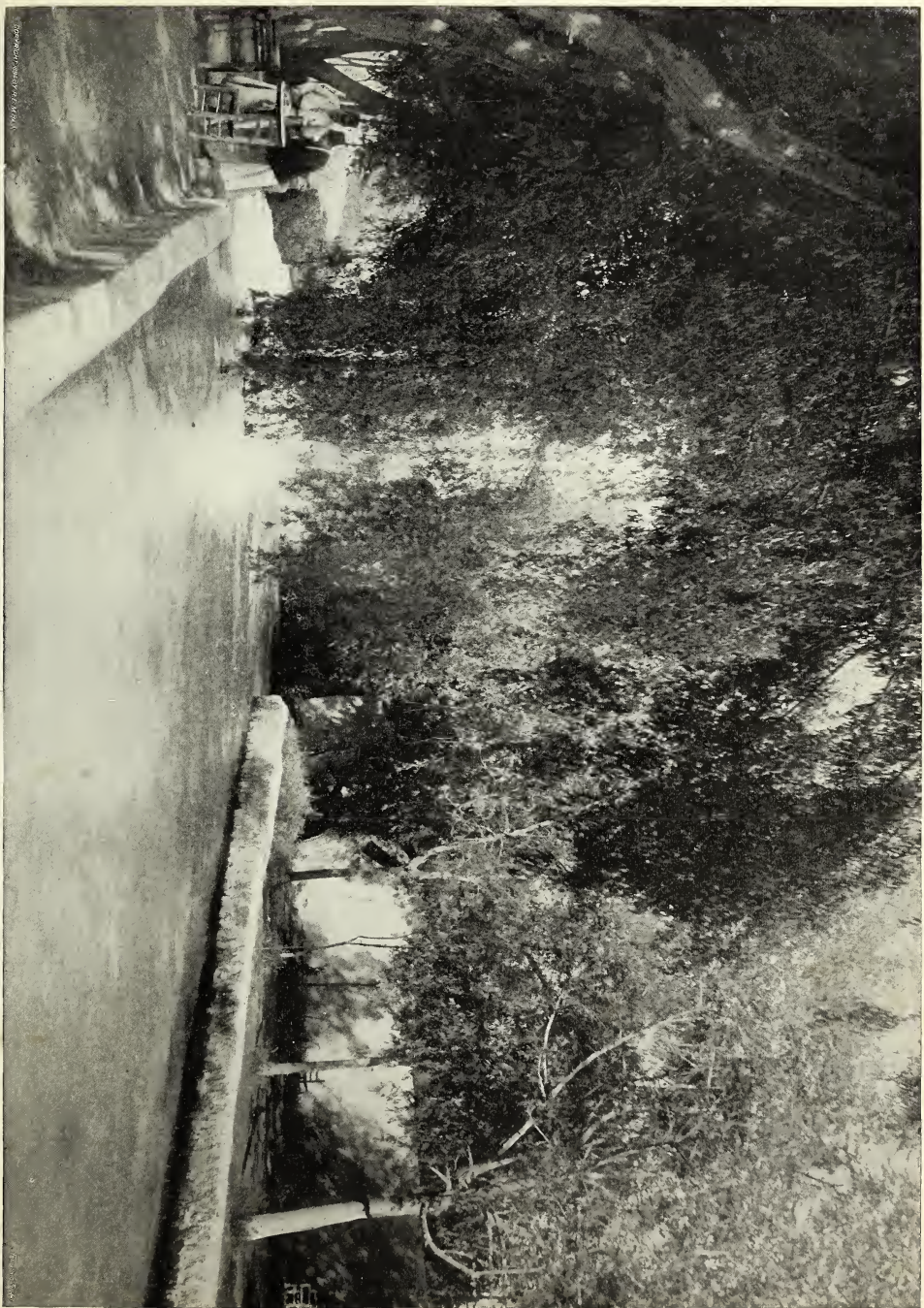
Ver. 26. Waters. Rather, 'rivers,' as distinguished from 'the sea.' C.

Ver. 28. Besides those things that are without—that is, besides those troubles already mentioned, which are external to my apostolic office. C.

Ver. 31. This, from its solemnity, evidently appears to refer to the catalogue of sufferings that precedes, not to the single danger that follows. C.

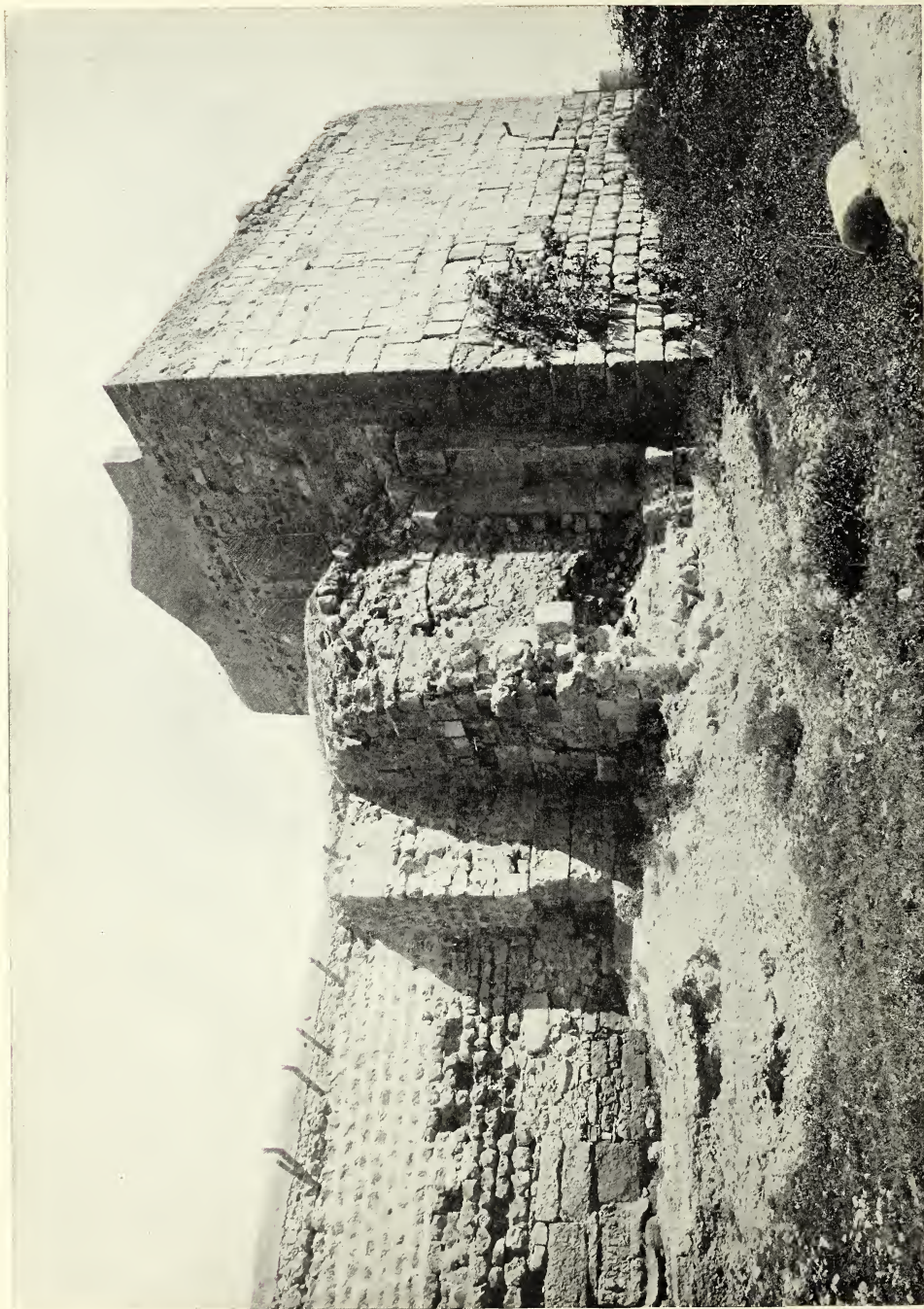
Ver. 33. There is no discrepancy between this account and that of Ac. 9. 20-25; the one account is merely more full than the other—ver. 32, 33 being a supplementary note to the foregoing enumeration. C.

REFLECTIONS.—With great care should ministers endeavour to prevent their hearers being seduced by Satan or his instruments, and to promote their spiritual espousals to Christ. To gain those ends, what temporal claims ought they not to forego! And what labours, dangers, and sufferings ought they not cheerfully to undergo! The devil and his preachers will turn themselves into diversified shapes in order to deceive men. And it is common for seducers to boast of their piety, learning, labours, and sufferings; yet how insignificant are all when compared with those of a faithful minister of Christ!—Seducers will always love the world in some shape or other, and embrace all opportunities of engrossing its riches, honours, or powers; and the world in return will always love its own.



SUPHANIEH-DAMASCUS. [II. CORINTHIANS, xi:22.]—In the twenty-second verse of the eleventh chapter of Second Corinthians, St. Paul claims to be a Hebrew of Hebrews, and an Israelite of the Israelites, and of the seed of Abraham, in as complete a sense as any descendant of the father of the faithful. When Abraham came up from Ur, of the Chaldees, Damascus was one of the cities which he passed. While this

city has undergone great changes in the human elements of its history, it has changed very little in its natural features. Plane trees, poplars and black walnuts grew here when Abraham passed this way. On the banks of the Abana, which flowed through the city then as it flows now, plane trees, poplars and black walnuts continue to grow. Damascus is the dream of the Syrian Desert.



Place in the wall of Damascus where St. Paul was let down. [L. L. Fox, *Travels in Syria*, pt. 32, 33.] "In Damascus the governor under Aretas the king kept the city of the Damascus with a garrison, desirous to apprehend me: And through a window in a basket was I let down by the wall, and escaped his hands." In the above view we have a picture of the place in the wall of Damascus where St. Paul was let down. This is in the southeastern portion of the wall. We can contemplate the effect upon human civilization had St. Paul's enemies succeeded in assassinating him. More than all other men to him is due the credit of laying the foundation of Christian theology and the Christian church. The visit of Paul to Damascus does more to call travelers to this city than all other things in its history.

He promiseth to visit them again.

9 And he said unto me, ^jMy grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will ^kI rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore¹ I take pleasure in ⁷infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for ⁸when I am weak, then am I strong.

11 I^c am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for ^pin nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly^a the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For^r what is it wherein you were ^ginferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.⁹

14 Behold, *the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And 'I will very gladly spend and be spent for you;¹ though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being "crafty, I caught you with guile.²

17 Did^v I make a gain of you by any of them whom I sent unto you?
18 I^x desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked

we not in the same spirit? *walked we* not in the same steps?

by the grace of God, I did not, however insignificant in myself, in conversation, sufferings, ministrations, miracles, and success, far exceed any of your new

effectual and bring triumph; industriously my utter preachers, and even equal Peter, or any other of Christ's apostles. 12. The unquestionable marks of a true apostle of Christ have been manifest in my ministrations among you, in my patience and meekness under my labours and sufferings, and in the

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Wherein have I been wanting to you—unless that, for your benefit and the honour of the gospel, I took no maintenance from you? and if ye will have this to be a wrong done to you, or to any other church, I

in all the
ing and
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ers, I find
hope ye may easily forgive it.—14. I have now thrice
intended and prepared to make you a visit. The first
time I had the pleasure of accomplishing my purpose,
and planted the gospel among you. On the second
occasion I deferred my coming till it might better pro-

note your honour and comfort. And now when for the third time I am prepared to come, I am determined to give you my labours freely; for I do not aim at procuring your temporal good things for myself, but at edifying and saving your souls. Since I have been

your establishment instrumental in begetting you to Christ by the gospel, I resolve, like a parent, to exert myself to the utmost for your spiritual benefit, without expecting a reward of your worldly substance. 15. I could be glad to spend my time, strength, and labour, and all my tem-

spend my time, strength, and labour, and all my temporal ease, honour, and advantages, or even to wear out my life itself, for the good of your souls, even

9 For^o we are glad when we are weak, and ye are strong: and this also we wish, *even* your ^pperfection.⁹

10 Therefore I write these things being absent, lest being present [¶]I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. 'Be perfect, be of good comfort, be of one mind, live in

Son, and into a participation of their love and grace in all their bappy effects—be continually with and abound towards you as a church, and every individual member of it!

REFLECTIONS.—Professed Christians are often more given to censure and reproach their neighbours, and especially their ministers, than to try and know themselves. But very important is the certain knowledge whether we be really united to and hold fellowship with Jesus Christ by faith; and it is shameful for us to

live ignorant of it. It is very desirable that offending church-members should be reclaimed by gentle methods. But if they continue obstinate they must be sharply dealt with to bring them to repentance. What an honour is it for ministers to employ all their power, care, and labour to promote the edification and comfort of souls ! It is only for this purpose they received their authority and commission from Christ ; and if he approve them they need care the less what men think of them. If in conformity to him, and for his sake,

peace; and the ^sGod of love and peace shall be with you.

12 Greet^t one another with an holy kiss.¹

13 All the saints salute you.

14 The^u grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, a *city* of Macedonia, by Titus and Lucas.

son, and into a participation of their love and grace in all their happy effects—be continually with and abound towards you as a church, and every individual member of it!

REFLECTIONS.—Professed Christians are often more given to censure and reproach their neighbours, and especially their ministers, than to try and know themselves. But very important is the certain knowledge whether we be really united to and hold fellowship with Jesus Christ by faith; and it is shameful for us to

live ignorant of it. It is living church-members should use the same methods. But if they cannot do so, they should be sharply dealt with to bring them to the knowledge of an honour is it for ministers to care, and labour to promote the salvation of souls! It is only for those who are in the exercise of their authority and commission to improve them they need to be dealt with. If in conformity

CONCLUDING REMARKS ON THE SECOND EPISTLE

‘The most remarkable circumstance in this epistle is the confidence of the apostle in the goodness of his cause, and in the power of God to bear him out in it.’ He was evidently opposed by a powerful faction who rejected his apostolic authority. Yet with the utmost intrepidity he appeals to the miraculous works he had done in presence of his opponents, and to the gifts he had instrumentally conferred on the people, whom his opponents (whom he boldly denominates false apostles and agents of Satan) were endeavouring to turn against him.

It cannot be denied that divisions in the churches of Christ are deeply to be deplored; for they are the evidence at once both of Satan's working and success. Still out of every evil the Lord can extract good: and here there is furnished an incontestable evidence both of the apostle's integrity and divine inspiration. Had

there been anything hollow or rotten in the principles of the apostle, he had there been any impotence to be detected or exposed—this conflict of parties, this terrible assault of the apostle, must have provoked his adversaries to the disclosure. Nothing, however, of the kind appears. His miraculous powers could not be denied; and, upon that head at least, opposition was hushed into silence. He visited Corinth again as he had originally purposed, Ac. 20, 2, 3; was received as an apostle; remained for several months; and had the contributions for the saints increased. The fruits of his mission were not only visible, but palpable. The false teachers no more are heard of; their memory and their name are blotted out; and this epistle abides a monument of apostolic integrity and courage, and an additional and irresistible evidence that Christianity is no 'cunningly devised fable.' C.

CONCLUDING REMARKS ON THE SECOND EPISTLE TO THE CORINTHIANS.

THE EPISTLE OF PAUL THE APOSTLE TO THE
GALATIANS.

Galatia was a province in the north-east of Lesser Asia. Here, as in many other places, the apostles had scarcely planted the gospel of Christ, when some judaizing teachers contended that the Gentile converts should be circumcised, as a token of their obligation to fulfil the whole law of Moses, in order to their justification before God; and as Paul's instructions greatly thwarted their schemes, they insinuated that he had no apostolic authority. To confute these pretensions is the scope of this epistle. Here Paul (1) Represents his apostolic authority as in nothing inferior to that of Peter, or any other apostle, ch. i.; 2. 1-15. (2) Reprehends the Galatians for their sudden apostasy from the faith of the gospel, and establishes the doctrine of justification by faith in the imputed righteousness of Christ, ch. 1. 6-9; 2. 16-21; iii. iv. (3) Directs to the right improvement of the doctrines and privileges of gospel grace, ch. v. vi.

[The Galatians or Gallo-Grecians were the descendants of a colony of Gauls or Celts, who migrated from their own country under Brennius, and after a series of disasters, obtained possession of a considerable district of Western Asia, to which they gave the name of Galatia. They are represented by historians as a tall, athletic, and warlike people, who went nearly naked, and used for arms merely a buckler and sword; and who, by the impetuosity of their attack, were nearly irresistible. Before their conversion to Christianity, their religion was so corrupt and superstitious, that they are said to have offered human sacrifices of the prisoners taken in war. They spoke the Greek language in common with all the inhabitants of Western Asia; but, according to Jerome, retained their original Celtic also down to the fifth century.

Among this semi-barbarous people it appears that Paul planted, not one, but several churches, Ac. 16. 6; 18. 23; and being now a prisoner at Rome, ch. 6. 17, some false apostles had, after his departure, seduced his converts from the simplicity of the gospel, and persuaded them to conjoin with it the observance of the Jewish ceremonies as necessary to salvation, ch. 6. 13; that justification was a compound of faith and works, ch. 3. 2; 4. 21; that Paul was no authorized apostle, and (as may be inferred from ch. 2. 9) in no wise to be compared with others who had seen Christ in the flesh. Under these circumstances the apostle wrote this epistle, wherein he labours to counteract these 'deceitful workers' and their false doctrines, and to bring the Galatians back to the perception and acknowledgment of the simplicity of the gospel. This he endeavours to effect, (1) By asserting the authority of his apostleship and the truth of the gospel he had preached, ch. i. ii. to ver. 15. (2) By illustrating and vindicating the true doctrine of justification by faith, proving the temporary character of the Levitical institutions and of the entire legal dispensation, to the end of ch. iv. (3) By instructing his converts how to use their Christian liberty, and pressing upon them the necessity of exterminating the lusts of the flesh, and of cultivating the fruit of the Spirit. *C.*

Justification by faith alone is the theme of this epistle. With a logical acuteness, an appropriateness of illustration, and a power of application, unequalled even in the Bible, is this grand theme set forth. All sources of knowledge, all forms of authority,—direct divine teaching, inspiration, personal experience, the



A RCH OF CONSTANTINE. The epistle to the Colatians was written from Rome, and we give as an illustration here the Arch of Constantine, the best preserved of all the arches in Rome. It was erected in 312 A. D., to commemorate the conversion of Constantine to christianity. The greater part of the ornamentation and the sculpture were brought from a building of Trajan, which stood at the entrance to Trajan's Forum.

There are various inscriptions and representations on the arch. One represents Trajan's entry into Rome, another represents Trajan causing poor children to be educated, another represents Trajan addressing the army, and in another Trajan is depicted as condemning a barbarian. So we have here the purpose of the Emperor Constantine embodied and ornamented by heathen sculpture.

testimony of Christ, the statements of the Old Testament,—are all employed to elucidate and enforce the doctrine of justification by faith. This epistle is a model of controversial theology. Truth is defended and error exposed with equal clearness and decision. There is no tampering with incipient heresy. There is no attempt to throw the cloak of Christian charity over a false principle. There is no effort to cultivate fraternal union at the expense of fundamental truth. Purity of faith is its pervading maxim. Until this is established and recognized, there can be no real unity or peace in a church.

There is much in the character and history of the *Galli*, or Celts, to illustrate incidental statements and allusions in this epistle. A few points may be noticed as a guide to the thoughtful reader. (1) A leading characteristic of the Celts was *impressibility*, combined with quickness of apprehension, and promptitude, approaching to rashness, in fact. An illustration is given in ch. 4. 14. (2) Fickleness and constant tendency to change was another marked feature, which explains ch. 1. 10; 3. 1, &c. (3) The Celts were quarrelsome, and vindictive when passion was roused. See ch. 5. 15. (4) They were likewise proud and vainglorious. See ch. 6. 16; (5) They were superstitious to an extreme; and their superstition was shown in undue veneration for ceremonies and shrines. See ch. 3. 3. The apostle has left in various incidental notices and sketches a tolerably distinct portrait of the people to whom he addressed this epistle. The thoughtful reader will see that he is here dealing with a type of character as unlike as possible to the polished but dissolute Greek, or the calm, philosophic Roman, or the dreamy speculative Oriental. Paul knew them thoroughly. He noted their national characteristics, their faults and passions, with an eye quickened by divine intuition; and he took full advantage of this knowledge in reclaiming and re-establishing in the faith an erring church. P.]

CHAPTER I.

6 He wrorether that they have so soon left him and the gospel, 8 and declareth accused those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 13 and sheweth what he was before his calling, 17 and what he did presently after it.

PAUL,* an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me,¹ unto the churches of Galatia:

3 Grace^a be to you, and peace, from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according^b to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; ^abut there be some

A. M. chr. 4066.
A. D. chr. 58.

CHAP. I.

6 See Ro. 1. 5, 15. Mat. 23. 37. Ac. 1. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.²

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that 'be-

CHAPTER I. Ver. 1. Whatever your false teachers suggest to the contrary, I avow myself an inspired messenger of Jesus Christ, appointed to plant Christian churches in the world—who indeed have received my commission by the instrumentality of no man, but immediately from Christ himself, and by the express commandment of God, who raised him up from the dead, in testimony of his having completely satisfied the demands of the broken law, and brought in an everlasting righteousness for the justification of all that believe in him. 2, 3. And with the hearty consent of my fellow-preachers and Christians here, I send this admonitory letter to your lately planted and yet sadly degenerated Christian assemblies in Galatia—earnestly wishing that the riches of his free, undeserved, and forfeited favour may be extended to you, and all the blessings of spiritual peace and prosperity be bestowed upon you from God the Father, the first mover in the whole method of our redemption, and from Jesus Christ, the only Mediator between God and men, and the purchaser and dispenser of all the benefits of grace and glory to us: 4. Who in his infinite condescension and love freely surrendered his soul and body, as personally united to his divine nature, to be an atoning sacrifice for our sins, who deserved nothing but eternal destruction—that by his righteousness as the price, and by his power as the efficient cause, he might pluck us as brands out of the burning, and rescue us from the men, the vanities, sins, and tribulations of this evil world, and from all the dangerous snares and depraved customs of this present age, and even from the now exceedingly corrupted Jewish constitution, and in due time transport us to the heavenly state—and all according to the eternal appointment and good pleasure of God our reconciled Father in him, who, on his account, loves and deals with us as his children: 5. To whom be all possible and highly exalted honour, glory, and praise, through all the ages of time or eternity, for his unparalleled work of redemption, in which infinite wisdom, power, justice, holiness, mercy, and truth shine forth with the most united and endearing lustre.—6. When I reflect on the delightful and transcendent

glory of this scheme of salvation, and on its suitability, high importance, and absolute necessity to lost sinners, I cannot but be amazed and pained to hear that some of you who but so lately were instructed in the truths of the gospel, and seemed to receive them into your hearts, should be already carried away in your sentiments, affections, and practice, not only from me, who was instrumental in calling you to the fellowship of the gospel, but from God and Christ, who by me called you to partake of all the gracious benefits of redemption which are discovered and freely offered in the gospel; and that even to quite another system of doctrine, representing the justification of sinners as, at least in part, by the works of the law: 7. Which indeed really is no gospel, no glad tidings of acceptance and salvation at all, as it represents them obtainable only upon impracticable and impossible terms; but your judging teachers, who are verily a plague to you, set themselves to overturn that blessed gospel of which Jesus Christ is the author, subject, and end, and to transform it into a new covenant of works, in which our own obedience must be the necessary condition of justification and eternal life; and they even pretend that Peter and other apostles are of their mind. 8. But I am bold to aver, that if any apostle, or even an angel from heaven, could preach to you any other system of doctrine relative to the salvation of sinful men contrary to, or even different from that which I, by the inspiration of the Holy Ghost, delivered to you, he should, as an accursed person, be rejected of God, and devoted to eternal destruction. 9. I deliberately and solemnly repeat it, as a matter of infinite importance and infallible certainty, that if any man or angel preach any other scheme of doctrine concerning the salvation of sinful men than what ye, when I was among you, professed to receive in faith and love, he is to be disowned and rejected as one abandoned by God, and richly deserving of excommunication—nay, of everlasting damnation. 10. Can you imagine that, after being so long converted and employed in the ministry, and suffering so many things for Christ, my great aim is to persuade people to embrace the doc-

trines of men rather than the gospel of God, or to ingratiate myself with the Jewish zealots, or any others of mankind? No; I abhor the thought. Did I, as in the days of my ungeneracy, seek the favour of men, and study to serve their corrupt humours or designs, I had never enlisted in the service of Christ, nor could I be his faithful servant, as I profess and labour to be. 11. And by all the signs of apostleship I manifest that the gospel of men's salvation, through the imputed righteousness of Christ, which I have constantly preached, is neither formed according to the natural taste or tempers of men, nor originates from their authority, contrivance, or dictates, nor tends to promote their carnal honours or interests. 12. For I neither received my knowledge of it, nor my commission to preach it, by the instrumentality of apostles, or any other mere men, but by immediate revelation from Jesus Christ, God-man, some time after his exaltation to his heavenly kingdom. 13, 14. For ye cannot but have heard that I was once a furious zealot for the Jewish manner of worship, and outrageously persecuted the Christians, and compelled them to renounce their Lord, under pain of imprisonment, banishment, or death; and that, having an uncommon knowledge of the Jewish rites and ceremonies, I observed them with the greatest strictness, and with uncommon zeal propagated them everywhere. 15, 16. It cannot therefore be supposed that without some extraordinary call and influence I should abandon my darling and deep-rooted sentiments, tempers, and manner of life to embrace Christ and the gospel, in direct opposition thereto, and to all my secular interests; but when God, who of his mere good pleasure, without regard to any foreseen merit of mine, had set me apart to his service before I was born, did, by an extraordinary miraculous appearance and voice from heaven, and by a powerful and efficacious illumination on my heart, make to me a clear and full discovery of Jesus Christ, his dear Son, in all the glory of his person, offices, relations, righteousness, and grace—that I might know and embrace him for the salvation of my own soul, and preach him to Gentiles as well as Jews—I did not stand to consult the

among the Gentiles; but privately¹ to them which were of reputation, ²lest by any means I should run, or had run, in vain.

3 But³ neither Titus, who was with me, being a Greek, was compelled² to be circumcised.³

4 And ⁴that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To⁵ whom we gave place by subjection, no, not for an hour; that the truth of the gospel⁶ might continue with you.

6 But of those⁷ who seemed to be somewhat, whatsoever they were, it maketh no matter to me: ⁸God accepteth no man's person: for they who seemed to be somewhat, in conference added nothing to me.

7 But contrariwise, when they saw that the gospel⁸ of the uncircumcision was committed unto me, as the ⁹gospel of the circumcision was unto Peter;

8 (For he that ¹⁰wrought effectually in Peter to the apostleship of the circumcision, the same was ¹¹mighty in me toward the Gentiles;)

9 And when James, Cephas, and John, who seemed to be ¹²pillars, perceived ¹³the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; ¹⁴that we

A.M. ch. 406.
A.D. ch. 58.

1 Or, *generally*, *ver.*
9.A.C.13.

2 Mat. 10.16, Ep. 5.
Ph. 2.17, 15.10.25.

3 1 Th. 5.5, 1 Th. 5.5.

4 1 Cor. 11.17, 1 Cor. 11.17.

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A.M. ch. 406.
A.D. ch. 58.

the apostles with this

fact, and to ascer-

tain whether it had

their complete sanc-

tion, that he went up

to consult the parent

church at Jerusalem.

He speaks verses 3-5

as a practical illustra-

tion of the result.

But so far were the

leaders of the church

at Jerusalem from

disapproving of my

course, that even was

Titus, who was with

me, and a Greek,

compelled to be cir-

cumcised. Some

false brethren had

apparently insisted

on it, but Paul and

the leaders success-

fully resisted.—7.

8 Ac. 11. 30, 24, 17.

9 Ro. 15. 28-29, 34. He

10 1 Cor. 11. 17, 1 Cor. 11. 17.

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should go unto the heathen, and they unto the circumcision.

10 Only⁴ they would that I should remember the poor; the same which I also was forward to do.

11 But⁵ when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For⁶ before that certain came from James, he did eat with the Gentiles: but when they were come, he ⁷withdrew and separated himself, fearing them which were of the circumcision.

13 And⁸ the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they ⁹walked not uprightly, according to the truth of the gospel, I said unto Peter ¹⁰before them all, ¹¹if thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We¹² who are Jews by nature, and not sinners of the Gentiles,

16 Knowing¹³ that a man is not justified by the works of the law, but by the faith of Jesus Christ; even ¹⁴we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: ¹⁵for

judaizing zealots came thither from Jerusalem, he, for fear of offending them, withdrew from the Gentile converts, and declined all familiar converse with them; 13. Which when the Jewish Christians at Antioch, who had almost got over all their prejudices against the uncircumcised believers, observed, misled by his example, they also refrained from their wonted familiarity with them; and even Barnabas, a noted Christian, and my fellow-apostle of the Gentiles, was, contrary to his own judgment, infected with their dissimulation. 14. But when I saw their conduct quite contrary to the simplicity and godly sincerity of the Christian religion, and the true spirit and design of the gospel doctrine of justification by Christ alone, filled with holy indignation, I solemnly interrogated Peter, as their ruler, before the whole church,—how he, who, though a Jew, made no scruple on some occasions to converse familiarly with the Gentiles, and conform himself to their innocent customs, without any regard to the ceremonial law, could, in consistency with Christian sincerity, at this time, through a slavish fear of the Jews, practically seduce the Gentile believers into religious observance of the abolished Jewish ceremonies?—15. And how contrary was this to the truth of the gospel;—for Peter, Barnabas, I, and other Christians, who were by birth Jews, devoted to God, and who were trained up under the obligations of the Mosaic law, and not Gentiles, strangers to the law, and looked upon as profligate sinners. 16. Being fully convinced that no man can be acquitted from condemnation, and accepted by God as righteous, on account of his own sufferings or obedience to the covenant of works, but only on account of that perfect righteousness which Christ fulfilled in our stead, imputed to us, and received by faith alone,—have therefore believed in Christ as our only Saviour, that through our receiving and resting on him alone for our salvation we might be justified unto eternal life; and indeed the strict and extensive demands of God's law, and the manifold defects found in the best, render it absolutely impossible for any man, whether Jew or Gentile, to be justified by any personal righteousness of his own. 17. Now if, while we thus seek justification through the imputed righteousness of Christ, received by faith alone, we continue under the law as accused sinners, or live as persons under the power of sin, we practically represent Christ and his method of salvation as leaving us under the curse and dominion of sin, and as encouraging us to practise

wickedness. 18. Or if, after so earnestly renouncing the righteousness of the law for justification before God, I should again attempt to establish the method of justification by the works of the law in my doctrine or practice, I could not but grievously offend God, frustrate my own believing in Christ, and reduce myself to a state of guilt and condemnation. 19. And nothing can be more contrary to my inclination; for, by my knowledge and experience of the spirituality, extent, and strictness of the law as a covenant of works, I am deeply convinced of my own sinfulness, and have lost all hope and desire to be justified by my own righteousness; and, by the grace of God, I am fully delivered from the broken law, that I might live in a state of favour with God, through the righteousness of his Son; and that, being divorced from the covenant of works as my first husband, and married to Christ, I might live upon better principles, to better ends, and under new obligations, in all holiness and righteousness according to the law, and to the glory of God, as my reconciled Father in Christ. 20. For having in Jesus Christ my Surety fully satisfied all the demands of this broken covenant of works, I am thereby dead to it, and it to me. Nevertheless, I am brought into a state of justification unto life, and thereby enabled to bring forth living fruits of righteousness; yet this life of justification and sanctification is not owing to anything in me, but only to Christ, who, by virtue of my spiritual union to him, lives in me, as a Head of righteousness and sanctifying influence: and the life of pardon, acceptance, and holiness which I live in the body, is not by the works of the law, nor after the dictates of carnal lusts, but only by that faith which carries out of myself in every respect to the eternal Son of God, relying entirely on him, and deriving all vital influence from him—who, in the greatness of his endearing, unparalleled, and distinguishing mercy and grace, without any desert in me, loved me, and freely gave up himself to obey the law and satisfy justice in my stead, that he might redeem me from sin and all the fearful consequences of it, and bring me to eternal life. 21. In this conduct I adhere closely to my evangelical principles, not daring ungratefully to despise or reject the gospel of grace, the love of Christ, or the free favour of God giving him for and to us, as they do who plead for justification by the works of the law; for if righteousness, entitling to eternal life, come by our obedience to the law in any form, then Christ's

obedience and sufferings were not necessary for our justification, and must be insufficient for it.

Ver. 1. *Titus*, an uncircumcised Gentile, was a practical proof, even at Jerusalem, that Paul did not consider circumcision necessary for heathen converts to Christianity, ver. 3. C.

Ver. 2. *Lest*, &c. Lest any might hereafter say that Paul had never communicated to the apostles that gospel which he asserted Jesus had revealed to him. C.

Ver. 4. The apostle would not persuade him to be circumcised, as an act of sinless compliance with the prejudices of the false brethren, lest that compliance might be construed into an act of necessity, and afterwards become a yoke of bondage to the Christian church. C.

Ver. 5. *But* from those who were of repute what did I receive? (whatsoever in rank they were, it detracts nothing to me: God accepteth no man's mere person)

by the works of the law shall no flesh be justified.

17 But if, ¹while we seek to be justified by Christ, we ourselves also are found ²sinners, ³is therefore Christ the ⁴'minister of sin'? ⁵God forbid.

18 For if ¹I build again the things which I destroyed, I make myself a transgressor.

19 For I ¹through the law ²'am dead to the law, ³'that I might live unto God.

20 I ¹am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: ²'and the life which I now live in the flesh, I live by the faith of the Son of God, ³'who loved me, and gave himself for me.⁵

21 I do not frustrate the grace of God: for if ¹'righteousness come by the law, then Christ is dead in vain.

CHAPTER III.

¹He asketh what moved them to leave the faith, and hang upon the law? ²They that believe are justified, and blessed with Abraham. ³And this he sheweth by many reasons.

OFOOLISH¹ Galatians, who hath² bewitched³ you, that ye should not obey the truth, before whose eyes ⁴'Jesus Christ hath been evidently set forth⁵ crucified among you?

2 This only would I learn of you, Received ye ¹'the Spirit by the works of the law, or by the² hearing of faith?

3 Are¹ ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?²

4 Have¹ ye suffered so many² things in vain? if it be yet in vain.

5 He therefore that ¹'ministereth to you the Spirit, and worketh miracles among you, ²doeth he it by the works of the law, or by the hearing of faith?

6 Even¹ as Abraham believed God, and it was accounted² to him for righteousness.³

7 Know ye therefore, that ¹'they which are of faith, the same are the children of Abraham.

deserved public rebuke. With care, earnestness, and accuracy ought ministers to contend for the pure doctrine of justification through Christ's imputed righteousness, without the works of the law. And happy are they who understand it in their own experience! What a heaven upon earth it is to view ourselves delivered from the law as a covenant, and to find Christ's crucifixion for us and dwelling in us issuing in a life of holiness and fellowship with God through faith! But infinitely dangerous and criminal is it to apostatize from the truth, or to attempt to render the redeeming grace of God and death of Christ unprofitable and useless.

CHAPTER III. Ver. 1. Ye thoughtless and inconsiderate Galatians, let me, with the most tender compassion to your souls, and holy zeal for the purity of the gospel, ask you, By what artful insinuations and stratagems has Satan, or your false teachers, his instruments, so far infatuated and deceived you from your adherence to the gospel doctrine of justification through the imputed righteousness of Christ, who, in his expiatory sufferings and death, has been set before you in his ordinances in the most plain, distinct, and affecting manner? 2. Were ye made partakers of the Holy Ghost, either in his miraculous gifts or gracious inhabitation and influences, by the ministration of the law, and by your obedience to it? Or was it not by hearing and embracing the doctrine of faith in Christ

alone for justification and complete salvation? 3. Since then ye certainly received him before many of you so much as heard of the law of Moses, and had set out in your Christian course under his light and direction, and in the exercise of faith in him for your justifying righteousness, how absurd is it to attempt finishing your religion in seeking justification by sinful performances, carnal observances, or anything correspondent to your carnal wisdom or pride! 4. After ye have suffered so much persecution and reproach from your Jewish neighbours for professing the doctrine of justification through his righteousness alone, without any obedience of yours to the law, ceremonial or moral, will ye, by your apostasy, prove all your professions and sufferings perfectly absurd and groundless? 5. Did Christ, by his ministrations, communicate to you your gifts and graces, or work the miracles attesting my mission and doctrine, through my preaching, or your performing the works of the law, in order to your justification before God? Or were they not rather conferred upon you by means of your hearing and embracing the doctrine of faith in Christ?—And was not this God's testimony that your justification is in no respect owing to the works of the law, but only to Christ and his righteousness? 6. Even as Abraham, that eminent pattern of believers, gave credit to and trusted upon God's promise of the Messiah; and what he believed and apprehended in the promised Saviour was imputed to him for his justifying righteousness. 7. Know there-

8 And ¹'the scripture, foreseeing² that God would justify the heathen through faith, preached before the gospel unto Abraham, ³saying, ⁴'In thee shall all nations be blessed.

9 So¹ then they which be of faith are blessed with faithful Abraham.

10 For¹ as many as are of the works of the law² are under the curse: for it is written, ³'Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But ¹'that no man is justified by the law in the sight of God, ²it is evident: for, ³'The just shall live by faith.

12 And ¹'the law is not of faith:² but, ³'The man that doeth them shall live in them.

13 Christ¹ hath redeemed² us from the curse of the law,³ being made a curse⁴ for us: for it is written, ⁵'Cursed is every one that hangeth on a tree:

14 That¹ the blessing of Abraham might come on the Gentiles through Jesus Christ: that we ²'might receive the promise of the Spirit through faith.

15 Brethren, ¹I speak after the manner of men; though it be but a man's covenant,² yet if it be confirmed, no man disannulleth, or addeth thereto.

16 Now ¹'to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, That the covenant, that ¹'was confirmed before of God in Christ, ²'the law, which was four hundred and thirty years after, cannot disannul, that ³'it should make the promise of none effect.

18 For if the inheritance be of the law, ¹it is no more of promise: but God gave it to Abraham by promise.

A. M. cir. 4066.
A.D. cir. 58.
R. ver. 16, 20. Phil. 3. 9.
Ro. 1. 1.
A. Ro. 3. 10, 13, 20, 28.
13. Ro. 3. 11. In. 1. 20.
1. Mat. 1. 1. In. 2. 3.
8. 2. Co. 5. 21. He. 9. 14.
25. 1. Co. 15. 30, 31.
1. Jo. 14. 17. Jos. 20.
29. Ro. 3. 20, 23, 25.
2. ch. 3. 12. ver. 10, 2.
2. Pe. 2. 20, 21, 22, 25.
1. Ro. 3. 19, 20, 7, 8, 13.
20. 4. ch. 3. 24.
1. Ro. 6. 1, 14, 7, 4, 6.
9, 8, 21, 7. Col. 3. 1.
2. Co. 5. 19, 1. Th. 5.
10. 1. Pe. 2. 6, ver. 20, 1.
1. Co. 10. 3, He. 9. 14, 1. A.
1. 7, 4, 7.
2. 1. 2. 2, 4, 14. Ro. 6.
6, 8, 3, 4, 7, 15, 5, 8, Col.
2, 10, 13, 3, 4.
2. 1. Pe. 1. 5, 2. Co. 1. 24.
5, 7. In. 15. 4, 5, 14, 19.
1. Th. 4. 3, 2. 10, 12.
1. ch. 14. Mat. 20, 28.
In. 1. 11. Ep. 5. 2, 11.
2. 14, 1. Pe. 2. 24, 18.
8. The full meaning of the remarkable passage may be stated as follows: 'I have been crucified with Christ (i.e. my natural man—that which was born of the flesh, and with which inherited the corruption and guilt of the flesh)—crucified yet I live (i.e. the same individual conscious consciousness, though animated by a different life-principle, yet not I, and the personality of the old natural man, but Christ liveth in me).'
—1. He. 7. 11. Ro. 1. 6.
10, 31. 9, 30. 3. ch. 5. 24.
Mat. 24. 5.
CHAP. III.
a. Mat. 7. 26.
b. ch. 6. 5, 14, 4, 9.
16, 5, 8, 6, 12, 13.
1. Bewitched—de-
luded, deceived, fasci-
nated.—C.
c. Ro. 15. 19, 1. Co. 1.
23, 4, 2. Ep. 3. 8.
2. set forth, in the exposition of prophecy fulfilled before your eyes, and in the ordinance of the supper in commemoration of our Lord's death.—C.
d. Ac. 2. 38. 15. 15, 18.
He. 6. 6. Ep. 1. 13, 14, 4.
30, ver. 5. 1. Co. 10. 7, 13.
e. Ro. 17. 10, 16, 17.
f. ch. 4, 21, 5, 7, 16.
17, 15. He. 7. 16, 18, 19, 9, 10.
g. Circumcision and other material and ceremonial observances.—C.
h. 2. Jo. 8. Eze. 18. 24.
He. 4. 4, 6. 7. 20, 22.
i. Or, as great.
j. ver. 2, 3, 8.
1. Jo. 15. 6. Ro. 8. 3, 13, 2, 23.
k. Or, imputed.
l. Ro. 4. 11, 16, 20, 6.
8. ver. 29. ch. 28, 31.
Mat. 5. 11. Jo. 8. 29.
m. For righteousness. Rather, 'unto righteousness'—even the righteousness—'even the righteousness of God,' by faith in the promised seed. See note on Ro. 1. 17, 4, 3.
—1. Ro. 17, ver. 20, 22, 4, 29.
2. For the scripture foreseeing—that is, the Scripture pre-
sented as one fore-
seeing things to come, and preaching the gospel before Christ came in the flesh.—C.
3. Ro. 2. 3, 18, 48, 29.
18, 24, 48, 14. Ps. 73. 17.
Ac. 3. 25.
4. ver. 8, 14, 20, 24, 40.
5. Ro. 11, 16, 24.
6. Ro. 13, 10.
7. Ps. 143, 2. Ro. 3. 19, 20, 28, 29, 30, 24, 40, 10.
3, 10, 15, 11, 14.
8. As many as de-
pend on the works of the law for salvation.—C.
9. Je. 2, 26. Je. 1. 3.
Eze. 36. 4. Ro. 5. 20, 23.
6, 23.
10. ch. 16. Ro. 3, 20, 28.
1. Ki. 16. Eze. 30. Job
9, 34, 4. Ps. 143, 2, 17, 2.
10, 33.
11. Hab. 2. 4. Ro. 1. 17.
12. ch. 2. 20, 21.
13. Ro. 4, 5, 10, 2, 6, 11.
6, 23.
14. The law is not of (i.e. does not originate as) the way of justification.—C.
15. Le. 18. Ne. 9, 29.
Eze. 30, 11. Ro. 10. 5, 6.
16. ch. 1. 10, 11, 12, 13.
17. Is. 53. 4, 6, 10, 12.
18. Je. 6. 16, 17, 18, 26.
19. 1. Jo. 1, 10, 15.
20. Ro. 3, 24, 26, 4, 23, 5.
21. 2. Jo. 1, 4, 6, 5, 11.
22. ch. 4, 4, 5. 1. Pe. 2, 24.
18, 12, 19, Ep. 5.
1. Jo. 1, 4, 5, 10.
1. Re. 1, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

19 Wherefore then *serveth* the law? ^hit was added because of transgressions,⁵ till the seed should come to whom the promise was made; and *it* was ordained⁶ by⁴ angels in the hand of ^a mediator.

20 Now^h a mediator is not *a mediator* of one; but God is one.

21 *Is* the law then ^hagainst the promises of God? God forbid: ^hfor if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath ^hconcluded ^aall under sin,² that the promise by faith of Jesus Christ might be given to them that believe.

23 But⁴ before faith⁸ came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was ^hour schoolmaster⁹ to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, ^hwe are no longer under a schoolmaster.

26 For⁴ ye are all the children of God by faith¹ in Christ Jesus.

appointment of another method of justification, in his declaring that the man who becomes righteous by faith enters into and continues in a state of life and salvation, and by means of faith exercised on Christ, lives in favour, and fellowship with, and conformity to God here and hereafter. 12. Now it is certain that the method of justification prescribed by the law is not of faith, but by personal, perfect, and perpetual obedience to the whole of its demands. 13. Therefore, according to these terms, none can procure himself justification, or even freedom from the condemnatory sentence of the law; but Christ, in his infinite love, has redeemed us out of the hands of offended justice, and from all the condemnation and misery incurred by our sins, by taking them upon himself, and bearing them in our stead, particularly while he hung on the cross as a most execrable offender, forsaken by God, and devoted to death. 14. This he did that, instead of the curse being executed upon us according to our deserts, we Gentiles might in him be blessed with the free justification and other spiritual blessings conferred upon and promised to Abraham and his spiritual seed; and, as well as the Jews, receive, through faith in him, a plentiful communication of the Holy Ghost, as the pledge, token, and earnest of our eternal inheritance. 15. To illustrate this point by a common and familiar similitude, we know, from the very nature of a covenant of promise like that made with Abraham, that, if it be but an engagement made by short-sighted and changeable men, yet, if it be duly ratified, signed, and sealed, none can either disannul it, or add to it. 16. Now to Abraham and to his spiritual seed were the promises made by the all-knowing and unchangeable God, who cannot lie; and to show that these were directed to one particular sort of seed, God did not use therein the term SEEDS, as if all his posterity, natural and spiritual, had been meant; but SEED, by which he signified his spiritual seed, and primarily Christ their mystical Head. 17. Now this covenant being made with and relating to Christ, to be fulfilled and confirmed in his incarnation, obedience, and death, and being confirmed by the repeated promise and oath of an unchangeable God, and by the seal of circumcision,—the law of Moses, which was not given till about 430 years after, cannot, in any consistency with the wisdom or faithfulness of God, make void or disannul it, in order to introduce another method of justification and salvation. 18. And this plainly manifests that a right or title to eternal life cannot be obtained by the works of the law, but only by faith in Christ; for if a title to the heavenly inheritance typified by the promised earthly Canaan could be obtained by our obedience to the law, it could not be the matter of a free promise—grace and *work*—being in this view quite evasive the one of the

other; but it is manifest that God gave it to Abraham and his seed, not through the law, but by an absolutely gracious and free promise, through the righteousness of faith, that it might be free to all the seed. 19. And the law of Moses was annexed to this gracious promise, not to bring in a new method of justification, but to be a mean of restraining sin and convincing men of their pollution and danger, and their absolute need of free justification in Christ, in whom Jews and Gentiles should be united, and to cause them to look for him, the promised seed, as the end of the law, for righteousness to every one that believeth. Nor was even this law, like the promise to Abraham and his seed, given immediately by God himself, but was conveyed by the ministry of angels into the hand of Moses, as the typical mediator of the Israelites, to represent their absolute need of the promised Messiah, effectually to mediate between God and them. 20. Now, a mediator is one that interposes between two parties, and does not merely transact for any one, to the exclusion of the other; but God, who delivered the law to the Israelites, and who is immutably faithful to his promise, was one party, and Gentiles as well as Jews were concerned in that antecedent, free, and absolute promise made to Abraham. 21. It is therefore absolutely impossible that the law of Moses could, in the intention of God, be opposite to the design of the gospel promise made to Abraham and his spiritual seed, or that ever God should intend to justify men by the one as well as by the other; for if any law had or could have been given by obedience to which men in their fallen condition could have been entitled to eternal life, it is certain God would have spared his Son, that singularly eminent seed of Abraham, and righteousness for justification to eternal life should have consisted in men's own conformity to that law. 22. But, on the contrary, the writings of the Old Testament have, in their general tenor, pronounced all men, Jews and Gentiles, sinners shut up under the sentence of condemnation, and absolutely incapable of making atonement for their past offences, or rendering themselves acceptable to God by any obedience of their own—that none having any ground to seek or expect justification by their own works, the free promise of pardon, life, and salvation, through faith in Christ, might be graciously fulfilled in every believer. 23. But as we are naturally strangers and enemies to this important truth, and it was anciently intimated in an obscure manner, so till Christ, the object of faith, and the doctrine of salvation through faith in him, came to be fully manifested in the gospel, and till we were brought to believe in him, even those of us who were educated in the Jewish religion, though preserved from heathenish idolatries by the law of Moses, were held, like

27 For ^has many of you as have been baptized into Christ have put on Christ.²

28 *There*^h is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And⁴ if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAPTER IV.

1 *We were under the law till Christ came, as the heir is under his guardian till he be of age. 5 But Christ freed us from the law: 7 therefore we are servants no longer to it. 14 He remembereth their good-will to him, and his to them, 22 and sheweth that we are the sons of Abraham by the free woman.*

NOW I say, *That* the heir, as long as he is ^ha child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, ^hwhen we were children, were in bondage under the elements¹ of the world:

4 But when ^hthe fulness of the time was come, ^hGod sent forth his Son, made of a woman, made under the law,

5 To⁴ redeem them that were under the law, that we might receive the adoption of sons.

A.M. cl. 406a.

A.D. cl. 58.

Ver. 16. In. 12. 11.

Rom. 1:15-20:7, 8, 11.

5 Transgression.

is was introduced

in the midst of trans-

gressions, to demon-

strate the heinous

nature of sin, Ro. 5.

19:26-27.

6 Ordained. Pro-

mulgated. 27.

Ac. 7:31. He. 2:2.

De. 33:2.

J. Ex. 30:29. De. 5.

5:29-31. Jn. 1:17. Ac. 7.

38.

J. Job. 3:1. Tit. 2.

with Mal. 3:6. De. 4:4.

7 Mat. 2:15.

8 ch. 2:21.

7 Considered—shut

up together as in a

prison.—C.

Ro. 3:9-19, 23; 5:6; 11.

11 Ps. 4:3.

12 J. Ex. 20:12. 11-16.

24 ver. 14, 17, 18, 29; ch.

3:14. 24:7, 8.

9 ch. 4:1-3. ver. 24.

10 See note * in

second column.

11 He. 7:10, 9-11:10.

12 Col. 1:17. Ro. 7:5, 10.

13 19:19-21; 2:20, 21.

23:25. Mat. 2:17, 18. Ac.

13:28, 30. 18:2, 3, 7.

14 Literally, 'The

law was our child-

ren, as to compel us

to Christ.—C.

15 ver. 27, ch. 4:1-6.

16 Ro. 1:4; 7:4, 8; 2:16.

17 ver. 14.

18 Is. 56:5. Jn. 1:12.

19 Ro. 8:1, ch. 4:5, 1 P. 2.

20 J. 1:13-17.

21 Ye are all (both

Jews and Gentiles

who believe) the chil-

dren of God by faith.

22 Note, The law de-

livers God is a child

of God. The face of

A.M. cl. 406a.

A.D. cl. 58.

his believing is the

evidence of his new

birth and sanctifica-

tion.—C.

Ro. 6:9-13; 14.

2 Have put on

Christ, as a garment

of righteousness.—C.

Ro. 9:24; 13:29, 30;

13:12. Col. 3:12-17.

34 Ep. 4:4, 15; 5:8; 2:14.

14 15:13-17; 16:13-15.

6 Jn. 17:21.

7 ver. 7. Ge. 12:8. Ro.

9:7, 14. 10:24. He. 11:8.

Ep. 3:6. Ro. 8:17. Re.

17:14, 15; 2:3.

CHAP. IV.

1 ch. 3:29; 5:1. ver.

9. Col. 3:8, 9. He. 7:16.

16, 10:9, 10.

11 1.1.1.1.1.1.1.1.1.1.

2 Ep. 1:10. Mar. 1:15.

13, 14, 16, 17, 18, 19.

3 Ge. 3:15. 17:14, 9.

14, 15, 16, 17, 18, 19.

15 15:20, 21. 16:34, 35.

16 16:1, 2, 3, 4, 5, 6, 7.

3, 8, 9, 10, 11, 12, 13.

17 17:1, 2, 3, 4, 5, 6, 7.

18 He. 2:14, 16, 17, 18.

19 Mat. 20:38. Mar.

16:21. Ac. 20:28. Ep. 5.

2 Tit. 2:14. 1 P. 1:18.

13, 18, 30. 18:2, 3, 7.

14, 15, 16, 17, 18, 19.

15 Jn. 1:17, 18, 19.

Before faith

came, 'before' the

faith, the dispensa-

tion, that requires

faith, came, we

were kept as in a

prison, and under

guard—'shut up,' as

in a dungeon.—C.

14 The faith—until

the promulgation of

the doctrine and

object afterwards to

be revealed.—C.

captives and prisoners, under its commanding, condemning, and convincing power, and shut up on every side, that we might be ready to receive Christ as revealed in the gospel with more abundant manifestation of light and grace. 24. We ought therefore to consider the moral law as a covenant, and the ceremonial law as a schoolmaster, intended to direct, lead, and scourge us to Jesus Christ, that, renouncing all dependence on our own good works for justification, we might seek it alone through faith in his meritorious obedience and sacrifice. 25. But now under the gospel, when Christ, the object of faith, and the doctrine of justification by faith in him, are fully manifested, and we are brought to believe in him, we are no longer, like children, in a state of ignorance, weakness, and servile fear, under either the moral law as a covenant or the ceremonial dispensation. 26. But all of you, Gentiles as well as Jews, who have believed in Christ alone for justification, according to the tenor of the gospel, are rendered adult children of God, and are admitted to higher privileges in the anointed Saviour, who has come in the flesh, and obtained eternal redemption for you. 27. For as many of you as have been baptized in the name, and into the faith, profession, and obedience of Jesus Christ, and, answerable to the signification of baptism, have been made partakers of spiritual union and communion with him, have not only in profession, but by faith, put on Jesus Christ as the Lord, your righteousness and sanctification; and hence have no need of circumcision to recommend you to God's favour, or manifest you his children. 28. There is now, under the gospel, no distinction of nations, ranks, or sexes, with respect to spiritual privileges or blessings; but by the enlargement of God's grace all true believers are equally members of Christ's mystical body, and he is equally their Head for all spiritual and saving purposes. Circumcision therefore, which was peculiar to males, and distinguished Jews from Gentiles, is of no further use in the church. 29. And if ye be really united to Christ, and interested in and devoted to him, ye, though uncircumcised, are the true children of Abraham, and heirs of all new-covenant blessings, according to the promise made to him and his spiritual seed.

Ver. 20. *God is one.* Winer affirms that there are 250 different interpretations of this difficult passage. But in this difficulty the volume of revelation resembles the volume of nature, having many things plain to the weakest capacity, but many things 'hard to be understood,' even by the most learned. The passage may be paraphrased as follows:—A mediator in a covenant is not the representative of one party only. Moses, therefore, as mediator of the Sinai covenant, did not represent Israel alone, but God also; for as there was a mediator, God must have been one of the parties to that covenant. But as God was one of the parties, and as he changed not, therefore the covenant of doing and living made at Sinai could not, at the end of 430 years after,

6 And because ye are sons, 'God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore 'thou art no more a servant, but a son; and if a son, then an heir of God through Christ.²

8 Howbeit then, 'when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, 'after that ye have known God,

A.M. cir. 406a.
D. cir. 58.
"Mat. 7.11. 15. 44.3-5. Jn. 14.26. Ro. 8.9, 15, 26-27. Zec. 12.10. Col. 2.22. Ep. 1.13.4.30. 2. Cor. 5.5. Ch. 3.2. 12.26, 27. Ro. 8.16, 17. Tit. 2.7. 3.13. 13. Re. 21. 7. 4. Cor. 3.22. Ro. 8.17. 9.24. 15.36. Ro. 12.23. 25. Ep. 2.11. 12. 1. Co. 12.2. 1. Th. 1.9. 1. Pe. 4.3. Jn. 10.3. 4.14. 1. Co. 8.13. 12. 2. Th. 2.19. Phil. 2.11.
The best MSS. have this last clause as follows:—And if a son, art thou also through God; omitting 'Christ.' On this passage Wundisch-

A.M. cir. 406a.
D. cir. 58.
man, as quoted by Alford, remarks—'The words through God combine, on the one hand, the whole agency of the blessed Trinity the Father has sent the Son and the Spirit, and on the other, the Son has been sent from the law, the Spirit has completed our onrush; and thus the redeemed are heirs through the true God himself, not through the law, nor through fleshly descent.'
3. Or, back.
4. Or, rudiments.
He. 7.18. 9.10. 10.1.

or rather are known of God, how turn ye³ again to the weak and beggarly elements,⁴ whereunto ye desire again to be in bondage?

10 Ye⁵ observe days, and months, and times, and years.

11 I⁶ am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, 'be as I am; for I am as ye are: 'ye have not injured me at all.

f Ro. 14.5. Col. 2.16. Le. xviii. xxv. Nu. xviii. xxxi. A. 2. Co. 11.2. Ac. 16.6. Ch. 2.35. 4.4. 1. Th. 3.5. f Ge. 34.15. Phil. 3.7.8. Ch. 14. n. 2. Co. 5. ver. 16.

change, abrogate, or disannul that covenant of promise to believers which he had confirmed in Christ, the Mediator between God as the one party, and Abraham and the Gentiles (given to Christ, as the other, 1. Th. 5. 5; Jn. 10. 29; 17. 5; 6. 24; C.

REFLECTIONS.—Great is the folly of turning away from Jesus Christ and the doctrine of his imputed righteousness to rest on our own works for justification before God; and especially after clear manifestation of him and his truth, and suffering for his sake. It renders him and all his fulness, yea, all our profession of him, or sufferings on his account, altogether unprofitable; and is contrary to the oracles of God, and the observation and experience of every believer. But infinite is the mercy that when God's law condemned us to eternal misery for the very least transgression, Jesus endured the curse in our stead, that we might receive the promise and inheritance of eternal life; and that, while the law excludes us from life on account of our sin, the gospel brings relief, and offers to us an almighty and all-sufficient Saviour. The law now cannot hinder, but is subservient to our redemption through him. Yea, Moses and all the ancient types now appear figures of our incarnate Redeemer; and we and Gentiles, as well as Jews, have an equal access to him and to his church, and to all the blessings of the new covenant. Be not slack, my soul, to possess what the Lord thy God giveth thee.

CHAPTER IV. Ver. 1, 2. Now, to illustrate the preference of the gospel dispensation to the legal by a familiar similitude, ye know that the heir of a rich estate, during his minority, has no more liberty of enjoying the inheritance to which he has a full right than if he were a mere servant, but is under the direction and discipline of masters to educate him, and the government of guardians and tutors, and of trustees, to manage his estate for him, that he may be fitted to enter upon the possession of it at the time appointed by his father. 3. In like manner we who are Jewish believers, during the infant state of the legal dispensation, were, like minors, subjected to its servile and obscure discipline, enslaved by its terrors, and tied down to its typical observances, which consisted of dim and obscure resemblances taken from worldly things, and which were in their nature carnal and earthly, little calculated to carry our thoughts, hopes, or affections beyond the things of this world to our spiritual and eternal inheritance. 4. But when the time appointed in his purpose, and marked in his promises and predictions, was arrived—the time when men's degeneracy and wickedness, which were come to the greatest height, and their extensive expectations, rendered the superaboundings of mercy and a reformation peculiarly necessary—God, in the riches of his infinite wisdom and grace, sent forth his own eternal pre-existent Son by special manifestation into our world, that he might, in a marvellous manner, assume our nature into a personal union with his own divine nature, being conceived and born of the Virgin Mary; and that he, as God-man, might be placed under the precept of the law as a covenant of works, which we had broken, and under its curse and penalty, which we had incurred; 5. That, by his obedience and sufferings, he might fully satisfy all its demands, and perfectly deliver us from it as a covenant in its commanding and condemning power, and even from the rigorous ceremonial dispensation, and render us abundant partakers of all the privileges of the gospel state which pertain to the adult children of God.—6. And in consequence of his graciously adopting you, Jews or Gentiles, into this dignified state of sonship, he has sent forth his Holy Spirit, which proceeds from and is communicated by his Son, to dwell in your souls with far richer abundance of gifts and graces than were ordinarily vouchsafed under the Mosaic dispensation, to form you into

the temper of his children, and bear witness with your spirits that ye are such; and to give you a humble liberty and familiar boldness in your dealings with himself, and enable you to claim and call upon him, and stand affected towards him, with faith, love, desire, delight, reverence, filial obedience, and holy confidence in his care and kindness, and with zeal for his honour as your heavenly Father. 7. Whoever of you therefore truly believe in Christ are no longer, as servants, kept at a distance, and subjected to severe discipline; but, as children of riper age, are entered on a large possession of your inheritance, as an earnest of your quickly enjoying the full riches and glory thereof; yea, are heirs of the all-sufficient God himself as your portion, in the right, and for the sake of, and together with Jesus Christ, who, as his eternal Son, is heir of all things.—Why then should ye abandon these high and sure privileges to seek petty security by your works of obedience to the law as a covenant? 8-11. Since God, in his infinite mercy, pitied you while ye were plunged in the grossest ignorance and most shocking idolatries, slavishly worshipping stocks and stones, or other creatures real or imaginary, even the most base or abominable, instead of the true God, and by the light and power of his gospel found you out, brought you to the knowledge of himself through Jesus Christ, owned you as his, and rendered you accepted in the Beloved, what must be your infatuation and ingratitude, if you turn from this light and grace of the gospel, and all its holy and delightful liberties and honours, to a state of servile subjection to the dark hints and severe injunctions of the Mosaic law, which are utterly insufficient to make you peace with God, purge your conscience from guilt, secure you from wrath, procure your acceptance to life, or to enrich you with any spiritual knowledge, grace, or comfort? Has God delivered you from heathen bondage, that ye who had originally no attachment to the Jewish ceremonies should, in contempt of Christ's fulfilment of them, and in despite of his deliverance from them, be fond of such servitude, and be zealous to observe their sacred seasons and other rites, in order to render you accepted with God? Truly, when I think on this your conduct, I am greatly afraid that all the pains I took to acquaint you with and persuade you to embrace the gospel, have been lost upon most of you, and will only serve as an occasion to enhance your guilt and increase your eternal misery. 12. Let me therefore earnestly beseech you, my beloved brethren, by everything serious, solemn, or endearing, to abide in the same sentiments relative to the justification of a sinner before God which I, who was once as proud and obstinate a legalist as any of you, now heartily embrace, and exercise the same affection towards me as I do towards you; for I am ready to bear with you in everything consistent with the truth of the gospel and the welfare of your souls; and indeed I have no reason to disregard you, as ye never injured me; or, if ye did, I have heartily forgiven it. 13. 14. Such, ye know, was my affection to you, that, with the utmost concern for your salvation, under great difficulties, sufferings, reproaches, and much bodily weakness and despicable appearances, I laboured in explaining and recommending to you the gospel of Christ; and such was your affection to me, that, notwithstanding these infirmities and humbling circumstances, ye neither slighted my person nor rejected my doctrine, but entertained and embraced it, and me for its sake, with readiness and pleasure, as an ambassador of Christ, yea, as if I had been a holy angel sent down from heaven, or even the Messiah himself. 15, 16. Where are now those expressions of gratitude to me for my labours; or that happiness ye then professed to have and hope for in my ministrations? For such was your fervour of love and joy, that, if it could have been of any advantage to me, ye would have gladly

undergone the most painful severities and inconveniences for my sake. Why then are ye now giving up those very doctrines which ye then so much esteemed? Why are ye become so cool in your affection to me, who still affectionately regard you? I appeal to your consciences if ye ought to hold me as your enemy according to I have plainly and faithfully maintained the truth and importance of gospel doctrines, and warned you of your infinite danger in mixing the works of the law with faith in Christ for your justification. 17. As for these new teachers who pretend so great concern for your welfare, they act with no Christian candour or honour, but seek to decoy you from all regard to me or my apostolic authority, in order that ye may blindly submit to them, and bestow all your esteem, honour, and applause upon them. 18. Remember therefore that it is a very beautiful and laudable temper to be abashed and ashamed, and uniformly attached to what is truly worthy and important, and not merely when I am among you. 19. My dear but weak children in the faith, whom I thought I had instrumentally begotten to Christ through the gospel, my soul is still as earnestly concerned that the pure doctrines of the gospel, and Jesus Christ therein, as made of God to you wisdom, righteousness, sanctification, and redemption, may be really fixed in your minds and hearts, as ever I was to have you converted from your heathenish ignorance and idolatry. 20. Earnestly I wish that I were but present with you to confirm the truth, to answer your objections and scruples by word of mouth, and to vary my discourse into encouragement or rebuke as the occasions should require; and gladly should I find ground to encourage you; for truly I now greatly suspect that many of you have never been really converted to Christ, and may at length utterly apostatize from his truth and ways. 21. But I earnestly beg that ye who seem so fond of being under the law for justification by your own obedience, would seriously tell me, as before the judgment-seat of Christ, if ever ye have truly considered what the law demands, or what it denounces against the least transgression; or what a wide difference even these writings of Moses mark out between those that seek justification by their own works and those who seek it only by faith in Christ. 22, 23. For there it is recorded that Abraham, the friend of God, had two sons who were typical of different dispensations and different sorts of persons—the one Ishmael, who was born by Hagar his bond-slave, according to the common law of generation, and the other Isaac, by Sarah, his proper wife, in an extraordinary and miraculous manner, at an unexpected time of life, and as an accomplishment of God's free promise.—24, 25. Now these things were intended by God as figurative representations of the miserable condition of those who are under the law as a covenant of works, and of the happiness of those who are under the covenant of grace. Hagar represented the covenant made between God and the Israelites at Sinai, which, by its terrible manner of delivery, strictness of precepts, and severity of curses, tended to beget a servile temper of spirit, and subjected its votaries to everlasting destruction if left without the gospel relief promised to Abraham: and she and her son, cast out from Abraham's family, represented the Jews and other legalists abandoned by God for their unbelief, and left in bondage to Satan and their lusts. 26, 27. But the gospel church of true believers in Christ, which is of a heavenly, original nature and tendency, and highly privileged with the unnumbered liberties and blessings of the new covenant, and by the oracles and ordinances of which we are born to Christ, was typified by Sarah and her son; for, in allusion to Sarah and Hagar, the prophet Isaiah foretold that the Gentile nations, after being long abandoned by God to heathenism, should at last, with great joy, afford more chil-

21 Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But ¹the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,²

23 Meekness, temperance:³ against⁴ such there is no law.

24 And⁵ they that are Christ's have crucified the flesh with the affections⁶ and lusts.

25 If⁷ we live in the Spirit, let us also walk in the Spirit.

26 Let⁸ us not be desirous of vain-glory, provoking one another, envying one another.

CHAPTER VI.

1 *He morneth them to deal mildly with a brother that hath slipped, and to bear one another's burden:* 6 to be liberal to their teachers, 9 and not weary of well-doing. 12 *He sheweth what they intend that preach circumcision.* 14 *He glorieth in nothing, save in the cross of Christ.*

BRETHREN, if¹ a man be ²overtaken in ³fault, ye which are spiritual restore⁴ such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear⁵ ye one another's burdens,⁶ and so fulfil⁷ the law of Christ.⁸

3 For⁹ if a man think himself to be something, when he is nothing, he deceiveth himself.

under his direction and influence, to act up to our Christian character, obligations, and advantages, by departing from all iniquity and walking in all holy conversation and godliness. 26. And as we are indebted to him for all the good that is in us, let none of us overrate our own endowments or performances, or aim at making a vainglorious show of them. Let us never, by our pride, passion, or self-seeking, provoke one another to angry resentments, nor stir up envious passions in or against each other.

Ver. 19. *Through the Spirit.* Middleton and Bloomfield render *triumph*, "spiritually," though the earlier expositors understood it of the Holy Spirit. The want of the article prefixed is the ground for the proposed rendering; and reference is made to ch. 3:3, 5-16, 18, 25. A careful examination and comparison of all the passages where *triumph* occurs without the article or an epithet, seem to confirm this interpretation.—*The hope of righteousness by faith.* Not 'the hope of hereafter obtaining righteousness by faith'—for that the believer already possesses, Ro. 3:22—but 'the hope of glory,' which those who are 'justified by faith' in full assurance wait for. Ro. 5:1, 2; He. 6:11, C.

Ver. 19. The grouping of those vices is fourfold: (1) Sins of last (ver. 19), *four*. (2) Sins of impiety and superstition (ver. 20), *two*—to wit, idolatry and witchcraft. (3) Sins of temper (ver. 20, 21), *nine*. (4) Sins of appetite and indulgence (ver. 21), *two*—"drunkenness and revelings" being placed last, as if in them the apostle would practically lay bare the root of all the preceding vices. Paley relates an apologue in which Satan is represented as proposing his gifts to one if he would commit murder, incest, or get drunk. He preferred getting drunk; and then committed the horrible crimes from which in sobriety he had recoiled. C.

REFLECTIONS.—Blessed are the liberties which saints, especially under the gospel, have in and through Christ! and in the most delightful manner they, by faith, live in love, and hope for glory. But it is dangerous to contemn, reject, or forsake these liberties; and infinitely dangerous to turn aside from the true doctrine of justification by free grace through the imputed righteousness of Christ, received by faith, after we have professed and seemingly believed it. It is to lose all benefit by Christ, and to bind ourselves to the impossible condition of keeping the whole law. No persecution, no seduction, ought ever to draw us into this ruinous snare. And seducers to such wickedness should be esteemed as plagues of the church, and quickly cut off from her fellowship.—True Christians should carefully avoid everything tending to strife and contention, which are so sinful and ruinous. And though believers be perfectly freed from the moral law as a covenant, they continue still, and to eternity, under it as a binding rule of conversation. Yea, if we be Christ's, we must evidence it by our earnest mortification of inward lusts;

A.M. cir. 466. A.D. cir. 58.

† Jn. 15: 5. Ep. 4: 9. Eze. 36: 26, 27. Jer. 1: 15. 8. Col. 3: 10-16. Ro. 8: 11. xiv. 15: 14. Th. v.

† Faith. Rather, 'faithfulness,' as necessary in man as a steward distributing the bounties of 'goodness.'—C.

† Temperance in the use of every earthly possession and enjoyment.—C.

† 1 Ti. 1: 9. Ro. 13: 3. ch. 3: 2. 8 ver. 16, 18. Ro. 6: 8. 13. ch. 20. Ep. 4: 25. Col. 3: 5, 8. Ro. 12: 14. 1. Pe. 2: 11, ch. 6: 14.

† For, passion. 2 Ro. 8: 5, 6, 14. ver. 16, 18, 22, 25. Ep. 5: 9, 2. Col. 3: 12. Th. 2: 11-14. Phi. 3: 3.

† Phi. 2: 3. Lu. 14: 10. Ro. 12: 10. 1 Co. 13: 26. Ep. 5: 21. Ja. 3: 14-16. 1 Pe. 5: 5, ver. 15.

CHAP. VI.

1 Or, although. 2 Sa. 11: 2-15. Ro. 14: 10, 11. 12: 10. 15: 1, 2. 10: 13, 14. 12: 1, 2. 1 Th. 5: 1. 1 Th. 5: 2. 1 Th. 5: 3. 1 Th. 5: 4. 1 Th. 5: 5. 1 Th. 5: 6. 1 Th. 5: 7. 1 Th. 5: 8. 1 Th. 5: 9. 1 Th. 5: 10. 1 Th. 5: 11. 1 Th. 5: 12. 1 Th. 5: 13. 1 Th. 5: 14. 1 Th. 5: 15. 1 Th. 5: 16. 1 Th. 5: 17. 1 Th. 5: 18. 1 Th. 5: 19. 1 Th. 5: 20. 1 Th. 5: 21. 1 Th. 5: 22. 1 Th. 5: 23. 1 Th. 5: 24. 1 Th. 5: 25. 1 Th. 5: 26. 1 Th. 5: 27. 1 Th. 5: 28. 1 Th. 5: 29. 1 Th. 5: 30. 1 Th. 5: 31. 1 Th. 5: 32. 1 Th. 5: 33. 1 Th. 5: 34. 1 Th. 5: 35. 1 Th. 5: 36. 1 Th. 5: 37. 1 Th. 5: 38. 1 Th. 5: 39. 1 Th. 5: 40. 1 Th. 5: 41. 1 Th. 5: 42. 1 Th. 5: 43. 1 Th. 5: 44. 1 Th. 5: 45. 1 Th. 5: 46. 1 Th. 5: 47. 1 Th. 5: 48. 1 Th. 5: 49. 1 Th. 5: 50. 1 Th. 5: 51. 1 Th. 5: 52. 1 Th. 5: 53. 1 Th. 5: 54. 1 Th. 5: 55. 1 Th. 5: 56. 1 Th. 5: 57. 1 Th. 5: 58. 1 Th. 5: 59. 1 Th. 5: 60. 1 Th. 5: 61. 1 Th. 5: 62. 1 Th. 5: 63. 1 Th. 5: 64. 1 Th. 5: 65. 1 Th. 5: 66. 1 Th. 5: 67. 1 Th. 5: 68. 1 Th. 5: 69. 1 Th. 5: 70. 1 Th. 5: 71. 1 Th. 5: 72. 1 Th. 5: 73. 1 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14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom^o the world is crucified unto me, and I unto the world.

15 Forⁱⁿ in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this

A.M. cir. 4052.
A.D. cir. 56.

15. 45. 25. Phil. 1. 23. 27. 1 Cor. 1. 2. 2. Ro. 1. 16. or Col. 1. 24. 2. Co. 12. 9. 10. 11. 23. 27.

6 Or, which.

7 Ro. 6. 15. 2. 4. ch. 1. 4. 2. 20. 1 Jo. 5. 3. Ro. 3. 37.

8 1 Cor. 7. 19. ch. 5. 6. 3. 26. 28. Col. 3. 1. 2. Co. 5. 16. 17. Mat. 10. 1. 15. 14. Ep. 2. 10. 1 Jo. 3. 3. 5. 5.

9 Phil. 3. 16. 3. Ps. 121. 5. Ro. 2. 28. 39. 4. 121. 9. 6.

A.M. cir. 4052.
A.D. cir. 58.

8. 24. 10. 12. 23. 29. 30. 1 Pe. 2. 9. He. 3. 1. 15. 45. 45. ch. 3. 7.

10 ch. 5. 11. with 2 Co. 1. 24. 11. 12. 23. 27. Col. 1. 24. 2. 11. 23. 27. Col. 4. 9. 13.

11 See Ro. 15. 20. 24. 3. Co. 15. 14. 2. 11. 4. 22. Phil. 25.

12 These words do not belong to the epistle, and are of no authority.

rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Unto the Galatians, written from Rome.*

under an obligation thereby established to keep the whole law, they are not really careful to keep that law at all, but they would have you circumcised that they might boast of you as their proselytes, and thereby recommend themselves to the favour of the unbelieving Jews. 14. But God forbid that I should ever be ambitious of human applause, or boast of, or rely on, anything as the ground of my acceptance with God, except it be the atoning sacrifice of our crucified Lord and Saviour Jesus Christ, by faith in, and virtue derived from, which and whom, I am in conformity to him, dead to all the allurements, interests, and honours of this world, and to all its terrors, persecutions, and reproaches, so as to be little moved by the one or the other; and on account of my preaching of which, as the alone ground of justification and eternal life, the men of this world condemn me, and would gladly crucify me. 15. For, with regard to union with Christ, and justification to life through faith in him, circumcision, and all such external distinctions, are now under the gospel entirely useless. The only thing that can effectually prove our interest in him is the universal and almighty renovation of our heart and life, after the image of God, in knowledge, righteousness, and true holiness.—16. And to all those professed Christians, Jews or Gentiles, who, according to the directions I have given, rely on the righteousness of Christ alone for justification, and improve it in a steadfast maintenance of gospel liberties, and study of gospel holiness—and to all those spiritual Israelites whom God hath formed for himself—I earnestly wish and declare peace with God, their consciences, and one another, and all other mercies and blessings of the new covenant. 17. Let no one give me any further trouble with

injurious reproaches and angry quarrels about circumcision and other observances of the law: the persecutions which I have already endured, and of which I retain the marks in my body, are sufficient proofs of my being Christ's devoted servant, and faithful preacher of justification through his blood. 18. Finally, brethren, my hearty prayer to our Lord and Saviour Jesus Christ is, that his free love and favour, with all its blessed manifestations, fruits, and effects, may plentifully abound towards you, and sensibly rest on your souls, to lead you in the way of faith, comfort, and holiness, till ye arrive at the complete possession of eternal life.

Ver. 4. *Rejoicing in himself*—on account of what grace has wrought.—*Not in another*, upon whose opinion or applause grace has rendered him independent. C.

Ver. 5. *His own burden*. Being judged according to his work. C.

Ver. 10. *Let us do good unto all men*. Even Julian the Apostle, while reviling the Christians, was compelled to leave his testimony to that unrestricted spirit of charity by which they were actuated both towards friends and strangers. (As cited by Westein.) C.

Ver. 11. The apostle was accustomed to dictate his letters to an amanuensis—this he wrote with his own hand. Why he notices the circumstance it is not easy to conjecture, perhaps impossible to discover. Some suppose it is noted as an evidence of special affection; but what peculiar evidence it could furnish is not very apparent. Is it not better intended to intimate that he felt so great anxiety for their Christian character that he hoped to wean them from their errors without any one being made acquainted with his rebukes either to individuals or the churches? C.—This verse must be literally rendered as follows: 'Ye see in how large characters (or letters) I have written to you with my own hand.' Two things are here indicated: (1) That the epistle was written in letters of an unusually large size, probably on account of the defective sight of the apostle. (2) That it was unusual for the apostle to write himself, as he generally employed an amanuensis. Whether he wrote with his own hand as a special mark of favour,

or because of the absence of his amanuensis, cannot now be ascertained. P.

Ver. 17. *The marks of the Lord Jesus*. The scourings, wounds, and stoning he had endured, after the example and for the love of Jesus, Ac. 20. 23; 2 Co. 4. 10; 11. 23, 24. C.

REFLECTIONS.—With meekness, humility, and compassionate sympathy, ought Christians of superior attainments to recover their offending brethren. A sense of their own sinfulness, weakness, and readiness to slip, should induce them to it. And a regard to their deliverance from the law as a covenant, and the law of ceremonies, and their being still under Christ's law of liberty and love, should effectually animate them to it.

—It is dreadful to deceive our souls through self-conceit and hypocritical mocking of that God who neither will nor can be imposed upon. But it is delightful to have our consciences attesting us as approved of God in Christ; and to be enabled to improve our worldly substance in acts of piety and charity. It is highly necessary to be active and exact in our conduct, when our eternal happiness or damnation is so closely connected with it; and very unprofitable to make fair shows of religion while we remain ignorant of its power; or while, to shun persecution, we are afraid or ashamed to own a crucified Christ, and the doctrine of salvation through him alone. It is Christ crucified in whom we must boast, and from whom we must derive all grace to wean us from worldly things. And no profession, denomination, or external privilege will avail to our salvation unless our hearts be renewed and planted with a living principle of grace. Nor must we expect spiritual or eternal happiness unless we walk according to the gospel in our dealings with God and men, and are ready to suffer for the doctrines of Christ which we profess.

CONCLUDING REMARKS ON THE EPISTLE TO THE GALATIANS.

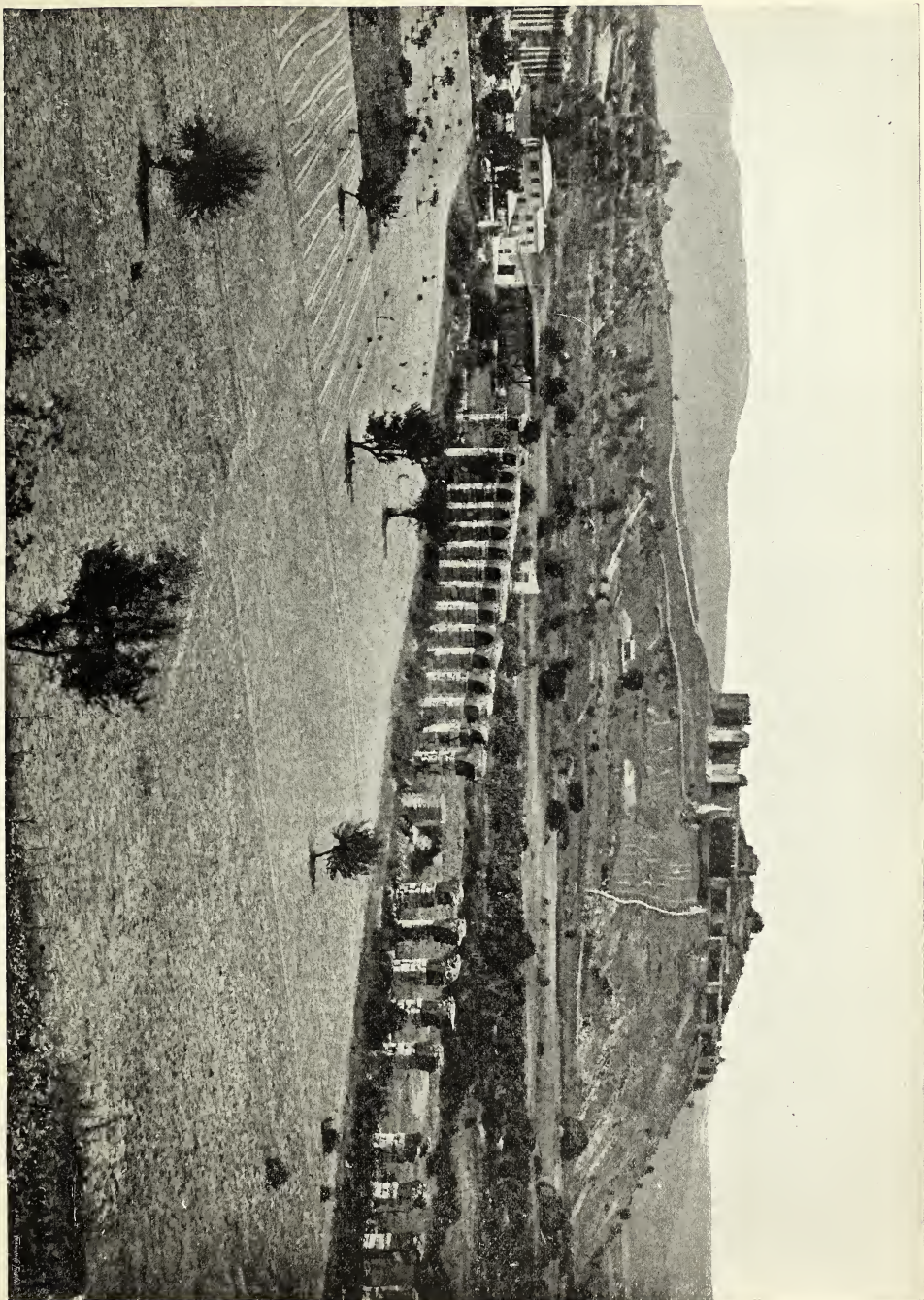
No one can attentively read and consider the Epistle to the Galatians without discovering the early germs of Popery budding, nay springing, into vigorous and almost irrepressible growth, even under the eye of apostolic inspection, and as it were, in defiance of the apostolic pruning-knife. Popery does not consist in the rejection of the great fundamental doctrines of Christianity. On the contrary, it retains most of them, but at the same time so overlays them, as to render them nearly or altogether invisible; so loads them with ceremonial ornament, as to disfigure or destroy their beauty; and so combines them with extraneous and traditional inventions, as literally to render them of 'none effect.'—The two great errors which the apostle labours to correct among the Galatians were the adoption of Jewish rites as essential to salvation, and the combining of human merit with the grace of the Lord Jesus Christ. In both these propensities they have been followed by Popery. One high-priest—one pope—one family succession—one traditional succession—holy vestments—altars—lamps—candles—sprinklings—at-

titudes. These bear such resemblance to each other, that it is sometimes difficult to distinguish between them. But injurious to spiritual feeling and vital godliness as these 'beggarly elements' undoubtedly are, their evil is far outrun by the doctrine of justification by works alone, or by human merit conjoined with the works of Christ, and of other mediators, which invariably accompanies them. Both indeed profess alike to have 'begun in the Spirit,' but both alike labour, and expect to be 'made perfect by the flesh,' ch. 3. 3. Truly has Solomon declared that 'there is no new thing under the sun.' Even Romanism, with all its fertile ingenuity, has been unable to become an inventor; and, when casting off 'the simplicity of the gospel,' has been compelled to deck herself in the ancient but condemned garments of the judaizing, 'the foolish Galatians.' Wherefore 'let him that thinketh he standeth take heed lest he fall.' Justification by faith, and by faith alone, is the article by which the church must stand in truth; but the 'faith that is not alone,' but 'worketh by love,' is the principle by which she must stand in holiness. C.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

Ephesus was the chief city of Proconsular Asia, famed for human wisdom and knowledge, but more for idolatry, lasciviousness, and magical arts. Here Paul planted a Christian church, to the elders of which he afterwards gave a solemn charge to attend to their work, Ac. xix. xx. To caution them against those seducers who very early crept in among them, and to confirm them in the doctrines which he had preached to them, he, while a prisoner at Rome, wrote them this epistle, calling, fellowship with God and with his church. In the last three he exhorts them to improve their mercies, in the conscientious performance of all necessary duties, personal and relative, religious and civil, answerably to their Christian character, privileges, assistances, and obligations.

[Ephesus was a city of Ionia, and, under the Roman government, the capital of a large district of Western Asia. It was famous for its temple of Diana, which was reckoned one of the wonders of the world, Ac. 19. 27. It is said to have been more ancient than the time of David, and to have been peopled by a Greek colony.



A QUEDUCT OF EPHESUS. [EPHESIANS, i:1.] — Ephesus was once the greatest city in all Asia Minor and the principal emporium of trade in the East. It was known as one of the eyes of Asia, Smyrna being the other. The inhabitants of Ephesus were mainly Greeks. Hence the city occupied no mean place in literature and art. Apelles was a native of Ephesus. Three great buildings of interest were the Temple of

Diana, the theatre, which was the scene of the riot of Demetrius, and the stadium, or circus, the arena of the sea fights. In the above view we have a representation of the aqueduct and the acropolis that stood above the city. None of the ancient cities have more completely been obliterated. The theatre referred to in Acts, 19-29, was capable of holding 25,000 or 30,000 people, and was the largest ever built by the Greeks.

In the time of Paul Ephesus still retained much of its ancient architectural and commercial grandeur; but the inhabitants were, like those of Athens, wholly given to idolatry. History describes them as licentious in morals and addicted to sorcery; whence 'Ephesian letters' came to be a name for all those superstitious charms and spells by which those ignorant and foolish people who know not God have, in all ages, been afflicted and deceived. In such a city the preaching of the gospel seemed all but hopeless; for idolatry and self-interest combined to instigate the heathen zealots to every riotous opposition, Ac. 19. 24; yet, through the labours of Paul, Apollos, and others, the gospel triumphed; and the Lord established a church which continued until his early-threatened and long-suspended judgment at last overtook the city, and has left it a splendid ruin without church or inhabitant. It was situated about twenty-three miles north of Miletus, to which place Paul called the elders to deliver them his parting charge, about A.D. 58.

This epistle was written about A.D. 62, and, as appears from various allusions, when Paul was a prisoner at Rome. It has been pronounced the richest and noblest of the epistles. And certainly in variety and depth of doctrine, sublimity and fervour of expression, and the intense earnestness of apostolic exhortation, it stands eminently conspicuous. The reason for its peculiar character seems to be that assigned by Scott, namely, 'that the apostle's heart was much enlarged in writing to those whom he had no occasion to rebuke, and with whom he was not under the necessity of joining in controversy; so that entire confidence took place of the caution, reserve, or sharpness which were requisite in the three preceding epistles.' It appears to have been written to confirm the Ephesian and other Asiatic churches in the true doctrine and practice of the gospel. And as every epistle seems to have had some peculiar object, and is consequently distinguished by some peculiar feature, so this epistle is distinguished by its special illustration and enforcement of the blessed doctrine of the headship of Christ over all things to the church, and the union of believers with him in one mystical body.

As to the particular church to which this epistle was originally addressed, expositors are not agreed. Some think it was addressed to the Laodiceans, Col. 4. 16; while others suppose it to have been a circular letter generally addressed to all the churches of Asia. For this opinion, however, there is not a shadow of external proof—the whole current of evidence uniting in inscribing it specially to the Ephesians—though, no doubt, it was intended for the use of the other surrounding churches. And if the apostle directed the Ephesians to send a copy to the Laodiceans, which should afterwards be transmitted to the Laodiceans—and no supposition can be more natural—all idea of the loss of any apostolical epistle is at once removed. C.]

CHAPTER I.

1 After the salutation, 3 and thanksgiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper foundation of man's salvation, 13 And because the depth of this mystery cannot easily be attained unto, 16 he propheth that they may come 18 to the full knowledge and 20 possession thereof in Christ.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace^a be to you, and peace, from God our Father, and from the Lord Jesus Christ.

CHAPTER I. Ver. 1, 2. Being, according to the sovereign will and mere favour of God, immediately authorized and qualified by Jesus Christ to publish his glorious gospel, I earnestly wish and announce to you—members of the church at Ephesus, who are by profession, and I hope many of you really, sanctified by the Holy Ghost, and to all the believers everywhere who, through union to and fellowship with Christ, have obtained mercy, to be faithful to their light and obligations in adhering to the truth as it is in him—all the riches of divine grace, in all its happy fruits, manifestations, and effects, from our covenant God and Father in Christ, as the fountain and moving cause, and from Jesus Christ as the purchaser, storehouse, and dispenser of them. 3. May all possible glory, thanksgiving, and praise be cheerfully ascribed to that ever-blessed God whose ancient endearing character was the God of Abraham, Isaac, and Jacob; but who now manifests himself as the God and Father of our Lord Jesus Christ, his only begotten Son and mediatorial Servant,—that in and through him, as our new-covenant Head and anointed Saviour, in the immense riches of his love and grace, he has freely and bountifully bestowed upon us all manner of spiritual and eternal blessings; 4. According to and in the execution of his gracious and unchangeable decree, in which we were from all eternity freely and sovereignly chosen in him as our Head and Representative, not because of our foreseen holiness, but that, through the application of his blood to our conscience, and the Holy Ghost renewing our heart, we might be made truly holy, and enabled, as in his sight, and acceptably to him, to walk in love to God and to one another, in obedience to his law, and as the fruit of his having first loved us; 5. In which eternal purpose we were graciously separated from the rest of mankind, and fore-ordained to be his new-covenant children, and joint-heirs with Christ, of himself, and all his inestimable fulness and privileges,—that through the merits, and being united to the person, of Christ, and according to his free favour and sovereign will, we might be brought into the most intimate union to and fellowship with him, as his peculiar people, formed for and consecrated to his honour and service; 6, 7. All which is done by him that there may be abundant and everlasting praises in the church on earth and in heaven, to the honour and glory of his free grace and mercy, which is so illus-

triously and endearingly displayed in the whole of our salvation, particularly in rendering us acceptable to himself, in and through the person and mediation of his dearly-beloved and only-begotten Son Jesus Christ—in whom we who are chosen, predestinated, and accepted, have a complete and glorious deliverance from all evil, and recovery to all possible happiness, in time and eternity, through the inestimable price of his atonement so fully satisfying to divine justice, and his righteousness so magnifying to the holy law; having all our sins, however many and aggravated, freely, fully, and irrevocably forgiven us, not on account of any worthiness in us or our works, but merely from the inexhaustible fulness, excellency, liberality, and unbounded overflowings of JEHOVAH's free mercy and favour. 8. In the breaking forth and plentiful effusions of which grace he has abundantly manifested to us the highest wisdom and counsel, both in contriving and executing his eternal scheme of redemption, to the united and highest honour of all his perfections, and in giving us the spirit of wisdom and knowledge, making us wise unto salvation, and to know and practise our duty with understanding, prudence, and discretion; 9. All which wisdom and prudence God hath discovered or conveyed to us by means of the gospel, in which, when attended by the almighty illumination of his Spirit, he opens before us his gracious scheme of redemption, which is so marvellous and incomprehensible in itself, and so marvellous and incomprehensible in its effects, and which, influenced by nothing but his own sovereign grace, he formed and fixed in his own breast, and for his own glory,—10. That in the last and most glorious period of his gracious transactions on earth, fixed in his eternal purpose, and marked in his ancient promises, and when the exceeding sinfulness of mankind had given his free grace the largest opportunity for magnifying its own power and glory, he might, in and by means of Christ incarnate obeying, suffering, dying, interceding, and preached to the nations, gloriously reconcile Jews and Gentiles into one mystical body, bringing them into a new state of peace and friendship with himself and with one another, and even angels and men into one delightful society and new state of peace and friendship; and, in fine, connect all things in and under Christ, as Head over them to his church: 11. In whom also, for the accomplishment of this great design, we believing Jews have, in our effectual calling,

3 Blessed^a be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places¹ in Christ:

4 According as he hath chosen us in him before the foundation of the world,² that we should be holy and without blame before him in love:

5 Having^a predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace,

received a title to and some anticipation of that inheritance of eternal life to which we were, as his children, predestinated in the free and unchangeable purpose of God, who, by an almighty influence, works all things exactly according to the direction of his infinite wisdom and the plan of his sovereign decree,—12. That we, the natural seed of Abraham, to whom the gospel was first preached, and who were first brought to believe, and depend on, and hope in Christ for all salvation, might, as distinguished monuments of his grace, for ever glorify him for his mercy in making, and for his truth, power, wisdom, and love in fulfilling his promises: 13. In whom also ye Gentiles, after ye had heard the infallibly certain and infinitely important truths of the gospel, by which that eternal salvation is offered and applied to sinful men, believed; and, in consequence thereof, were, by virtue of your union with him, further sanctified and conformed to his image, and comfortably certified of your personal interest in him as your eternal inheritance by the Holy Ghost, whom he so emphatically promised, and who, with infinite light and power, applies all the promises to our souls: 14. Which Holy Spirit, as given to us, and working faith and love in us, is a security, pledge, and earnest of our heavenly glory, and a joyful foretaste of it, till we, and they whom Christ hath redeemed, and for whom he purchased it, arrive at the full enjoyment of it,—that, as monuments of his amazing grace, we may for ever praise him in the highest manner for the manifestation of it upon us,—15, 16. In reflection upon this grace of God in choosing, redeeming, calling, and sanctifying you Gentiles as well as us Jews, and having received an account of your remarkable trust and hope in the Lord Jesus Christ, and love to all them that bear his image, I have been thereby encouraged in my frequent prayers to bless and thank him for his favours bestowed on you, and to supplicate that he would still grant you more abundant mercies: 17. Particularly that he—who is the covenant God of our Lord Jesus Christ, who chose and called him to his mediatorial work, qualified and rewarded him for it, and who, being infinitely glorious in himself, is the fountain, author, and bestower of all the glory communicated to angels, men, or any other creature, and is the eternal Object of all admiration and worship—would, by his Spirit, give you still more bright, sweet, and assuring manifestations of Christ, in his person,

A.M. cir. 463.

A.D. cir. 64.

CHAP. I.

a Ac. 13. 9, with 9. 3.

15. Ro. 1. 2. 1 Co. 1. 7.

15. Ro. 6. 6. 1 Ti. 1. 12.

Col. 1. 1. 1 Ti. 1. 12.

b Ro. 1. 7. 2 Co. 1. 1.

Col. 1. 2. 4. 17. Phil.

Col. 1. 2. 4. 17. Phil.

1. 1. 1 Ti. 1. 12.

c Ac. 13. 9, with 9. 3.

d See Ro. 1. 7, Ga. 1.

3. 1 Th. 1. 2. 1 Th. 1. 2.

1 Ti. 1. 4. 1 Pe. 2. 2. Pe.

1. 1. 2 Co. 1. 1. 1 Pe. 1. 3.

ver. 17. Mat. 22. 46. Ju.

20. 17. He. 1. 9. Ps. 45. 7.

15. 49. 45.

e a Co. 1. 3. 1 Pe. 1. 3.

ver. 17. Mat. 22. 46. Ju.

20. 17. He. 1. 9. Ps. 45. 7.

15. 49. 45.

f a Co. 1. 3. 1 Pe. 1. 3.

ver. 17. Mat. 22. 46. Ju.

20. 17. He. 1. 9. Ps. 45. 7.

15. 49. 45.

g a Co. 1. 3. 1 Pe. 1. 3.

ver. 17. Mat. 22. 46. Ju.

20. 17. He. 1. 9. Ps. 45. 7.

15. 49. 45.

h a Co. 1. 3. 1 Pe. 1. 3.

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20. 17. He. 1. 9. Ps. 45. 7.

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m a Co. 1. 3. 1 Pe. 1. 3.

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n a Co. 1. 3. 1 Pe. 1. 3.

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15. 49. 45.

A.M. cir. 463.

A.D. cir. 64.

10r, things He. 9.

h Ro. 8. 29, 30. 1 Pe. 1.

20. 2. 1 Ti. 2. 2. 2 Ti. 2. 2.

Th. 2. 15. Ju. 2. 5. Ch. 5.

125. 17. 1 Ti. 1. 12. Col. 1.

22. 1 Ti. 2. 14. Mat. 20.

16. 2. 1 Ti. 2. 14. Mat. 20.

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Paul's prayer for the Ephesians.

16 Cease not to give thanks for you, making
mention of you in my prayers;

Ver. 13. *Sealed.* Marked out as God's purchase, both by the miraculous and ordinary gifts of the promised Spirit, according as it has pleased God to distribute to every man severally as he pleases, 1 Co. 12. 4-11. C.

23 Which is ¹his body, the fulness⁶ of him
that ²filleth all in all.⁷

2 Wherein^b in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the ^dchildren of disobedience:

CHAPTER II. Ver. 1. And as God, by the exceeding greatness of his power, raised up Christ as a public person from the dead, he has also bestowed upon you a life of justification, freeing you from your guilt and condemnation, and quickened you to a life of holiness, by the renewal of your nature, who, as Gentile sinners, were under the dominion of both legal and spiritual death, and, as it were, condemned and killed by a multitude of sins original and actual. 2. In which,

We are saved by grace.

between believers of all nations, as one spiritual body united to him by faith and love; and that, through his atoning sacrifice of himself upon the cross, he might remove their guilt, and bring them into a joint state of peace and favour with God. 17. And in order thus to reconcile them to God and to each other in one gospel church, by the ministry of his servants and the powerful operation of his Spirit, he published the glad tidings of peace and salvation to you Gentiles, who were far removed from the knowledge, profession, faith, and favour of God; and also to the Jews, who had long been his peculiar people, and had enjoyed the symbol of his presence, and the oracles and ordinances of his grace. 18. For such is the efficacy of his incarnation, and of his precious blood shed in the gospel, that by means thereof we who believed whether Jews and Gentiles, through the direction and assistance of his Spirit, have an equally free and familiar access into the favour, presence, and fellowship of God, our common Father in and with Christ. 19. Now, therefore, ye Gentile believers, being reconciled and brought near to God, are no more aliens from his church, covenants, promises, or privileges, but, like freemen and fellow-citizens of the heavenly Jerusalem, are entitled to and joint partakers with the believing Jews of all the blessings which pertain to the saints; and are, by regeneration and adoption, of the family and children of God, heirs of God, and joint-heirs with Christ. 20. And infallibly and for ever to establish your union with Christ, and with God in him as your Father and Sovereign Lord, and in him as your Head, he has sent his prophets, which he hath and offer him to you, and by faith built upon Christ as your immovable and life-giving Foundation, and connected, beautified, and strengthened by him as your chief Corner-stone. 21. In union with whom, and by virtue derived from him, the universal church, Jews or Gentiles, and every true member of it, placed in proper order for the use of the whole, doth, by a continual addition of new converts, or the further gracious growth of each, as animated and influenced by their living and life-giving Foundation, become a spiritual temple, formed by, dedicated to, and inhabited by the Lord Christ and his Father; and in which he manifests his gracious presence, displays his glory, and is worshipped and glorified: 22. In whom, being vital and united to his person, and formed into one body with him, and all the members of it are built up together as a particular church—a living temple—which God had consecrated for himself, who, by the special presence, light, and grace of his Spirit, dwells among you, and in the heart of every true believer.

Ver. 1. The words 'hath he quickened' are supplied from ver. 5. It is not improbable, however, that the elipsis should be supplied from the preceding chapter thus: 'And ye *hath* quickened—that is, with life—who were dead in trespasses and sins.' C.

Ver. 2. *Course*—*course*—its civil principles and practices, which run on a stream through the whole period of its being. See ver. 7. C.

Ver. 3. *Nature* can never be translated 'custom' or 'habit,' unless such custom or habit as arises from original or innate principle. C.

Ver. 5. *The quickening* referred to here is not the resurrection of the body alone, though that will follow, but a spiritual quickening of the soul, which is the work of the Holy Spirit, who operates upon us here, making us love and follow God. This also is a result of Christ's resurrection. Alford has well remarked on this topic: 'The resurrection of Christ was not a mere bodily resurrection. In that he rose again, he raised up, and acted—the raising of his humanity (which is ours), consisting of body and soul, from infirmity to glory, from the curse to the blessing. In that he rose again, he raised up, and acted—the raising of his church from death to life, and so, we feel inclined

13 But^a now, in Christ Jesus,⁴ ye who sometimes were far off to be made nigh by the blood of Christ.

14 For he is "our peace, who hath made both one, and hath broken down the "middle wall of partition *between us*;

15 Having^a abolished in his flesh the enmity, even the law of commandments contained in ordinances; but to make in himself of twain one^b new man, so making peace;

16 And that he might "reconcile both unto God in one body by the cross, having slain the enmity thereby;⁵

17 And came and "preached peace to you which were afar off, and to them ^bthat were nigh.

18 For "through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but "fellow-citizens with the saints, and of the household of God;

20 And are "built upon the foundation of the apostles and prophets,⁶ Jesus Christ himself being the chief corner-stone;

knit to him, have died unto sin and live unto God." The resurrection of Christ secures a *present spiritual*, as well as a future bodily or material resurrection. *P.*

Ver. 14. *It is the gift of God.* What is the gift?—salvation or faith? That salvation is the gift, is argued from *vers* being neuter, and so not agreeing with *vers*, feminine; but the construction in ch. 6, *Phil.* 1, 28; Ga. 3, 17, 4, 19 will show how little value is to be attached to this circumstance. That faith is the gift will appear, not from mere verbal criticism, but from the plain facts declared Mat. 13, 11; Jn. 3, 27; 6, 65; from comp. J. 1, 3, 24 with Ga. 3, 22; and if more evidence be wanting, Paul expressly declares, *Phil.* 1, 29, "Unto you it is given (granted as a favour) to believe." *C.*

Ver. 15. *Which God hath, &c.* Rather, "for the performance of which God has before prepared us;" that is, by the previous gift of his Spirit working faith in our hearts. *C.*

Ver. 16. "And that he might reconcile both [Jew and Gentile, who were before separated] in one body [uniting them as different members of one body, namely, the church, which is the body of Christ] to God, by means of the cross [his death on the cross atoning for sin, and thus taking away that guilt which separated man from God], having slain the enmity [between man and his God] in the first place, but which is developed into enmity between man and man, between Jew and Gentile on *it* [on the cross]. *P.*

REFLECTIONS.—Alas! what a state of sin, slavery, wretchedness, and wrath are all men in by nature, Satan and their lusts hurrying them on to their own destruction! Transcendent and amazing grace must be necessary to quicken, to save, and to exalt for ever, such monsters of misery, guilt, and pollution; and pure and free is the manifestation of it. No works of ours can concur to deserve, prepare for, or assist it. How wonderful is that Christ for whom, in whom, and with whom all these rich mercies are received! Blessed be his name that Gentile idolaters, so ignorant, so wicked, are, through his person, righteousness, and mediation, brought into his gospel church!—While the building goes up sing, ye nations—sing, all the powers of my soul—GRACE, GRACE, UNTO IT!

CHAPTER III. Ver. 1. For my boldly maintaining that you believing Gentiles have an equal access to the church and presence of God, and are equally related to him, as the Jews, I am, at this very time, through the malice and undefeatable opposition of my carnal countrymen, a prisoner at Rome, of which I boast and glory, as I know it will turn out to your spiritual advantage. 2. For ye must needs have heard how Jesus Christ, in his infinite condescension and grace, appointed me as a steward in his family, and herald in his kingdom, to preach the gospel chiefly to you and other Gentiles, that ye might believe and be saved; 3. 4. And how, by repeated visions, revelations, and by the immediate inspiration of his Spirit, he made known to me the great mystery of the salvation of sinful men, through his own incarnation, obedience, death, resurrection, and ascension, and of the gracious calling of the Gentiles into his gospel church; as, according to the measure of my knowledge of it, I have already hinted unto you:—5. Which mystery was not at all

made known to the Gentiles in former ages, nor so distinctly, fully, and clearly to the Jews, as it is now revealed to the holy apostles and other inspired teachers of the Christian church, in consequence of the resurrection and ascension of Jesus Christ:—6. Particularly that branch of it,—that without any regard to circumcision or any Jewish ceremonies, the idolatrous Gentiles should, equally and in the strictest connection with the Jews, be called and admitted into the same gospel church, partaking of all the privileges thereof, and be made members of the same mystical body of Christ,—to derive all enlightening, quickening, sanctifying, and comforting influence from him, and hold all their right and claim to all the promised blessings of the new covenant under him, and partake of the promised Spirit in all his influences, gifts, graces, and glories shed on them abundantly through Christ. 7. Of which glorious gospel, being immediately converted, and receiving a sovereignly free gift of the apostleship, I was, by the immediate appointment of Jesus Christ and his Father, made a preacher—to publish it in all its light, fullness, and glory; and had my commission ratified by many miraculous operations, and by an amazing success in the conversion and salvation of sinners. 8. Unto me, who was once a furious persecutor, blasphemer, and injurious person, and who in myself am still so transcendently worthless and hell-deserving, in this condescending, astonishing, and unparalleled favour shown—that I, above all the apostles, should be pitched upon to publish far and wide among the idolatrous Gentiles the glad tidings of salvation; and to be instrumental, in the hand of the Spirit, in making known and conveying to multitudes those exceeding riches of mercy and merit, of grace and glory, which are treasured up in Christ, and proposed in the gospel by and through him to the worst of sinners,—and which can never be fathomed, exhausted, numbered, or traced out in all their endless variety, excellency, and fullness. 9. And to make both Jews and Gentiles clearly perceive what a happy fellowship believers of all nations, as one church, under Christ their Head, now have in the exceeding great and glorious blessings of the gospel;—a mystery, in which unfathomable depths of divine sovereignty, wisdom, and grace are implied,—and which lay long concealed in the purpose and mind of God himself, who, in and with his Son Jesus Christ, created all things in heaven and earth; 10. And that even all the dignified and mighty, and orders of holy angels, who minister to the redeemed here of salvation, might, with ravishing pleasure, joy, and praise, behold and contemplate the infinite wisdom of God in the unnumbered displays of its glory in the doctrines, ministrations, blessings, and privileges of the New Testament church;—11. All which is now transacted in exact agreement with God's eternal purpose, which he formed

A.M. cir. 468.
A.D. cir. 64.

7 Ge. 49.10. Is. 11.10.
43.6. 48.12. 55.7. Ac. 2.
3. 1 Cor. 11. Ro. 5. 5.
1 Pe. 3.18. Col. 1.21. He.
9.23. 1 Ti. 2.2.

I See note " below.

u Is. 9. 6. 7. Mi. 5. 5.
Ac. 13. 26. Ro. 1. 5. 1. 6.
Col. 2. 30. Jn. 10. 16. 19.
13. 1 Eze. 37. 23. 11. 10.
35. 26. 9. 10. 12. Ga. 3.
2. 20.

W Ep. 3. 8. Ac. 10. 28.

X Col. 2. 14. 1. 20. 22.
Rom. 8. 3. 4. Ga. 4. 4. 5.
3. 13. Ro. 10. 4. He. vii.
11.

Y ver. 16-21; ch. 3. 6.
4. 15. Gal. 6. 15. Ro. 7. 6.
2. Co. 5. 17. ch. 4. 23. 14.
Col. 2. 10.

Z Col. 1. 20-22; 2. 14.
Ro. 8. 35. 6.

aa Or, in himself.

ab Is. 57. 10. Zec. 9. 10.
Ac. 13. 26. 2. 39. ver. 22.
Ps. 73. 27.

ac Is. 48. 12. 13. 47. 5.
1. 27. 2. 19. 30. 30.

ad Jn. 10. 7. 9. 14. 1 Pe.
3. 18. Ro. 4. 1. 5. 1. 6. 1. 10.
13. 16. 20. ver. 8. Col. 1.
13. ch. 1. 13. 3. 10. 4. 4.

ae ver. 20. 16. 20. 27. 27.
ver. 20. 16. 20. 27. 27.

af ch. 3. 14. 1. 20. 22.
20. 22. 23. He. 1. 1. 1. 1. 1. 1.

ag ver. 20. 16. 20. 27. 27.
20. 22. 23. He. 1. 1. 1. 1. 1. 1.

ah Mat. 16. 8. 1 Pe. 2.
4. 1. 1. 1. 1. 1. 1. 1. 1. 1.

ai ver. 13. 28. ch. 3. 17.
13. 28. ch. 3. 17. 1. 1. 1. 1.

aj Upon the foundation
laid by apostles
and prophets.

ak Upon Christ, of whom
all things are said, "Our
foundation can no
man lay."

al Christ Jesus
is the emphatic—
the key word of
the whole passage. With-

A.M. cir. 468.
A.D. cir. 64.

out Christ—separated
from him, they
had no hope. 20
From—united to him
by a living faith, they
had new life, and
were already heirs of
eternal glory.—7.

ch. 4. 13. 13. 13. 13. 13.

ch. 4. 13. 13. 13. 13. 13.

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21 In^a whom all the building, fitly framed together, groweth unto an holy temple in the Lord:

22 In^b whom ye also are builded together for an habitation of God through the Spirit.

CHAPTER III.

5 The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation: 8 and to him was that grace given, 9 that he should preach it. 13 He deserveth them not to faint for his tribulation, 14 and prayeth 14 that they may perceive the great love of Christ toward them.

CHAP. III.

FOR this cause I Paul, the "prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the "dispensation of the grace of God, which is given me to you—ward:

3 How that "by revelation he made known unto me the mystery; ^a(as I wrote afore^b in few words,

4 Whereby, when ye read, ye may understand my knowledge in the "mystery of Christ);

5 Which^c in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That^d the Gentiles should be fellow-heirs,

with a gracious regard to his church, as considered in Christ their Head, Lord, and Saviour; 12. In and through whom, as the only Mediator between God and men, we have great liberty and enlargement of spirit in our dealings with God as our reconciled Father and Friend, and through faith receiving and resting on him alone for salvation, have a humble assurance of his favour towards us, his gracious acceptance of our persons and services, and his audience of our prayers for all real and necessary blessings. 13. In the contemplation of these things I entreat you never to be disheartened, affrightened, or made negligent or spiritless in your Christian course by the sufferings which I have to endure for my adherence to, and preaching of, the gospel; but rather to the honour of your Christian profession be encouraged, strengthened, and animated therein, as they are indeed a great honour put on me for the confirmation of what I preached and ye believed. 14. And that ye may be directed to this and all other necessary duties, I recommend you by the most affectionate, earnest, and solemn prayer, to the favour and mercy of the eternal Father of our Lord Jesus Christ, and our Father and Friend in him. 15. Of and under whom, and of the Father through him, all true worshippers, whether angels or saints, are gathered into one family, and have received the most transcendent and glorious honours and privileges; 16. And I plead that you have already done so much for your moiety, in a manner answerable to his own immense fullness of wisdom, faithfulness, power, goodness, mercy, and grace, and by his almighty Spirit powerfully working in your renewed hearts, more and more fortify you against the efforts of inward corruptions or temptations from Satan or the world; and invigorate and animate you with holy courage to exercise every grace, perform every good work, endure every trial, and, abounding in holiness and comfort, to hold on to the end through all opposition and dangers. 17. And that Jesus Christ, together with and by his Spirit, may be constantly present in your minds not only by the habit, but by realizing and appropriating acts of faith; and have a sensible abode in your hearts by continual gracious impressions and manifestations of his love to you as persons united to him;—that ye, being deeply fixed and firmly established in an experimental and assuring perception and faith of his love to you, and in your exercise of grateful returns of love to him, 18. May, by the enlightening of his oracles and ordinances, attended with the enlightening and sanctifying influences of his Spirit, be enabled to apprehend, and be suitably affected with, the unbounded love of Christ; clearly perceiving, as far as is possible for saints in this world, its unmeasurable extent, as it reaches to Gentiles as well as Jews, to all ranks, sorts, and degrees of sinners, and to all forms and degrees of spiritual and heavenly blessings:—its

and of the same body, and partakers of his promise in Christ by the gospel;

7 Whereof¹ I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that² I should preach among the Gentiles the 'unsearchable riches of Christ:

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things³ by Jesus Christ:

10 To⁴ the intent that now unto the principalities and powers in heavenly places might be known,⁵ by the church, the manifold wisdom of God,

11 According⁶ to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In⁷ whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause⁸ I bow my knees unto my Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to

A.M. cir. 4968.
A.D. cir. 64.

1 Ac. 9. 15; 26. 16-18.
Ro. 1. 11; 13. 18; 10.
2 Co. 3. 5; 4. 1; 5. 18-20.
Ga. 2. 8; Col. 1. 23, 25, 26.
Eph. 4. 13; ch. 1. 29-30.
ver. 2-8.

17 Co. 15. 9, 10; 1 Th. 1. 5; 2 Co. 11. 5; 13. 10; 14. 15; 15. 10; 16. 10; 17. 10; 18. 10; 19. 10; 20. 10; 21. 10; 22. 10; 23. 10; 24. 10; 25. 10; 26. 10; 27. 10; 28. 10; 29. 10; 30. 10; 31. 10; 32. 10; 33. 10; 34. 10; 35. 10; 36. 10; 37. 10; 38. 10; 39. 10; 40. 10; 41. 10; 42. 10; 43. 10; 44. 10; 45. 10; 46. 10; 47. 10; 48. 10; 49. 10; 50. 10; 51. 10; 52. 10; 53. 10; 54. 10; 55. 10; 56. 10; 57. 10; 58. 10; 59. 10; 60. 10; 61. 10; 62. 10; 63. 10; 64. 10; 65. 10; 66. 10; 67. 10; 68. 10; 69. 10; 70. 10; 71. 10; 72. 10; 73. 10; 74. 10; 75. 10; 76. 10; 77. 10; 78. 10; 79. 10; 80. 10; 81. 10; 82. 10; 83. 10; 84. 10; 85. 10; 86. 10; 87. 10; 88. 10; 89. 10; 90. 10; 91. 10; 92. 10; 93. 10; 94. 10; 95. 10; 96. 10; 97. 10; 98. 10; 99. 10; 100. 10.

2 Ps. 31. 19; 136. 4-6.
3 Co. 1. 23; 2. 15; 3. 10; 4. 1; 5. 18-20.
4 Col. 1. 27; 2. 13; 3. 10; 4. 1; 5. 18-20.
5 1 Co. 2. 9; 13. 10; 14. 15; 15. 10; 16. 10; 17. 10; 18. 10; 19. 10; 20. 10; 21. 10; 22. 10; 23. 10; 24. 10; 25. 10; 26. 10; 27. 10; 28. 10; 29. 10; 30. 10; 31. 10; 32. 10; 33. 10; 34. 10; 35. 10; 36. 10; 37. 10; 38. 10; 39. 10; 40. 10; 41. 10; 42. 10; 43. 10; 44. 10; 45. 10; 46. 10; 47. 10; 48. 10; 49. 10; 50. 10; 51. 10; 52. 10; 53. 10; 54. 10; 55. 10; 56. 10; 57. 10; 58. 10; 59. 10; 60. 10; 61. 10; 62. 10; 63. 10; 64. 10; 65. 10; 66. 10; 67. 10; 68. 10; 69. 10; 70. 10; 71. 10; 72. 10; 73. 10; 74. 10; 75. 10; 76. 10; 77. 10; 78. 10; 79. 10; 80. 10; 81. 10; 82. 10; 83. 10; 84. 10; 85. 10; 86. 10; 87. 10; 88. 10; 89. 10; 90. 10; 91. 10; 92. 10; 93. 10; 94. 10; 95. 10; 96. 10; 97. 10; 98. 10; 99. 10; 100. 10.

3 Created all things.
4 To the intent.
5 By the church.
6 According to the eternal purpose.
7 In whom we have boldness and access with confidence by the faith of him.

8 For this cause.
9 And to make all men see what is the fellowship of the mystery.
10 To the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God.

11 According to the eternal purpose which he purposed in Christ Jesus our Lord.
12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.
14 For this cause I bow my knees unto my Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,
16 That he would grant you, according to

17 Co. 15. 9, 10; 1 Th. 1. 5; 2 Co. 11. 5; 13. 10; 14. 15; 15. 10; 16. 10; 17. 10; 18. 10; 19. 10; 20. 10; 21. 10; 22. 10; 23. 10; 24. 10; 25. 10; 26. 10; 27. 10; 28. 10; 29. 10; 30. 10; 31. 10; 32. 10; 33. 10; 34. 10; 35. 10; 36. 10; 37. 10; 38. 10; 39. 10; 40. 10; 41. 10; 42. 10; 43. 10; 44. 10; 45. 10; 46. 10; 47. 10; 48. 10; 49. 10; 50. 10; 51. 10; 52. 10; 53. 10; 54. 10; 55. 10; 56. 10; 57. 10; 58. 10; 59. 10; 60. 10; 61. 10; 62. 10; 63. 10; 64. 10; 65. 10; 66. 10; 67. 10; 68. 10; 69. 10; 70. 10; 71. 10; 72. 10; 73. 10; 74. 10; 75. 10; 76. 10; 77. 10; 78. 10; 79. 10; 80. 10; 81. 10; 82. 10; 83. 10; 84. 10; 85. 10; 86. 10; 87. 10; 88. 10; 89. 10; 90. 10; 91. 10; 92. 10; 93. 10; 94. 10; 95. 10; 96. 10; 97. 10; 98. 10; 99. 10; 100. 10.

17 Co. 15. 9, 10; 1 Th. 1. 5; 2 Co. 11. 5; 13. 10; 14. 15; 15. 10; 16. 10; 17. 10; 18. 10; 19. 10; 20. 10; 21. 10; 22. 10; 23. 10; 24. 10; 25. 10; 26. 10; 27. 10; 28. 10; 29. 10; 30. 10; 31. 10; 32. 10; 33. 10; 34. 10; 35. 10; 36. 10; 37. 10; 38. 10; 39. 10; 40. 10; 41. 10; 42. 10; 43. 10; 44. 10; 45. 10; 46. 10; 47. 10; 48. 10; 49. 10; 50. 10; 51. 10; 52. 10; 53. 10; 54. 10; 55. 10; 56. 10; 57. 10; 58. 10; 59. 10; 60. 10; 61. 10; 62. 10; 63. 10; 64. 10; 65. 10; 66. 10; 67. 10; 68. 10; 69. 10; 70. 10; 71. 10; 72. 10; 73. 10; 74. 10; 75. 10; 76. 10; 77. 10; 78. 10; 79. 10; 80. 10; 81. 10; 82. 10; 83. 10; 84. 10; 85. 10; 86. 10; 87. 10; 88. 10; 89. 10; 90. 10; 91. 10; 92. 10; 93. 10; 94. 10; 95. 10; 96. 10; 97. 10; 98. 10; 99. 10; 100. 10.

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17 Co. 15. 9, 10; 1 Th. 1. 5; 2 Co. 11. 5; 13. 10; 14. 15; 15. 10; 16. 10; 17. 10; 18. 10; 19. 10; 20. 10; 21. 10; 22. 10; 23. 10; 24. 10; 25. 10; 26. 10; 27. 10; 28. 10; 29. 10; 30. 10; 31. 10; 32. 10; 33. 10; 34. 10; 35. 10; 36. 10; 37. 10; 38. 10; 39. 10; 40. 10; 41. 10; 42. 10; 43. 10; 44. 10; 45. 10; 46. 10; 47. 10; 48. 10; 49. 10; 50. 10; 51. 10; 52. 10; 53. 10; 54. 10; 55. 10; 56. 10; 57. 10; 58. 10; 59. 10; 60. 10; 61. 10; 62. 10; 63. 10; 64. 10; 65. 10; 66. 10; 67. 10; 68. 10; 69. 10; 70. 10; 71. 10; 72. 10; 73. 10; 74. 10; 75. 10; 76. 10; 77. 10; 78. 10; 79. 10; 80. 10; 81. 10; 82. 10; 83. 10; 84. 10; 85. 10; 86. 10; 87. 10; 88. 10; 89. 10; 90. 10; 91. 10; 92. 10; 93. 10; 94. 10; 95. 10; 96. 10; 97. 10; 98. 10; 99. 10; 100. 10.

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17 Co. 15. 9, 10; 1 Th. 1. 5; 2 Co. 11. 5; 13. 10; 14. 15; 15. 10; 16. 10; 17. 10; 18. 10; 19. 10; 20. 10; 21. 10; 22. 10; 23. 10; 24. 10; 25. 10; 26. 10; 27. 10; 28. 10; 29. 10; 30. 10; 31. 10; 32. 10; 33. 10; 34. 10; 35. 10; 36. 10; 37. 10; 38. 10; 39. 10; 40. 10; 41. 10; 42. 10; 43. 10; 44. 10; 45. 10; 46. 10; 47. 10; 48. 10; 49. 10; 50. 10; 51. 10; 52. 10; 53. 10; 54. 10; 55. 10; 56. 10; 57. 10; 58. 10; 59. 10; 60. 10; 61. 10; 62. 10; 63. 10; 64. 10; 65. 10; 66. 10; 67. 10; 68. 10; 69. 10; 70. 10; 71. 10; 72. 10; 73. 10; 74. 10; 75. 10; 76. 10; 77. 10; 78. 10; 79. 10; 80. 10; 81. 10; 82. 10; 83. 10; 84. 10; 85. 10; 86. 10; 87. 10; 88. 10; 89. 10; 90. 10; 91. 10; 92. 10; 93. 10; 94. 10; 95. 10; 96. 10; 97. 10; 98. 10; 99. 10; 100. 10.

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17 Co. 15. 9, 10; 1 Th. 1. 5; 2 Co. 11. 5; 13. 10; 14. 15; 15. 10; 16. 10; 17. 10; 18. 10; 19. 10; 20. 10; 21. 10; 22. 10; 23. 10; 24. 10; 25. 10; 26. 10; 27. 10; 28. 10; 29. 10; 30. 10; 31. 10; 32. 10; 33. 10; 34. 10; 35. 10; 36. 10; 37. 10; 38. 10; 39. 10; 40. 10; 41. 10; 42. 10; 43. 10; 44. 10; 45. 10; 46. 10; 47. 10; 48. 10; 49. 10; 50. 10; 51. 10; 52. 10; 53. 10; 54. 10; 55. 10; 56. 10; 57. 10; 58. 10; 59. 10; 60. 10; 61. 10; 62. 10; 63. 10; 64. 10; 65. 10; 66. 10; 67. 10; 68. 10; 69. 10; 70. 10; 71. 10; 72. 10; 73. 10; 74. 10; 75. 10; 76. 10; 77. 10; 78. 10; 79. 10; 80. 10; 81. 10; 82. 10; 83. 10; 84. 10; 85. 10; 86. 10; 87. 10; 88. 10; 89. 10; 90. 10; 91. 10; 92. 10; 93. 10; 94. 10; 95. 10; 96. 10; 97. 10; 98. 10; 99. 10; 100. 10.

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17 Co. 15. 9, 10; 1 Th. 1. 5; 2 Co. 11. 5; 13. 10; 14. 15; 15. 10; 16. 10; 17. 10; 18. 10; 19. 10; 20. 10; 21. 10; 22. 10; 23. 10; 24. 10; 25. 10; 26. 10; 27. 10; 28. 10; 29. 10; 30. 10; 31. 10; 32. 10; 33. 10; 34. 10; 35. 10; 36. 10; 37. 10; 38. 10; 39. 10; 40. 10; 41. 10; 42. 10; 43. 10; 44. 10; 45. 10; 46. 10; 47. 10; 48. 10; 49. 10; 50. 10; 51. 10; 52. 10; 53. 10; 54. 10; 55. 10; 56. 10; 57. 10; 58. 10; 59. 10; 60. 10; 61. 10; 62. 10; 63. 10; 64. 10; 65. 10; 66. 10; 67. 10; 68. 10; 69. 10; 70. 10; 71. 10; 72. 10; 73. 10; 74. 10; 75. 10; 76. 10; 77. 10; 78. 10; 79. 10; 80. 10; 81. 10; 82. 10; 83. 10; 84. 10; 85. 10; 86. 10; 87. 10; 88. 10; 89. 10; 90. 10; 91. 10; 92. 10; 93. 10; 94. 10; 95. 10; 96. 10; 97. 10; 98. 10; 99. 10; 100. 10.

the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That¹ Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

CHAPTER IV.

1 He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men, that his church might be 13 edified, and 16 grow up in Christ. 18 He collecteth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 corrupt communication.

1 THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With¹ all lowliness and meekness, with long-suffering, forbearing one another in love;

3 Endeavouring² to keep the unity of the Spirit in the bond of peace.

inconceivable length, in reaching from everlasting to everlasting,—its unfathomable depth, as it brought the most high God of glory to the lowest state of service, sufferings, and death, and makes him stoop to redeem us from our lowest depths of sinfulness and misery;—

and its astonishing height, in his exalted intercession for us, and advancing us to the highest glory of which our nature is capable.—19. And may, by faith and spiritual experience, know more the virtue, power, and sweetness of the transcendent love of Christ, and of God in him, in all its most excellent manifestations, fruits, and effects,—which, in itself, and in its wonderful operations, provisions, and designs, infinitely surpasses all the comprehensions of angels and men;—that thereby ye may be more and more abundantly partakers of a divine nature, and, to your utmost capacity, enriched with all that fulness of light and grace, holiness, joy, and peace, which God has prepared, promised, and communicates to his principal favourites,—and in due time arrive at the most full and transcendent enjoyment of him as your infinite ALL IN ALL. 20, 21.

Now to this almighty, all-sufficient, gracious, new-covenant God, who, by that very power, of the almighty operations of which we have had abundant experience in our souls, is able to grant all those extensive blessings which I have desired, or which can be desired by us,—may, to do infinitely above what we can ask or even conceive,—be ascribed all possible honour in the way of faith, love, adoration, worship, obedience, thanksgiving, blessing, and praise; on account of his infinite perfections, marvellous counsels, and mighty works of creation, providence, and grace,—in the whole universal church, in heaven and earth, and by every society and member thereof,—through Jesus Christ and his mediation,—during all the periods of time or ages of eternity; so may it and so shall it be.

Ver. 1. For this cause—the equal admission of both Jews and Gentiles into the church of God—whereby the Lord revealed to him, and he faithfully preached—whereby he had provoked the Jews to persecute him as an apostate, and the Gentiles as a denouncer of their idolatry. C.

Ver. 2. If ye have heard. Rather, 'since,' for there could be no question of their knowledge of his commission and doctrine. C.

Ver. 8. Unsearchable—and inconceivable, as the word imports.—Note. The human mind can never grasp infinity—yet upon infinity alone can it rest with confidence. The infinite power and infinite mercy that meet in Christ can alone enable the perishing sinner to say, 'It is enough.' C.

26 Be¹ ye angry, and sin not; let not the sun go down upon your wrath:

27 Neither² give place to the devil.

28 Let³ him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give⁴ to him that needeth.

29 Let⁵ no corrupt communication proceed out of your mouth, but that which is good to the use of edifying,⁶ that it may minister grace unto the hearers.

30 And⁷ grieve not the Holy Spirit of God, where-by⁸ ye are sealed unto the day of redemption.

and conduct, and are practised by the living members of his mystical body.—22. But that which ye have been taught, influenced, and obliged to, is to labour by his grace in the use of all appointed means more and more to discard with abhorrence, alienation and mortify that debased principle of indwelling corruption which discovered itself in your former practices, which vitiates all the faculties of the soul and members of the body, and of itself issues in eternal destruction, according to the working of its many inoperative inclinations, which deceive carnal hearts with false appearances of profit, honour, or pleasure.—23. And through the sanctifying influence of the Holy Ghost, to press after a further renovation of all the inward powers of your soul, and that your minds may be more and more enlightened in the knowledge of divine things, and your will and affections more and more replenished with grace and holiness: 24. And that, instead of wearing the deformity of sinful corruption any longer in sinful practices, ye may, by daily and increasing exercise of grace, clothe and adorn yourselves with all the beauties of that transcendently excellent new creature which is produced by the infinite wisdom, power, and grace of God, according to his will, and after that image of himself in which he at first created man, and which consists in real, internal, effectual, and divine principles, habits, and acts of equity and honesty towards men, and in true, not shadowy or ceremonial, purity and piety towards God.—25. Being thus taught and privileged, avoid with peculiar care the sins to which ye were formerly addicted. With abhorrence banish from you falsehood, lies, and all manner of deceit and fraud, which are so base in themselves, and so evasive of all true morality. In all your speeches and dealings with men make conscience of the strictest regard to truth; for in both civil and religious societies we are members of one body, and therefore ought always to act truly and candidly, as having a joint concern in the welfare of the whole. 26. Watch over your passions, that they may be kept under due government. Labour to restrain and regulate your anger, that it may never be causeless, excessive, or mischievous. And if at any time ye are, through temptation, hurried into sinful passion, quickly endeavour, through the gracious assistance of God, to suppress it, and be reconciled to your brother. Let it never rest in your bosom till sunset, to unfit your minds for your evening devotions, or to disturb your sleep, or rise with you the next day. 27. And that ye may not give Satan a place in your hearts, to irritate or keep up turbulent and revengeful passions, or gratify and give him an advantage against you, by your yielding to his malicious and destructive designs, stand on your guard against his temptations; whenever ye find your spirits heated, resist him, steadfast in the faith, who watches all occasions to ensnare you; and take heed of giving ear to false accusers and slanderers, who, as his agents, labour to incense you against others without ground. 28. And if any of you, either before or since your conversion, have been guilty of private thefts or frauds, let them, as persons who have learned Christ, hereafter abjure every form of dishonesty; and in the station and employment in which God hath placed them, let them earn, by laborious industry and care, what, by the blessing of God, may maintain themselves and family, and even help to relieve the necessities of the poor; that thus they may become a blessing, instead of a nuisance and burden, to civil and religious communities. 29. And let no light, frothy, profane, indecent, obscene, or opprobrious language, which marks the corruption of the heart from which it proceeds, and tends to corrupt

others, ever come out of your mouth; but let all your words be under the conduct of a gracious spirit, and be wise, prudent, and suited to persons, times, and places, and adapted in the way of counsel, caution, reproof, comfort, or instruction, to promote the spiritual benefit of the company you are in, and recommend true and undefiled religion to their consciences and hearts. 30. Beware lest with any of these things, so directly contrary to the holy nature, will, operations, gifts, and graces of the Holy Ghost, who loves and effects all true holiness in the souls of men, ye provoke him to withdraw his gracious presence, and deprive you of his comforts—by which ye have been plainly marked with God's image as his people, and have an infallible pledge and earnest of that full salvation which ye shall receive at death and in the last judgment. 31. And to prevent your offending him, or losing his comfortable and sealing presence, carefully avoid and abhor all rancour, severity, and sourness of temper; all furious raging and ungovernable passions; all causeless and excessive anger; all loud threatening and scolding, noisy quarrels and contentions; all railings, defamations, and backbitings, which are so dishonouring to God and injurious to men; and all malicious, spiteful, envious, and injurious thoughts or heart-burnings. 32. And in order to cherish his presence and influence, always labour, as assisted by him, to cultivate an affectionate, affable, and benevolent disposition and behaviour, taking pleasure to do offices of kindness and friendship one to another; sympathize with, and show all tenderness, pity, and sympathy towards the weak, afflicted, and discouraged; frankly and freely forgive and forget those injuries which are done you by brethren, in consideration and imitation of that infinitely greater forgiveness of your manifold and aggravated transgressions, which God, in the riches of his grace, hath extended to you through the infinitely precious obedience and death of his dear and only begotten Son.

Ver. 8. *He led captivity captive.* 'Gained a conquest over enemies who had led others captive' (*Whitby*). 'Expressive of his conquest over sin, Satan, the world, death, and the grave' (*Gill*). The word occurs but once again in the New Testament, Re. 13. 10, and certainly does not apply to parties holding others, but to those who are themselves in captivity. And is not this the meaning here also? Were not the elect in a state of captivity? and are they not therefore the 'captivity' whom he 'led captive,' as it were, in delivering them from all their enemies, binding them to himself in 'cords of love,' and 'bringing into captivity every thought to the obedience of Christ.' 2 Co. 10. 5. C.

Ver. 15. *Speaking (rather, 'maintaining') the truth in love,* which is a difficult duty, because of the gainsaying of unreasonable men, who will credit almost any tale reported on the authority of men, but deny almost everything testified by the authority of God. C.

Ver. 21. *If so be.* Rather, 'inasmuch as ye have heard him;' that is, as speaking by his apostles. See Lu. 10. 16. C.

Ver. 23. *In the spirit of your mind.* In the disposition and character of your mind. C.

Ver. 24. *After God.* Formed and modelled according to God, the original pattern, of which man was an image, Ge. 1. 26. C.

Ver. 26. *Offences will arise and injuries be inflicted;* and if so, it is lawful for you to 'be angry,' but you are prohibited from indulging it so as to sin against justice or mercy. C.

Ver. 27. *Open no door of passion by which the enemy may enter into the heart.* C.

Ver. 30. *Grieve not the Holy Spirit* by any of the sins previously enumerated. It avails nothing to say that this grieving is figurative. It is rather to be literally understood, by referring to the grief of Christ at the hardness of the Jewish hearts, Mat. 3. 5, whereby it is seen how the Spirit that was given him without measure reflected and partook in the community of his grief, Ps. 55. 10. C.

REFLECTIONS.—What a credit are believers to their happy station in Christ when they are meek, patient, forbearing one another in love, and united in sentiment and affection! And deep are the obligations they are under to Christian love and unity, who are all members

A.M. chr. 4668.
A.D. chr. 64.

[Ps. 44. 37. 8. Mar. 5. Ps. 103. Ec. 7. 21. 15. Do. 14. 19. 23. 27. 14. 20. 25. Job. 10. 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loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

3 But [†]fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints;

4 Neither [†]filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

5 For this ye know, [†]that no whoremonger, nor unclean person, nor covetous man, who is an idolater, [†]hath any inheritance in the kingdom of Christ and of God.

6 Let [†]no man deceive you with vain words: for [†]because of these things cometh the wrath of God upon the children of disobedience.

7 Be [†]not ye therefore partakers with them.

8 For [†]ye were sometimes darkness, but now are ye light in the Lord: [†]walk as children of light;

9 (For [†]the fruit of the Spirit ^{is} in all goodness and righteousness and truth:)

10 Proving[†] what is acceptable unto the Lord.

11 And [†]have no fellowship with the unfruitful works of darkness, but [†]rather reprove them.

for his kindness. 5. For having learned the doctrines of the Christian religion, ye cannot but know that no person who is addicted to, and lives and allows himself in, the practice of whoredom, or indulges himself in impure affections and lascivious actions; nor any worldly-minded covetous wretch, who loves, desires, and delights in his worldly enjoyments more than in God himself, be his profession what it will,—has any title to, or, continuing such, can have any present or future enjoyment of Christ and his Father in his kingdom, with the glories which attend it. 6. Let no Gentile philosopher, Jewish corrupter of God's law, or any other, by their plausible, empty, and fallacious speeches, make you to think these crimes small; for, on account of them, all who obstinately persist in them shall be excluded from the heavenly kingdom of God, and be exposed to his wrath here and hereafter, which shall come rushing in full floods upon them. 7. By prayer, watchfulness, and diligence, labour therefore against these things, and never be companions, encouragers, or imitators of such persons in their iniquities, lest ye also share in their just and tremendous punishments. 8. For in your heathen and unconverted state ye were utterly ignorant of spiritual things, and walked in the dark paths of wickedness; but now the Spirit of God hath enlightened your mind to know the truth as it is in Jesus—in whom, as your Head, ye have all light, wisdom, and purity, and from whom, as his members, ye derive all knowledge and grace—it is therefore your duty and privilege, with perseverance and daily progress, to live and act before God like persons begotten of God by the light of the gospel, and enlightened and directed by the Word and Spirit of Christ. 9. Having a conversation answerable to the fruits produced and cherished by the Holy Ghost, which are directly contrary to what I have warned you against, and consist of everything kind and beneficial, and in rendering to God and men their respective dues, in a constant and steadfast adherence to the truths of the gospel, and in exact truth, integrity, and faithfulness, in all that ye say and do. 10. And by the assistance and light of the Spirit, trying and proving from the Scriptures what is well-pleasing to the Lord Christ, and heartily approving thereof, and practising it, as an evidence of your regard to it, and thus approving yourselves faithful servants and obedient children to Christ and his Father. 11. And that ye may walk as children of the light, avoid all partnership in, all countenance or encouraging of, sinful practices, which are unprofitable and injurious, which proceed from ignorance of God, are shameful in themselves, often committed in secret,

and leading to eternal misery; but by friendly, kind, and prudent admonitions of the guilty, and especially by your holy and circumspect conversation, expose their deformity, confute, reprove, and condemn them. 12. For it would put to the blush, and even shock, a religious, sober, and modest man, so much as to mention, except in necessary reproof, several of the detestable practices which your heathen neighbours, unwilling to expose their own character, commit secretly in their idolatrous worship or otherwise. 13. But by the enlightening influence of the Word and Spirit of God, ye are enabled to discern the deformity of those sinful practices, and to live in a contrary manner—in order to convince your wicked neighbours, and shame them out of their wickedness. 14. Wherefore the Lord, in the Old Testament, reprobates such men, and the calling of the Gentiles, plainly intimates that Christ's enlightening, quickening, comforting, and sanctifying influence is conveyed in the gospel call, and ought to be attended with your earnest endeavours to shake off your ignorance, stupidity, insensibility, and spiritual death—even as his quickening power was conveyed to dead persons in his calls to arise. 15. Take heed therefore that your whole conversation be accurate, exactly answerable to your Christian character, light, obligations, and the rule of God's Word, as under his all-seeing eye, and in view of enemies as well as friends—not as persons ignorant, injudicious, unwise, and heedless, but as those who are taught of God the truth as it is in Jesus, and who wisely avoid exposing yourselves to infamy or hurt, or giving any occasion of stumbling to others. 16. And see that, by a diligent and circumspect Christian walk, as being deeply affected with godly sorrow for your former mispending of time, you carefully improve every moment to the best advantage in the service of Christ, as if ye had dearly bought it out of the hand of sin, Satan, and the flesh, ease, and worldly business to which it was formerly devoted, and the rather as the times in which ye live are times of great immorality, ignorance, profaneness, and of persecution, trouble, and danger, in which both Jews and Gentiles wait for your halting, that they may speak evil against you, and against Jesus Christ and the gospel on your account. 17. Take heed therefore that ye no more act foolishly and inconsiderately in the matters of God and eternal salvation, nor needlessly expose yourselves to the malice and envy of your enemies, but conduct yourselves suitably to your Christian character; and endeavour, through divine grace, to live and act as those who understand and highly revere the will of Jesus Christ as the rule of the purity

12 For [†]it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reprov'd[†] are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he^s saith, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

15 See then that ye [†]walk circumspectly, not as fools, but as wise,

16 Redeeming the time, [†]because the days are evil.

17 Wherefore [†]be ye not unwise, but understanding what the will of the Lord is.

18 And [†]be not drunk with wine, wherein is excess; but [†]be filled with the Spirit;

19 Speaking[†] to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving[†] thanks always for all things unto God and the Father[†] in the name of our Lord Jesus Christ;

21 Submitting[†] yourselves one to another in the fear of God.

22 Wives,[†] submit yourselves unto your own husbands, [†]as unto the Lord.

and prudence of your conversation. 18. And to prevent your falling into imprudent or abominable conduct, carefully avoid all unseasonable or immoderate use of intoxicating liquors, which cause us in an unmanly, nay, worse than brutal manner to profane and prostitute the boundaries of providence, which enable, defile, and disorder all the powers of both body and soul, and prompt to babbling, blasphemy, and all manner of madness and debauchery; but let it be your great concern to be filled with the influences, gifts, graces, and comforts of the Holy Ghost, which qualify for and excite to everything prudent, holy, and pleasant. 19. And either by yourselves or in fellowship with one another express the joys of your heart in singing psalms, songs, and hymns, which ye either find in Scripture, or are composed by holy persons, or those inspired among you—to the honour of our Lord Jesus Christ, and his Father in him. 20. And always maintaining a grateful disposition of heart to God for all the mercies which ye receive—temporal, spiritual, or eternal, pleasant or painful—improve every occasion of expressing your thankfulness to God, the Father of Christ, and our Father in him, as the original source of these blessings, and through the person and mediation of Christ, who purchased and bestows them, and in whom alone our praises and prayers can be presented acceptably to God. 21. And directed, obliged, and enabled by these influences of the Spirit, study a humble performance of all relative duties incumbent upon you in your natural, civil, public, or private stations of life, as persons who have the fear of God implanted in your hearts, and whose consciences are deeply awed and impressed with his authority in his Word, and with his exact observation of your conduct, and his future judgment. 22. Particularly do you believing wives pay all becoming reverence, honour, subjection, and obedience to your own husbands, who have, by the marriage-bond, devoted themselves to you, as your loving superiors; and always act herein as in the sight and presence of the Lord Christ, from love to his person, in obedience to his authority, and with an eye to his glory, and in the manner in which his people are subject to him. 23. For by the law of nature and marriage, the husband is constituted the head, guide, and guardian of the wife, in a manner somewhat similar to that in which Christ, as Mediator, is constituted the Head, Governor, and Protector of the church—in which relation he is their Saviour and Redeemer from everything sinful and wretched, and to everything truly honourable or happy. 24. As therefore the church is cheerfully and faithfully subject to

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23 For ¹the husband is the head of the wife, even as Christ is ¹the head of the church: and he is ²the saviour of the ³body.

24 Therefore as the church is subject unto Christ, ³so let the wives be to their own husbands in every thing.

25 Husbands,^a love your wives, even as Christ^b also loved the church, and gave himself for it;

26 That ¹he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, ²not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as ¹their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are ¹members of his body, of his flesh, and of his bones.

31 For^c this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak ¹concerning Christ and the church.⁷

the authority of Christ in all her spiritual concerns, so let wives, with meekness, willingness, and fidelity, be subject to their husbands in all things lawful in the Lord. 25 On the other hand, to procure the kind submission of your wives, see that you husbands never tyrannize over them, or be passionate or bitter against them, but by all gentle carriage, due honour, tender sympathy, and every other form of kind behaviour towards their soul and body, manifest the most endearing and ardent affection, in imitation of Christ, who so loved the church that he freely gave up himself to the most debased service, suffering, and death in her room, and for her spiritual and eternal benefit: 26. That by his blood and Spirit, through his Word, he might deliver her members from the guilt, power, and pollution of sin, and justify, renew, sanctify, and consecrate them to the service of God; 27. That having gradually sanctified and adorned them with his Spirit and grace, he might, in due time, place them in his immediate presence in heaven, entirely freed from every remainder of sin and trouble, holy and happy. 28. Influenced by and in imitation of this peculiar, superlative, and abiding love of Christ, husbands ought to love their wives sincerely, constantly, tenderly, and ardently as they do their own bodies, especially since everything they do for their welfare and comfort will turn out for their own. 29. For no reasonable man, out of enmity to the health, ease, or comfort of his own body, ever neglected or abused it, but, from a principle of natural affection, feeds, clothes, warms, and refreshes it; and so every husband ought to deal with his wife, who is ¹one flesh with him—even as Christ, in his most affectionate love, takes care of his church, which he hath espoused to and made one with himself. 30. For we believe in him as members of his mystical body, and, in a spiritual sense, are more closely united to him than ever Eve was to Adam, and derive all our grace and glory from his person, as crucified for and united to us. 31. The standing law of marriage mentioned by Adam immediately after the formation and espousals of Eve, requires such closeness of union and tenderness of affection between married persons, as if they were incorporated into one body, and were more to be regarded and loved than even parents themselves. 32. That close union between married persons, particularly Adam and Eve, was indeed an emblem of the spiritual union between Christ and his members, whom, as their Head and Husband,

he animates, influences, rules, governs, and cares for in the most tender manner. 33. But in connection with this, it also implies that every husband ought to love his wife with the same serious and singular affection as he does himself; and that every wife ought, with a conjugal love, to pay all becoming respect, honour, and obedience to her husband.

Ver. 4. *Filthiness.* Obscenity of speech.—*Fasting.* Lewd expressions, occasionally characterized as *double entendre*—in which, as Chandler well observes, "indecentry is couched in a witty turn, and becomes, by being considered with the more dangerous and *concealed*." Not suitable to the Christian profession of purity and godliness. C.

Ver. 5. *In the kingdom of Christ and of God.* Rather, "in the kingdom of him who is Christ and God." See Middleton on the *Greek Art.* ch. iii. p. 93, 94. Lood. 1808. C.

Ver. 13. "But they all, i.e. all those evil things done in secret, as mentioned in ver. 12) being reproved or rebuked by contrast with the purity of Christian virtues, are made manifest (are shown to be sinful); the lurking evil is revealed by the light (the light of Christian doctrine, Christian graces, and Christian character); for everything that is made manifest is light (it is not, and cannot be any longer dark; and consequently though evil deeds are done in darkness, and are thus kept secret, yet if light be shed upon them, their true character at once appears)." P.

Ver. 14. The apostle does not quote the words, but gives the meaning of the prophet—referring most probably to Is. 60. 1-3; see also ver. 15, 16.

Ver. 16. *Redeeming.* "Recovering the time lost in heathenism" (*Saurin*). "Buying up the time—a most precious commodity (though by so many) cheap—out of the hands of sin, sloth, and vain, idle, and worldly business—at the expense of self-denial, watchfulness, zeal, and diligence" (*Benson*). Is it not rather, making the most of the time, as he that sells an article to him that gives the highest price?—*Because the days are evil*—every fragment of existence being fraught with temptations to indolence, self-indulgence, fear of danger, desertion of duty; because the continuance of opportunity is uncertain, and, at the best, the period of life is short. C.

Ver. 18. *Excess.* Dissoluteness, whereby the reason being overwhelmed, and a passion existing, the Ephraim converts and other primitive Christians employed neither the voice in their sacred music is attested by Justin, *Respond. ad Orthodoxos*, p. 107.—*Ante oculos*, 'without musical instruments,' is his expression. C.

Ver. 21. This is the general injunction applicable to all ranks and conditions. Order and complete submission to law must characterize the Christian community. Having laid down the general principle, Paul gives three examples of its practical application.

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1 A.C. 10.3.7.14.35.
1 Pe. 1.7. 1 Ti. 2.13.

1 See ch. 1.22.4.15.
Col. 1.8.2.20.

1 Ver. 25-27. Mat. 1.

21. Is. 45. 17. 22. 1 Th. 1.

10. Ro. 3.9.

2 See ch. 1.2.2.6. ver. 2.

1 A.C. 10.3.7.14.35.
Ro. 12.5. 1 Co. 12.15.27.

Col. 1.8.2.24.

2 Col. 3.20. 1 Ti. 2.9.

1 Ver. 28. Col. 3.10. 1

Pe. 3.7. Fr. 3.9. ver. 2.

1 Pe. 3.5. 1 Ti. 2.14. Ro. 5.9.

6 Ac. 20.28. Mat. 20.

28. Ga. 1.4.2.20. ver. 2.

1 Pe. 3.5. 1 Ti. 2.14. Ro. 5.9.

1 In. 17.19. 27.5.3.3.3.

2 1 Co. 6.11. 1 Ti. 3.3.2.

14. He. 9.14.3.20. 1 Pe. 1.2.3.23. 3.1.10.2.6.

1 De. 23.10. Ca. 4.7. 2.

Co. 11. 4. ch. 7.1.4.4.

1 1. 25. 1 Ti. 2. 14.

1 July 24. Re. 21.27. Col. 2.20.3.1.20.

1 See ver. 31.33. Ge. 2.2.24. Mat. 19.5.

2 Ro. 12.5. 1 Co. 12.15.

2 12.17.21. ch. 12.2.4.6.

Col. 1.8.2.20. ch. 2.2.

1 Co. 12.15. 1 Ti. 3.2.

17.22. with Ge. 2.3.

1 Ge. 2.2. Mat. 19.5.

Mar. 10.2. 1 Co. 6.16.

1 Ps. xlv. Ca. 1. viii.

15.5.4.6.4.2. Mat. 22.

1 1.13. He. 9.15. 2 Co. 11.2.

1 He. 9.15. 2 Co. 11.2.

1 This mystery (namely, the union of man and wife, and more especially that which is typical and prefigures, the union of Christ and his church) is great; but I am speaking in reference to Christ and to the church (the mystery of the conjugal relation is great, and I am speaking of it in its still deeper application to Christ and the church).—P.

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9 ver. 28.30.31. Col. 3.10. 1 Pe. 2.7. Fr. 3.9.

1 Es. 45. 17. 22. 1 Th. 1.10. Ro. 3.9.

2 See ch. 1.2.2.6. ver. 2.

1 A.C. 10.3.7.14.35.
Ro. 12.5. 1 Co. 12.15.27.

Col. 1.8.2.24.

2 Col. 3.20. 1 Ti. 2.9.

1 Ver. 28. Col. 3.10. 1

Pe. 3.7. Fr. 3.9. ver. 2.

1 Pe. 3.5. 1 Ti. 2.14. Ro. 5.9.

6 Ac. 20.28. Mat. 20.

28. Ga. 1.4.2.20. ver. 2.

1 Pe. 3.5. 1 Ti. 2.14. Ro. 5.9.

1 In. 17.19. 27.5.3.3.3.

2 1 Co. 6.11. 1 Ti. 3.3.2.

14. He. 9.14.3.20. 1 Pe. 1.2.3.23. 3.1.10.2.6.

1 De. 23.10. Ca. 4.7. 2.

1 1. 25. 1 Ti. 2. 14.

1 July 24. Re. 21.27. Col. 2.20.3.1.20.

1 See ver. 31.33. Ge. 2.2.24. Mat. 19.5.

2 Ro. 12.5. 1 Co. 12.15.

2 12.17.21. ch. 12.2.4.6.

Col. 1.8.2.20. ch. 2.2.

1 Co. 12.15. 1 Ti. 3.2.

17.22. with Ge. 2.3.

1 Ge. 2.2. Mat. 19.5.

Mar. 10.2. 1 Co. 6.16.

1 Ps. xlv. Ca. 1. viii.

15.5.4.6.4.2. Mat. 22.

1 1.13. He. 9.15. 2 Co. 11.2.

1 He. 9.15. 2 Co. 11.2.

1 This mystery (namely, the union of man and wife, and more especially that which is typical and prefigures, the union of Christ and his church) is great; but I am speaking in reference to Christ and to the church (the mystery of the conjugal relation is great, and I am speaking of it in its still deeper application to Christ and the church).—P.

1 A.C. 10.3.7.14.35.
1 Pe. 1.7. 1 Ti. 2.13.

1 See ch. 1.2.2.6. ver. 2.

1 A.C. 10.3.7.14.35.
Ro. 12.5. 1 Co. 12.15.27.

Col. 1.8.2.24.

2 Col. 3.20. 1 Ti. 2.9.

1 Ver. 28. Col. 3.10. 1

Pe. 3.7. Fr. 3.9. ver. 2.

1 Pe. 3.5. 1 Ti. 2.14. Ro. 5.9.

6 Ac. 20.28. Mat. 20.

28. Ga. 1.4.2.20. ver. 2.

1 Pe. 3.5. 1 Ti. 2.14. Ro. 5.9.

1 In. 17.19. 27.5.3.3.3.

2 1 Co. 6.11. 1 Ti. 3.3.2.

14. He. 9.14.3.20. 1 Pe. 1.2.3.23. 3.1.10.2.6.

1 De. 23.10. Ca. 4.7. 2.

1 1. 25. 1 Ti. 2. 14.

1 July 24. Re. 21.27. Col. 2.20.3.1.20.

1 See ver. 31.33. Ge. 2.2.24. Mat. 19.5.

2 Ro. 12.5. 1 Co. 12.15.

2 12.17.21. ch. 12.2.4.6.

Col. 1.8.2.20. ch. 2.2.

1 Co. 12.15. 1 Ti. 3.2.

17.22. with Ge. 2.3.

1 Ge. 2.2. Mat. 19.5.

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Ro. 12.5. 1 Co. 12.15.27.

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1 Ver. 28. Col. 3.10. 1

Pe. 3.7. Fr. 3.9. ver. 2.

1 Pe. 3.5. 1 Ti. 2.14. Ro. 5.9.

6 Ac. 20.28. Mat. 20.

28. Ga. 1.4.2.20. ver. 2.

1 Pe. 3.5. 1 Ti. 2.14. Ro. 5.9.

33 Nevertheless, let every one of you in particular, ¹so love his wife even as himself; and the wife see that she ²reverence her husband.

CHAPTER VI.

1 The duty of children towards their parents, 5 of servants towards their masters. 10 Our life is a warfare, 12 not only against flesh and blood, but also spiritual enemies. 13 The complete armour of a Christian, 18 and how it ought to be used. 21 Tycheus is commended.

CHILDREN, obey^a your parents in the ¹Lord: for this is right.

2 Honour^b thy father and mother, which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the ²nurture and admonition^c of the Lord.

5 ¹Servants,^d be obedient to them that are your masters according to the flesh, with fear and trembling, in ²singleness of your heart, as unto Christ;

6 Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

7 With^e good-will doing service, ³as to the Lord, and not to men;

8 Knowing ⁴that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

cation: (1) In regard to husbands and wives; (2) Parents and children: (3) Masters and servants. P.

Ver. 23. Paul here, to prevent error or misunderstanding, adds this important particular, in which the comparison between Christ and the church on the one hand, and man and wife on the other, does not hold.—"He himself is the Saviour of the body." Alford clearly develops the meaning: "In Christ's case the headship is united with, gain, by his having saved the body in the process of redemption. So that I am not alleging Christ's headship as one entirely identical with that other; for he has a claim to it and office in it peculiar to himself." P.

Ver. 26. *And cleanse it, &c.*—And cleanse it in the laver of (spiritual) water (revealed) in the Word. See Is. 51. 1; Mat. 5.6; Jn. 1.4; 6.35. C.

Ver. 32. *This is a great mystery.* From this phrase the church is theologically and properly denominated the mystical, in distinction from the personal, body of Christ.—*Note.* The church is Christ's body, because possessing with him one life and one Spirit, Col. 2.9; Ep. 2.18. C.

REFLECTIONS.—With readiness ought Christians to imitate Jesus Christ and his Father in their kindness and love to men. And the faith and sense of their redeeming love should make us carefully avoid all gross wickedness of every form, as utterly unworthy of our Christian character, privileges, and obligations, and as odious to God and ruinous to ourselves. A visible change of behaviour should be studied; and all such as are awakened to new life by the powerful word of Christ. Diligently should they avoid all fellowship with wicked persons or deeds, be watchful and circumspect in evil days, and use great care to improve time to the best advantage. Great should be our concern to have our heart filled with the Holy Ghost, and to live always under his comforting influences—in everything giving thanks to Christ, and to God through him. Earnestly should we labour to fulfil the duties of every station, from a principle of faith and filial fear of God. And happy are those families of which Christ is the centre, and his redeeming kindness the great pattern and motive of mutual behaviour!

CHAPTER VI. Ver. 1. Do you children, whatever be your age and circumstances in the world, submissively, readily, and cheerfully hearken to and obey the counsels and commands of your parents in all lawful things, from love to Christ, regard to his authority, and for his glory and honour; for, according to all laws, human and divine, this is a just debt, and is highly fit and acceptable in itself, as ye have been brought into being by their means, and are so much beholden to their care and kindness. 2. Yea, the first command of the second table of the moral law, and

9 And, ye masters, do the same things unto them, forbearing⁵ threatening: knowing that your⁶ Master also is in heaven; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood,⁷ but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness⁸ in high⁹ places.

13 Wherefore take unto you the whole

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armour of God, that ye may be able to withstand in the evil day, and, having done all,¹ to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

the only command which has a promise annexed to it in particular, requires every one of you to think and speak of, and conduct yourselves towards, both your parents in the most affectionate, reverent, submissive, obedient, and honourable manner; 3. That, through the blessing of God upon your obedience, your life on earth may continue long and prosperous. 4. And do you parents carefully avoid everything humorous, unreasonable, or harsh towards your children, which might provoke their resentment, exasperate their passions, and prejudice them against you or your Christian religion; and, by a holy and diligent example, by much fervent prayer, by earnest and persuasive instruction, and by prudent, moderate, and reasonable correction, administered to them in obedience to Christ's authority, and in dependence on his blessing to concur therewith, bring them up in the knowledge, fear, worship, and obedience of God in him.—Earnestly watch over and restrain the first appearances of inward corruptions, errors, or immoralities, and direct and encourage them to everything dutiful towards God or men.—5. Servants, make conscience of obeying all the lawful commands of your earthly masters and mistresses, who, in things pertaining to this world, are set over you by God's providence, and have a right to your services, whether they are believers or not. Be willingly and faithfully subject to them, with a reverential fear of them, and especially of God's displeasure, if ye should betray your trust, and embezzle their goods, or disobey their just orders. And see that ye do all this with a sincere, ingenious, and honest heart, as therein desiring and intending to serve the Lord Christ, and adorn the doctrines of the gospel. 6. Faithful your services, with diligence, constancy, and fidelity—not merely when the eyes of your masters or others are upon you, as if ye only aimed at pleasing men for your own honour or advantage, but as from regard to Christ's authority, and always under his eye, and in view of being judged by him, and in order to promote his honour, doing whatever God requires of you in this matter from a sincere principle of religious regard towards him. 7.

In this manner perform every part of your due service freely, affectionately, and unfeignedly, and with all readiness of mind, as persons who love your masters, and have their interest at heart—doing everything which God or they call you to from a sense of duty to Jesus Christ, your supreme Lord and Master, that ye may serve, please, and glorify him, and not merely to acquit yourselves in the sight and gain the esteem of men. 8. And know, for your encouragement, that however your masters may reward you in this world, ye shall receive a gracious and eternal reward of all your faithful services from the Lord Jesus in the great day of judgment. 9. And ye believing masters, take heed that ye fulfil the duties of your stations with the like views, in singleness of heart as to Christ, and according to the will of God; and that ye behave towards your servants not in a domineering, severe, threatening, insolent, cruel, or oppressive manner, but with gentleness and humanity—always remembering that ye yourselves are the servants of our Lord Christ, who takes notice of your conduct, and will call you to account for it, without paying any more respect to you than to the meanest of your servants. 10. And that ye may perform your relative and other duties, and resist all the influences of sin, Satan, and the world, who labour to oppose you in your progress heavenward, let out and press forward, like valiant soldiers,

under the Captain of salvation, not in your own strength, but in the strength of Christ, and through his almighty influences enabling you to every duty, service, and suffering to which ye are at any time called. 11. And that while ye set out in his strength, ye may be thoroughly furnished for all encounters with your spiritual enemies, always earnestly endeavour, under a sense of their power and your own weakness and danger, to live in the constant exercise of all those graces, and use of those means, which God appoints, gives, and makes effectual for the full defence and spiritual safety of his people, that ye may be able to withstand and defeat the numerous, insinuating, fallacious, and cunning attacks of the devil and his instruments. 12. And great need we have of all this help; for, in our holy warfare, we ministers and others who have enlisted under Christ's banner have to engage in close and sharp contention not only with the carnal reasons, authority, and violence of men, but with all ranks and orders of malicious, crafty, deceitful, powerful spirits who, through the permission of God, have erected an usurped empire over the minds and hearts of blinded sinners! and being in themselves most vilely and implacably wicked, make it their whole business to propagate spiritual wickedness, unbelief, pride, idolatry, error, malice, wrath, envy; and who, hovering in the air, and seated in our souls, strenuously labour to prevent our obtaining the eternal inheritance. 13. Since ye have therefore so many subtle and powerful enemies to contend with, see that ye be fully armed, and, in Jesus' strength, make a proper use of every spiritual weapon, defensive or offensive, wherewith God hath furnished you, that ye may be able to resist and overcome all manner of other formidable enemies, in every day of conflict and trial. 14. In order therefore to your obtaining a glorious victory, it is necessary that, in the strength of Christ, ye, in your stations, indefatigably and incessantly, with all watchfulness, diligence, and steadfastness, keep your ground in the field of battle, having your whole man girt about with the truths of God revealed in his Word, and with sincerity and uprightness of heart and conversation, that thereby ye may be steady, resolute, and active: let your heart be protected by the righteousness of Christ applied to your conscience, and by the daily exercise of righteousness and true holiness, which proceed from faith and love. 15. And that ye may be enabled to hold out against all hardships and snares, and be ready for every encounter, let your affections and conversation be duly influenced by the doctrines, promises, encouragements, and provisions of the gospel, by which God exhibits, offers, and applies the whole peace and consolation of the new covenant, that nothing may hurt, discompose, or embroil you. 16. But especially let a lively exercise of faith on Christ's person, blood, righteousness, and fullness, and the power and grace of God in him through the declarations and promises of the new covenant, be your all-protecting shield, by which you may be enabled to silence every terrifying charge of guilt; to repel every attempt to surprise you into hard or blasphemous thoughts of God or Christ, or sudden emotions of wrath, revenge, uncharity, or other wickedness; and to disarm of its force every furious temptation or sudden suggestion wherewith the devil may attempt to penetrate and influence your soul with horror, anguish, or guilt. 17. And let the hope of eternal salvation protect you from fear in danger, and fortify you against the most furious and threatening attacks of Satan and his confederates.

And let the doctrines, promises, commands, threatenings, and histories of God's Word, which the Holy Ghost indeed, explains, and applies, be used, in the hand of your faith, for the destruction and confusion of your spiritual enemies. 18. And as none of your efforts, or even the graces, oracles, or ordinances of God, can be effectual without the special aids of the divine Spirit, maintain always a praying frame of heart; and let all your conflicts be attended with solemn, stated, or ejaculatory prayer, in all sorts of addresses to God, and on all occasions, public or private, in the name of Christ, and by the assistance of his Spirit, to which your whole heart, for all seasonable help and direction. And while ye watch against the desires and stratagems of your enemies, and for opportunities to annoy and defeat them, watch also for convenient opportunities of spiritual influences in and gracious answers to your prayers; and continuing constant and unwearied therein, earnestly beg that God would not only avert evils from, or bestow blessings on yourselves, but also all your fellow-Christians, that they, along with you, may stand their ground in their spiritual warfare, and more and more abound in light, grace, comfort, and holiness, to the glory of God and confusion of Satan and his instruments. 19. And particularly pray for me, your faithful and affectionate apostle and friend, whose work and trials are so important and difficult, and whose strength is so small, that God would relieve me from my present imprisonment, and give opportunity and ability to publish the great mysteries of the gospel, in an open, bold, plain, impartial, earnest, and successful manner; 20. That I, the graciously honoured ambassador of Christ, who am now a prisoner for preaching the gospel, may yet have opportunity, and be enabled to preach it undauntedly, freely, and plainly, according to the duty of my office, without molestation. 21, 22. And that ye may the better know how to order your supplications or thanksgivings for me, I have sent Tychicus, one of your dear Asiatic friends, and an upright, diligent, and laborious minister of Christ, with this letter, that he may fully acquaint you with my various sufferings and comforts under them, and my labours and success—that, by informing you how the Lord supports, directs, and comforts me under my trials, and by his preaching the gospel to you, he may comfort your spirits, and encourage you to trust in the Lord, and persevere in his way, amidst all the opposition ye can meet with. 23. And for this end, may abundant peace with God, your own consciences, and one another, and all prosperity of soul or body, abide with you; and the most ardent love to Jesus Christ and his people, together with, and springing from, a lively exercise of faith, flourish and increase in your souls and the souls of other Christians and ministers—by special influence from God the Father, the original fountain of all new-covenant blessings, and from Jesus Christ, through whose merits and mediation they are conveyed. 24. May the free love and favour of Christ, and of God in him, and all his blessed fruits and effects, especially in all seasonable discoveries, communications, and assistances for the producing of strong and lively exercises of every grace, be richly extended to you at Ephesus, and to all others who healthily, unfeignedly, perpetually, and according to the truth and tenor of the gospel, desire, esteem, and delight in our only and complete Saviour, the Lord Jesus Christ.

Var. 12. Of the constitution of the kingdom of darkness nothing is known beyond what is revealed in the Word of God. In that

The concluding benediction

¶ Written from Rome unto the Ephesians
by Tychicus.

in Christ, the Captain of their salvation, his strength, and the complete armour he has provided for them, are sufficient to withstand and overcome all opposition. Happy are they who are taught of God to cleave to him, follow his direction, and improve his armour. And nothing is more useful than a vigorous faith and persevering and fervent prayer. As ministers are peculiarly exposed to temptations and troubles, they ought to have a double share in the prayers of Christians; and never will a minister's heart be actuated by the grace of God ^{but} he will be ready to pray for his people.

6 Being^h confident of this very thing, that he

which hath begun a good work in you, will perform⁸ it until the day of Jesus Christ:

7 Even 'as it is meet for me to think this of you all, because I have you in my heart;⁴ inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.⁵

8 For "God is my record, how greatly I long after you all in the bowels of Jesus Christ.

CHAPTER I. Ver. 1, 2. Paul and Timothy—joint servants of Jesus Christ in ministering his gospel and promoting his kingdom and glory, to all the private Christians at Philippi who, by virtue of union with him, are renewed in their hearts and lives by the sanctifying Spirit of God, and devoted to his service; together with their spiritual overseers, who labour in doctrine or government, and their deacons, who take care of their private and other temporal affairs of their church—earnestly wish the most abundant manifestations of divine favour, with all its distinguishing graces and blessings, from our covenant God and Father, as the Spring and Fountain of all grace, and from Jesus Christ, as the Purchaser and Distributor thereof. 3-5. As often as I think of you, and what God has done for and by you, I cannot but bless him for putting me into the ministry, and making me instrumental in your conversion; and in all my stated and solemn addresses to you for each of you, I am delightfully constrained to praise and thank him for your gracious and continued admission, through faith, to all the rich and glorious privileges, promises, hopes, and enjoyments of the gospel state; and for your familiar communion with God, Father, Son, and Holy Ghost, and with each other; and for your readily communicating of your substance for the support of the gospel, and to me in my sufferings for its sake; 6. Being assured, from the testimony, nature, purpose, and covenant of God, and from the merits and intercession of Christ, of the dwelling of his Spirit, that he who has changed your spiritual state, and begun your sanctification, honour, and comfort, will undoubtedly, in his wisdom, love, faithfulness, and power, maintain and increase it, till it be perfectly completed in the great day when Christ shall come to be glorified in his saints. 7. And while you lie so much on my heart in my prayers to God for you, your patient bearing of tribulations and kind Christian sympathy with me under mine, which I suffer for the cause of Christ, together with your honourable and steadfast profession and practice of the gospel truths, make me to hope this good work of grace is really begun in most of your hearts. 8. For, affected with and in imitation of Jesus' redeeming love, God alone knows how earnestly I desire to be further instrumental in the spiritual and eternal welfare of each of you, whom I look on as his dear members. 9. And in my fervent affection I earnestly beg of him that your love to him and his Son, his Word, ordinances, ways, ministers, and people, may still more and more increase, along with and under the influence of a growing knowledge and experience of the doctrine of Christ. 10, 11. That ye may carefully examine, prove, and approve those sentiments and practices which are truly valuable and important, that so ye may be found genuine Christians—pure in heart and life, free from hypocrisy and deceit in your holy profession, and uncorrupted in your principles and designs, temper, and behaviour; and may, in the view of Christ's coming to call you to account for your conduct, constantly live in the most holy and blameless manner, doing nothing to wound your own spirits or occasion the stumbling of others—greatly abounding in the most precious fruits of all holy obedience, and in the performance of duties both to God and man, which are produced by virtue derived from Christ, and are, through his merits and intercession, acceptable to God, and tend to his honour and glory. 12-14. And that ye may not be terrified at nor discouraged by my sufferings for the cause of Christ, know that, contrary to all outward appearance or natural expectation, they have been permitted and overruled rather for the confirmation and propagation of the gospel than to the dishonour or hindrance of it, inasmuch that the hardships and imprisonment which the power and presence of Christ enable me to bear with becoming patience and fortitude, are well known among all the courtiers and citizens here to be for no immorality, but merely for

the sake of Christ, and have proved the happy occasion of many inquiring after and believing in him; and, through the influence of God's grace, many of my fellow-ministers, fully satisfied of the justice and excellency of my cause, and of the remarkable support and encouragement which I have received from Christ under my troubles, have been more abundantly animated and emboldened thereby to preach the gospel with greater freedom and liberty of spirit than before. 15-17. There are indeed some Judaizing teachers who preach Christ as the true Messiah, and several important doctrines of salvation, from envy at my reputation and success in carrying the gospel in its peculiar doctrines to the Gentiles as well as the Jews, and in order to sink my credit and authority, and raise their own. Others preach the pure doctrines of Christ in their full extent, with freedom and delight, from love to him and his truths, and to the souls of men, and to me his apostle. The former, from any sincere regard to Christ, his truths, or immortal souls, but from a contentious and envious disposition, in hopes that thereby they shall supplant, distress, or grieve me, or that, by the contentions which they foment, they may provoke the civil government to detain me in prison or take away my life. But the latter, from a principle of love to me, as well as to the truth itself, accounting me one appointed and qualified of God, and even imprisoned and tried for maintaining and defending the gospel. 18. But however different the motives by which the preachers here are actuated, I am heartily glad, and hope always to be so, that the truths of Christ are preached, and himself made known to multitudes by that means. 19. For I know, from the promises of God, the revelations of his Spirit, and my own former experience, that, through your prayers for me, and the rich communications of the Spirit of Christ granted me in answer to them, that the very worst designs of my opposers shall be overruled for promoting my deliverance from prison, and his blessing and aiming at his glory, to suffer for his cause, that ye may be more illustriously glorified together with him hereafter: 30. In which ye are exercised with no other combat of trials and troubles than I myself have experienced even among you, and still am under, and yet am enabled, through grace, to sustain with holy fortitude and patience, for the same glorious cause.

Ver. 4. Let this apostolic memorandum impress upon every Christian's spirit the duty and extent of intercessory prayer. How expressive are the words, "Always!"—"in every prayer!"—"for you all!" C.

Ver. 7. My grace. Carefulness and patience in suffering for the gospel, Ac. 5. 41; Ro. 5. 3, 8, 17, 18; 12. 12; 1 Co. 6. 10. C.

Ver. 8. In the bowels, &c. Rather, "with the bowels of Jesus Christ"—with such love and tenderness as he feels for all his members, Ep. 5. 25, 29, 30, 32. C.

Ver. 10. Sincere. The English word literally signifies 'without wax'—in allusion to the finishing of cloth with gummy materials, that fill up and hide their deficiencies till carefully examined by looking through them in sunlight.—The Greek might be translated 'sun-judged.' C.

Ver. 11. The fruits of righteousness. Fruits of that justification which springs from 'the righteousness of God,' Ro. 2. 13, 21; which are chiefly 'peace of conscience, joy in the Holy Ghost, growth in grace, and perseverance therein unto the end.' C.

Ver. 12. Some indeed preach Christ even of envy and strife. Envy, Paul's popularity, they suppressed their own Judaizing sentiments, and adopted his theme—Christ—that so they might raise up opposition to him, and transfer his influence to themselves. C.

Ver. 16. Either by strengthening the hands of his adversaries, or, as many, both ancient and modern, think, these contentious preachers sought to have severity of treatment added to contempt. But how their preaching of Christ could effect this object does not appear. C.

Ver. 19. The unity or 'leading' of that Holy Spirit from whom your prayer proceeds. C.

Ver. 21. This is a sentence of confessed difficulty, of which two views are taken by expositors. "The apostle's meaning," says Valpy, "is not that Christ was his life, and death his gain; but that both in life and death Christ was his gain;" in which view he is supported by Beza's translation, Pierce, &c. On the other hand, Bloomfield, following Chrysostom and Theodoret, explains it thus: "For as to me, to live (if I live) will be Christ (he will be my life, in him I shall live); and (if I die) to die will

9 And this I pray, "that your love may abound yet more and more in knowledge and in all judgment;⁶

10 That ye may approve⁷ things that are excellent;⁸ that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

23 For I am in a strait betwixt two, ¹having

7 The construction

CHAPTER II.

2 Fulfil^b ye my joy, that ye ^cbe like-minded,

selfish spirit, magnifying your own endowments, or of principally aiming at your own honour, ease, and secular interests; but let every one, actuated by a general public spirit, consult and study what tends to the general edification, peace, comfort, and advantage of others, spiritual or temporal. 5. For, in opposition to strife, vainglory, and self-seeking, the same spirit of meekness, humility, and love ought to prevail in you which was so perfectly and conspicuously exemplified in our Lord Jesus Christ; 6-8. Who, though, as the eternal and only begotten Son of God, he was necessarily possessed of all divine perfections, and justly claimed a sameness of nature and equality of person with his eternal Father, nevertheless, by an act of infinite condescension, disrobed, and, as it were, emptied himself of his appearances that that divine majesty and glory of which he was essentially possessed, actually losing, and that he might be by his Father's bond-servant; acting, acting, bleeding, and dying according to his commandment, and go through the most painful, humbling, and difficult services of our redemption, assumed a true and real human nature into personal union with his divine; and being found in the common form and condition of men, as well as in their law room and stead, he submitted to the lowest degree of service and suffering, humbly obeying his parents and magistrates in everything lawful; yea, obeying his Father in fulfilling the precepts and bearing the penalty of his holy law, and that even unto the ignominious, painful, and accursed death of the cross. 9-11. But having fulfilled his work of redemption in this humble, low, and abasing manner, he was, by his Father, rewarded of it, gloriously exalted him, not by adding anything to his essential happiness, perfection, or glory, but by raising him as man from the dead, receiving him up into heaven, setting him at his own right hand, and giving him universal dominion as God-man Mediator, and a new title of honour and

having the same love, *being* of one accord, of one mind.

3 *Let* ²nothing *be done* through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves.¹

4 Look ²not every man on his own things, but every man also on the things of others.

5 *Let* ²this mind be in you, which was also in Christ Jesus:

6 Who, ²being in the form of God, thought it not robbery to be equal with God;

7 But made himself of ²no reputation, and took upon him ²the form of a servant, and ²was made in the likeness ²of men:

authority as Lord and Saviour, incomparably superior to any other name, dignity, or authority among creatures—that all intelligent beings, angels or men, good or bad, might, either now or in the last judgment, voluntarily adore, worship, and submit to him, or be constrained publicly to submit to him, as their supreme Judge; and that men of all nations and languages might, either cheerfully or by constraint, be made to acknowledge him as Mediator God-man, to be the great Head, Lord, and Ruler over all, and the universal Judge of the world, to the glory of God the Father, who, in infinite wisdom and sovereignty, appointed him to this dignity, as his holy and servant under himself. 12. Since therefore the beauties of holiness and humility, and the infinite importance of your salvation, have been so conspicuously and affectingly exemplified in Jesus Christ, I entreat and hope that, as when I was present among you, to observe, assist, and admonish you, ye were obedient to my words, and have been much more since I left you, so ye will more and more abound in the diligent exercise and assiduous practice of the forementioned, and all other graces and duties necessary in the fulfilment of things, and by the appointment of God, for the final accomplishment of that salvation which is already your own, by the gift of the Father, the purchase of the Son, and application and earnest of the Holy Ghost; and that not with a servile, distrustful, and desponding dread, but with a holy, filial, and awful reverence of the divine Majesty, and a cautious fear of sinning against him, and humble dread of provoking his frowns or chastisements. 13. For to encourage your diligence, and prevent your pride and carnal security, remember that the same God of all grace who has begun the good work in your souls by his internal influence, doth carry it on till it be perfect; and not for any desert of yours, but merely of his own free and sovereign grace, with infinite pleasure and delight, he excites, inclines, and determines your will, and enables you with freedom and cheerfulness to perform those things that relate to your salvation. 14. In dependence therefore upon his gracious operations in you, study in your whole conduct to avoid all discontent at the prosperity of others, or the disposal of Providence; and all animosities and wrangling disputations one against another, or against what God in his providence calls you to do or suffer for Christ's sake: 15. That, as children of God, and not of the devil, ye may in reality, as well as appearance, be unreprouvable and inoffensive in your temper and conversation, and sincere in your dealings with God and men, that there may be no just occasion of complaint or accusation against you, or any room to revile and censure you, while ye live in the midst of Jews and Gentiles, exceedingly depraved in their minds and manners, and perversely turned aside from the right ways of the Lord—among whom ye Christians are, or ought to be, shining lights and illustrious examples, for their conviction, direction, or pattern, that, seeing your good works, they may glorify your Father which is in heaven. 16. Holding fast to yourselves, and holding forth to all around you, Christ, who is our life; and the glorious doctrines of that gospel which reveals, offers, and is the mean of conferring spiritual and eternal life—that, according to my hope, I may rejoice in your steadfastness, usefulness, and eternal salvation, when, at Christ's second coming, we shall appear together in his presence; and may find that my pains and labours have, by the grace of God, issued in his glory and your happiness. 17. Nay, if God, for

the confirmation of your faith and that of other believing Gentiles who are offered up as an acceptable sacrifice to himself sanctified by the Holy Ghost, should call me, his prisoner, to undergo the most cruel sufferings and death, I do and should rejoice and glory therein. 18. And if ye hear of my martyrdom, I beg that ye will rejoice with and congratulate me on the honour of such a death, since it will bear the most noble testimony to the Lord Jesus and his gospel, and tend to the further encouragement and establishment of your faith in him. 19. But notwithstanding all that I have said about my willingness to die for these great purposes, I do not humbly hope and trust that, through the care and kindness of the Lord Jesus, who has all power in heaven and earth, I shall be quickly able to spare my dear brother Timothy, and send him to visit you, and help you in your spiritual concerns; and that I may have the satisfaction to hear from him that the work of the Lord prospers among you, and that the subtle judaizing teachers have not been able to pervert you. 20. And my reason for sending him is, that I have here no fellow-labourer so like myself in temper, ministration, behaviour, and love to you, and who with the like gentleness, tender and paternal affection will lay your concerns to heart, and carefully study to promote your establishment and edification. 21. For the generosity of those with me are too selfish and feeble-minded, rather solicitous about their own temporal ease, honour, profits, or safety, than willing to expose themselves to such fatigues, dangers, and reproaches as they might possibly be called to undergo in promoting the interests, cause, and glory of our great Lord and Saviour, and the welfare of his church amongst you. 22. But ye have had sufficient trial and proof of his eminent qualifications, faithfulness, courage, and zeal; and that, as a son, he has been always ready to engage with me in any work or warfare, or cheerfully go wherever and do whatever I desired him. 23. Him therefore I hope to send to you as soon as I shall have taken my trial at Caesar's bar, and know whether I am to die or live, to remain a prisoner or be discharged. 24. Nay, I trust in the Lord Jesus, whose I am and whom I serve, and for whose sake I am in bonds—that, by his gracious and overruling providence, I shall be acquitted, and visit you myself. 25. Nevertheless, I thought it necessary, for your edification and comfort, to send back with this letter Epaphroditus, who is my brother in the Christiana faith and ministerial office, and fellow-labourer and soldier under Christ, our Captain of salvation in our spiritual work, and in our warfare against sin, Satan, and the seducers and powers of this world; and who, as your minister and messenger, has faithfully and kindly supplied me with your generous benefaction. 26. And I the rather chose to send him, as he is extremely desirous of seeing you again, being exceedingly afflicted in his own mind that your hearing of his sickness would occasion so much grief and distress to you. 27. For indeed his sickness was such that we despaired of his life; but our prayer-hearing God, whose prerogative it is to kill and to make alive, brought him back from the gates of death, which was a great mercy, not only to him, in the restoration of his health and his further capacity for usefulness, but also to you and others, particularly myself, as the loss of so dear and valuable a friend and brother would have been a great addition to the trouble which his sickness and my own confinement gave me. 28. I therefore despatched him back to you with the greater care and speed, that, when you

8 And being found in fashion as a man, ²he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also ²hath highly exalted him, and given him ²a name which is above every name:

10 That ²in the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess ²that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, ²as ye have always

seen him again in full health, ye may have fresh comfort, and by the renewed usefulness of his labours among you, my own mind may be comforted under my troubles, and for the want of him. 29. Receive him therefore as a servant of Christ, and for his sake, with all spiritual joy, as well as with humane, civil, and friendly affection; and let him, and all such faithful labourers in the gospel, be esteemed very highly, and treated with great honour, for their work's sake. 30. For it was by the fatigue he underwent in the service of Christ, in love to him, and zeal for his interest and glory, that he contracted that illness which brought him so near the point of death—neglecting his own body, and hazarding his own life, that he might preach to such as I could not come to in my confinement, and might attend and assist me in your name.

Ver. 1. *Consolation* under the sufferings endured for his sake. C.

Ver. 4. The injunction does not direct attention to the affairs of others in preference to or in conjunction with our own (for with the affairs of others it is generally imprudent to interfere); but it directs attention to the good qualities, gifts, and endowments of others—not to the exclusion of, but in comparison with, our own, so that vanity, pride, and selfishness may be repressed and satisfied. C.

Ver. 6. *Who being in the form of God*. Inasmuch as 'the form of a servant' (ver. 7) clearly implies that Christ was human, so 'the form of God' must equally imply that he was God.—*Thought it not robbery*. Did not count it an act of usurpation. C.

Ver. 7. *Made himself of no reputation*. Emptied himself—divested himself of his visible divine glory. C.

Ver. 8. *Became obedient unto death*. Not as if his obedience was rendered to death as a power; but Christ was, and did die, as a limit—that is, from the incarnation till death inclusive. C.

Ver. 9. *Given him a name*. Neither the name of Jesus, nor Lord, nor any other appellation; but a dignity and authority above all principalities and powers of earth or heaven. C.

Ver. 10. *At the name of Jesus*. Rather, 'in the name,' as the only plea of pardon and acceptance to sinners, and of glorying to saints and angels, Jn. 14:13; Ac. 4:12; Col. 3:17; Re. 5:11-14.—*Things*. This word is erroneously supplied from Tindal's translation. The word supplied should be 'beings,' as in all the best versions ancient and modern. C.

Ver. 12. *Salvation* simply signifies 'deliverance,' either from the suffering of disease or the power of enemies. See, for the first application, Ac. 4:9-12; for the second, Lu. 1:74-77. The believer therefore 'works out his own salvation,' either by submissively receiving these spiritual remedies which Christ the great Physician furnishes for the disease of sin, Mat. 9:12, by resisting and warring with the enemies of his soul, Ep. 6:12, and by mortifying, through the Spirit, the deeds of the body, that he may live, Ro. 8:13. The work therefore is his, not as a thing that he either would do or could do, but as a work that grace begins, carries on, and completes, in him and by him. C.

Ver. 15. *Horridus*. Unfamiliar with the views of the world. C.

Ver. 17. *The sacrifice and service of your faith*. 'The sacrifice' of your prejudices, your friendships, your honours, your possessions. 'The service' of your devotedness, your liberality, and godliness. C.

Ver. 20. *Like-minded* with myself—no second self like him. C.

Ver. 21. *All*. Not 'all' universally, but all whom the apostle could then command for the mission. C.

Ver. 27. *He was sick unto death*. The miraculous power of healing not being unlimited—else Paul had healed Epaphroditus, as he had healed others—but directed to the relief of the Holy Spirit, not so generally for the relief of the saints as for the conviction of unbelievers. C.

REFLECTIONS.—The comforts and influences of real religion should stir us up to Christian unity, affection, humble condescension, and tender care for the edification of others, particularly our brethren in Christ. And a most endearing example, and powerfully-constraining motive hereof, is his infinite condescension, self-debasement, and suffering for us. But his glorious advancement to his Father's right hand, having all power given him in heaven and in earth, is a delightful earnest and blessed mean of the exaltation of humble souls. And infinite is the obligation we have to contemplate,

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| Gal. ver. 14. ch. 1. vs. 26.
Ga. 5:15, 26. Jn. 4:1, 6.
Jn. 14:26. Col. 3:12.
Ro. 12:10. 1 Co. 15:9.
1 Pe. 5:5. Ep. 5:21. | h. 18. o. 6. 2ec. 12. 7.
1 Ti. 1:25. 18:10, 30, 33.
2 Ti. 4:16. Col. 3:12.
He. 1:3. Ro. 9:5. 1 Ti. 1:23. 18:13. He. 7:26.
1 Pe. 2:24. |
| 1 Discussion and strife had evidently sprung up in the Philippian church. They appear to have been divided into parties; each party opposing the other, and endeavouring to magnify its own importance, and to depreciate the other's. | 1 Pe. 2:6, 18. 4:9, 7:13.
2 Ti. 4:16. Col. 3:12.
2 Co. 8:9. Mat. 8:20. Ps. 40:17. |
| 2 Discussion and strife had evidently sprung up in the Philippian church. They appear to have been divided into parties; each party opposing the other, and endeavouring to magnify its own importance, and to depreciate the other's. | 2 Co. 8:9. Mat. 8:20. Ps. 40:17. |
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| 11 Discussion and strife had evidently sprung up in the Philippian church. They appear to have been divided into parties; each party opposing the other, and endeavouring to magnify its own importance, and to depreciate the other's. | 2 Co. 8:9. Mat. 8:20. Ps. 40:17. |
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| 30 Discussion and strife had evidently sprung up in the Philippian church. They appear to have been divided into parties; each party opposing the other, and endeavouring to magnify its own importance, and to depreciate the other's. | 2 Co. 8:9. Mat. 8:20. Ps. 40:17. |

CHAPTER III.

1 *He warneth thee to beware of the false teachers of the circumcision, showing that himself hath greater cause than they to trust in the righteousness of the law: 7 which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness, 12 therein acknowledging his own imperfection. 13 He exhorteth them to be true minded, 17 and to imitate him, 18 and to decline the ways of carnal Christians.*

FINALLY, my brethren, "rejoice in the Lord. To¹ write the same things to you, to me indeed is not grievous, but for you it is safe.

2 Beware² of dogs, beware of evil-workers, beware of the concision.

3 For we are "the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh:

4 Though "I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised³ the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning⁴ zeal, persecuting the church; touching the righteousness which is in the law, blameless.¹

7 But what things were "gain to me, those I counted loss for Christ.

to imitate me and my faithful brethren in the ministry, whom the Lord has led into the spirituality and light of the New Testament dispensation. 18, 19. And this I recommend to you with the greatest earnestness and care, to prevent your being misled by Judaizing teachers; for they and many other professors—as I often warned you while I was with you, and now again assure you, with deep concern and grief for the dishonour done to Christ and hurt to the souls of men—whatever their pretences be, are from an aversion to take up their cross and follow Christ, both doctrinally and practically, inveterate enemies to the fundamental article of salvation through his righteousness alone, and their wickedness shall issue in their everlasting destruction; and even now they have nothing but the gratification of carnal views and pleasures for their principal aim and chief goal, in opposition to God and his glory; and, boasting of their shameful doctrines and success, under all their religious professions, they attempt to, relish, and pursue after nothing but mean, empty, uncertain, unsatisfying, and defiling earthly enjoyments. 20. Never follow nor imitate such corrupt and pernicious leaders, but make us your pattern, whose tempers and conduct are quite the reverse; for, being citizens of the heavenly Jerusalem, our hearts and affections are set upon things above, and carry on a constant correspondence with Father, Son, and Holy Ghost—looking, longing, and hoping for Christ's descent from thence at the last day to receive us to himself: 21. Who will then transform these vile and mortal bodies of ours—which for the present are so marked with weakness, weariness, or disease, and are clogs and hindrances to the spiritual and holy exercises of our soul, and which will be quickly rotten and corrupted in the grave—into the beautiful resemblance of his own most glorious body, by the working of that almighty power by which he is able to overcome every difficulty, and entirely subdue under himself every enemy, death not excepted.

Ver. 2. *Beware of dogs.* Rather, "the dogs," "the evil workers." The Judaizing teachers are so emphatically called, either because they prowled or hunted like dogs in search of prey, or because they professed to be watchful as dogs in guarding against the apostle, whom they misrepresented as a robber. In the former sense it would be a term of reproach, which the apostle would scarcely use; in the latter, a self-chosen title, which he was disposed at liberty to employ. This circumstance renders the latter interpretation the more probable. C.

Ver. 5. *An Hebrew of the Hebrews.* A genuine Hebrew both by father and mother, without any admixture of foreign blood. C.

Ver. 7. The word translated "loss" is applied to loss in trade, and especially to that kind of voluntary loss which is incurred by casting pearls overboard to lighten and save a sinking ship. C.

Ver. 11. *If by any means.* Rather, "in a manner that they may (or sacrifice) I might attain to the resurrection from among

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CHAP. III.

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CHAP. III.

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8 Yea, doubtless, and I count all things *but* loss "for the excellency of the knowledge of Christ Jesus my Lord: "for whom I have suffered the loss of all things, and do count them *but* dung, that I may "win⁵ Christ,

9 And be found in him, not having "mine own righteousness, which is of the law, but "that which is through the faith of Christ, the righteousness which is of God by faith.³

10 That "I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means "I might attain unto the resurrection of the dead.

12 Not⁶ as though I had already attained, either were already perfect: but "I follow after, if that I may apprehend "that for which also "I am apprehended of Christ Jesus.

Paul sendeth general exhortations.

PHILIPPIANS IV.

He rejoiceth at their liberality.

be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you

16 Nevertheless, ^{where}hereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, ^{be} the followers together of me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you ^{even} weeping, *that they are* ^{the} enemies of the cross of Christ;

19 Whose ^{end} is destruction, ^{whose} god is their belly, and ^{whose} glory is in their shame, who ^{mind} earthly things.)

20 For ^{our} conversation ^{is} in heaven; from whence also we ^{look} for the Saviour, the Lord Jesus Christ;

21 Who shall ^{change} our vile body, that it may be fashioned like unto his glorious body, according ^{to} the working whereby he is able even to subdue all things unto himself.

CHAPTER IV.

1 From particular admonitions 4 he proceedeth to general exhortations, 10 showing how he rejoiced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them. 19 And so he concludeth with prayer and salutations.

THEREFORE, ^{my} brethren, ^{dearly} beloved and longed for, ^{my} joy and crown, so stand ^{fast} in the Lord, ^{my} dearly beloved.

2 I beseech Euodias, and beseech Syntyche, ^{that} they be of the same mind in the Lord.

3 And I entreat thee also, ^{true} yoke-fellow, ^{help} those women which laboured with me in the gospel, with Clement also, and ^{with} other my fellow-labourers, whose names are in ^{the} book of life.

4 Rejoice ⁱⁿ the Lord always: and again I say, Rejoice.

5 Let ^{your} moderation ^{be} known unto all men. The Lord ^{is} at hand.

6 Be ^{careful} for nothing; but in every thing

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by prayer and supplication, with thanksgiving, let your requests be made known unto God.

7 And ^{the} peace of God, which passeth all understanding, shall keep your hearts and minds ^{through} Christ Jesus.

8 Finally, brethren, ^{whatsoever} things are true, ^{whatsoever} things are ^{honest}, ^{whatsoever} things are ^{just}, ^{whatsoever} things are ^{pure}, ^{whatsoever} things are ^{lovely}, ^{whatsoever} things are of ^{good} report; if there be any virtue, and if there be any ^{praise}, think on these things.

9 Those ^{things} which ye have both learned, and received, and heard, and seen in me, do: and ^{the} God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your ^{care} of me hath ^{flourished} again; wherein ye were also careful, but ye lacked opportunity.

11 Not ^{that} I speak in respect of want: for I have learned, in whatsoever state I am, ^{there-with} to be content.

12 I ^{know} both how to be abased, and I know how to abound: every where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things ^{through} Christ which strengtheneth me.

14 Notwithstanding, ye have well done ^{that} ye did communicate with my affliction.

15 Now, ye Philippians, know also, that ⁱⁿ the beginning of the gospel, ^{when} I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in ^{Thessalonica} ye sent once and again unto my necessity.

17 Not ^{because} I desire a gift; but I desire ^{fruit} that may abound to your account.

18 But I have all, ^{and} abound; I am full, having received of Epaphroditus the things

answerable to your respective stations as men or Christians; whatsoever things are just and ^{care} to God or men in your dealings with them; whatsoever things relate to chastity in body or mind, or to holiness in heart, speech, or behaviour; whatsoever things render a person amiable or lovely in the sight of God or men; whatsoever is of good repute among wise, judicious, or pious men; whatsoever is truly virtuous, brave, or laudable,—earnestly study the nature, obligations, and advantages thereof, and carefully and constantly practise the same. 9. These and the like branches of morality and piety which ye, as disciples of Jesus Christ, and in part by my ministrations, have acquired the knowledge of, assented to, and approved as right, and which ye have seen exemplified in my own walk and behaviour, seriously and diligently reduce to practice; and in this way God, who is your reconciled Father in Christ, and who gives and delights in the spiritual peace and orderly deportment and prosperity of his servants, shall take pleasure to dwell among you, manifest himself unto you, and bless and own you as a people near and dear to him. 10. And having given you these important advices, I cannot but, with inexpressible pleasure, again reflect on the love and grace of our Lord Jesus, who inclined your hearts to repeat your affectionate and generous supplies to me in my imprisonment, even after ye seemed to have forgotten me; but I understand that was owing, not to

your want of care, but of ability to give it, or opportunity to convey it safely. 11. I do not mention these things as if I were reduced to insupportable wants, or were uneasy under what I suffer, or as lifted up that I am now supplied by your bounty; for, through the frequent changes of my condition, and the sanctified use thereof, I have by the Spirit of God been taught to exercise Christian contentment in every condition into which Providence brings me, as being ordered for me by my heavenly Father, who never leaves me nor forsakes me; and as well calculated to promote my spiritual and eternal advantage. 12. In this manner I have been taught how to possess my soul in peace and patience when I am thrown into dejecting and humbling circumstances, and how to behave with proper humility and weakness from the world when Providence smiles on me. Wherever I am, and in whatever circumstances I am, whether I have plenty or scarcity of the good things of this life, I am thoroughly taught to exercise the graces and perform the duties answerable to my diversified stations: 13. And not indeed of myself, or even by the grace which I have already received, but by the continual influence and assistance of Jesus Christ, with whom I am united, and on whom I depend, and who is ever with me, to animate, excite, and strengthen me, I find myself enabled to perform these, and every other duty to which I am called, as a Christian and apostle. 14. My contentment in pressing

straits does not, however, in the least lessen your kindness to me, or the reasonableness of it. No; in your sympathy with me in my tribulation, and your sending me a liberal supply for my relief, ye have acted a truly Christian part, acceptable to me, and even to God himself through Jesus Christ. 15. To your honour I must also with pleasure remark, that, when I departed from your province of Macedonia to preach the gospel in other places, ye returned me temporal benefits as the grateful reward of my spiritual instructions, which no other church did. 16. Nay, when I was in Thessalonica, a far richer place, persecuted by the Jews and neglected by the Christians, ye more than once sent me your generous supplies. 17. I do not thus gratefully acknowledge your kindness as if I desired any more of it, but to encourage you to Christian benevolence in all other cases for promoting the cause of Christ, which, as the fruit of your faith and love to him, and to his people, may turn out to his honour and your own rich advantage in the world to come. 18. What ye have sent to me by Epaphroditus has sufficiently supplied my wants, and has filled my soul with abundant gratitude to God and to you for the same; for it is at once a repeated testimony of your love to me, and a spiritual sacrifice of acknowledgment to God, acceptable through Jesus Christ. 19. And though I am unable to make you any temporal recompense, my covenant God and Father, who has

VIEW OF THE TIBER. [PHILLIPS, IV: 23.]—The Tiber is the largest river in Italy. It intersects the city of Rome from north to south in three wide curves. The river is about sixty-five yards wide and about twenty feet deep. The river was once the medium of connection between Rome and the trade of the outside world. The city is mainly on the left bank of the Tiber. In the above view we see



the river flowing between banks which have been lined with stone. This, however, is modern. The whole length of the river, in a direct line, is not more than one hundred and forty miles. It is a muddy, slow-moving stream, and its size is no adequate index to the famous position it occupies among the rivers of the world. Tiber owes its influence among rivers to the great men who have lived upon its banks.

which were sent from you, ^{an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.}

19 But my God shall supply all your need, according^a to his riches in glory by Christ Jesus.

20 Now ^{unto God and our Father} be glory for ever and ever. Amen.

A.M. cir. 4668.
A.D. cir. 64.
E ch. 2.25. 2 Co. 9.12.
He. 13.16.
1 Ps. 21. 3-6. Ro. 11.
146.7. 96.58.10. Pr. 8.21.
Je. 34.25. 2 Co. 9.8. Ps.
41.13.
H. Ep. 1.7. 2.7. 3.15.
19. Ps. 50.16. 86.5.15.
136.7. Pr. 2.25. 12. E. 3.
3.19. Col. 1.19. Ju. 1.14.
17.
1 Ro. 16.27. Ep. 3.21.
Jude. 25. Ps. 7.24.
1 Ro. 14.1 Co. 16.19.
-21.2 Co. 13.14. 13.

A.M. cir. 4668.
A.D. cir. 64.
G Ga. 1.2. ch. 1.13.
1 The cruel, worth-
less, and diabolical
Nero was at this time
emperor of Rome;
but it is no wonder
that the empress
Poppaea was favour-
ably inclined to Chris-
tianity.—(Boisgler).

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less, and diabolical
Nero was at this time
emperor of Rome;
but it is no wonder
that the empress
Poppaea was favour-
ably inclined to Chris-
tianity.—(Boisgler).

21 Salute^e every saint in Christ Jesus. The brethren which are with me greet you.

22 All^a the saints salute you, chiefly they that are of Cæsar's¹ household.

23 The^r grace of our Lord Jesus Christ be with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

inclined your hearts to show me such kindness for his sake, will richly reward you, not only with all needful temporal good things, but chiefly with all spiritual and eternal blessings, suited to your various wants, and that with an abundant liberality, in proportion to his own infinite treasures of grace and glory, which he has provided and treasured up in Christ, and gives together with him and for his sake, and in virtue of our union with him.—20. Unto that all-sufficient and infinitely liberal Giver of all temporal, spiritual, and eternal blessings, and our Father in Christ, let us jointly ascribe all possible and eternal honour, thanksgiving, blessing, and praise, on account of what he is in himself, and what he has been, is, and for ever will be to us. 21, 22. I, and all the faithful preachers and professing believers here, chiefly they who have been lately

converted to Christ in the emperor Nero's own family, hereby present to every one of you who are truly renewed and sanctified in your hearts, our most cordial testimony of love and regard. 23. And may the free favour of our common Lord and Saviour, and all the distinguishing fruits thereof, be abundantly manifested to and upon each of you singly, and all of you jointly. This I heartily desire and firmly expect.

REFLECTIONS.—Faithful ministers greatly delight in, have a high esteem of, and ardent affection to sincere and lively Christians; and are grateful in acknowledging their kindness. Very desirous are they that all things may turn out to their edification, and much concerned for their establishment in the faith, profession, and holiness of the gospel; for their continual comfort, and their unity in heart, design, and labour,

to help forward the work of the Lord. Very patient also toward enemies, weaned from this world, free from anxious care, fervent and hopeful in prayer, peaceful in mind, and universally lively in practice, ought Christians to be—in the faith of Christ's being with them, and of his certain and sudden appearance to judge them. And it is a necessary duty and an honourable attainment to have learned in his strength to be always cordially contented with all the diversified changes of our lot, as wisely and kindly ordered by our gracious God and Father.—Happy is it to have him the Supplier of all our wants, and the Rewarder of all our friends' kindnesses to us. And highly delightful to view ourselves and millions around us eternal sharers of his infinite, his inexhaustible stores of grace, laid up for us in Christ in a manner suited to the glory thereof.

CONCLUDING REMARKS ON THE EPISTLE TO THE PHILIPPIANS.

Happy Europe! whose first planted church gave such early indication of holy fruitfulness! and though the harvest has come short of the hopes of the spring, and though many tares have been sown by the enemy in the midst of the wheat; yet, thanks to the Lord of the harvest, many a fair field has been ripened, and reaped, and gathered into her garner.

The church at Philippi was specially distinguished by missionary liberality, ch. 4. 15, 16, 18; a grace which God, in those days, seems to have restored, in some degree, to the reformed churches in Europe and their descendants in America.

No doubt Christian liberality is still repressed; yet is it making glorious progress; wherefore, 'let us thank God and take courage.' And let not Christians be afraid of giving back what God has given to them, but let them rely upon the word which testifies that what they lend to the Lord, their God will repay; and if the spirit of worldliness should tempt them to withhold from the gospel, lest they should not have enough for their own necessities, let them remember that God, and God alone, has supported them for the past; and that, for the future, he is able to 'supply all their need according to his riches in glory by Christ Jesus.' C.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

Colosse was a large and populous city of Phrygia, in the north-west of Lesser Asia, where (not the apostle Paul, but) Epaphras, or some other faithful preacher, had planted a church. To establish those Christians in the faith, in opposition to the heathen philosophers, and especially to the judaizing teachers, Paul wrote them this epistle; in which, after salutation, thanksgiving, and prayer for them, he, in a most exalted manner, represents to them Jesus Christ, in his glorious dignity and gracious fulness, as infinitely preferable to all philosophical notions and Jewish ceremonies, ch. i. ii.; and exhorts them to improve their union to and fellowship with him in holy duties, personal and relative, ch. iii. iv.

[Colosse was a city of Phrygia-Pacatiana, in Western Asia. It is said to have perished in a violent earthquake, in the tenth year of the reign of Nero, and shortly after the date of this epistle, which is generally assigned to A.D. 62. It was afterwards restored, and Constantine Porphyrogenitus says that in his time it was called Chonae; and is supposed to have occupied the site of a village now called Konous. By whom the church of Colosse was founded is not recorded; but it would appear from ch. 2. 1 that Paul had not that honour, though they feel for him as children, during his imprisonment, and he, for them as a father in the Lord. The tenor of the epistle, especially ch. 1. 3-6, indicates a healthy state of the church; while the warnings and precepts of holiness which it conveys clearly show that no present attainments can supersede the necessity of that watchfulness and prayer which are employed by the Spirit as the safeguard and the nourishment of the life of God in the soul. C.]

The church at Colosse was composed chiefly, if not exclusively, of Gentiles; yet false teachers of a judaizing tendency had found their way into it, and were attempting to corrupt the purity and simplicity of their faith, ch. 2. 13-23. The principal errors against which Paul warns the Colossians are:—(1) Ritualistic observances, fasts, feasts, and ceremonies, which were necessary under the Mosaic dispensation as types of Christ, but are useless and pernicious under the spiritual dispensation of Christ. (2) Angel-worship, which had then begun, being borrowed in part from heathen mythology, and which has since been productive of the grossest superstitions. (3) Bodily austerities—asceticism in fact; under the vain impression that, by weakening and enervating the physical powers, the soul would attain closer communion with God. (4) Jewish theosophy, which, attempting to attach a deep and mystic meaning to the plain narratives of Old Testament history, and an allegorical sense of a fanciful and absurd character to the whole Mosaic ritual, perverted the meaning of Scripture, and tended largely to corrupt the purity of Christian truth. The Jews of the Alexandria school especially professed to be able in this way to fathom profound mysteries which the initiated alone could apprehend. These corruptions seem to be referred to in ch. 2. 18. P.]

CHAPTER I.

¹ After salutation, he thanketh God for their faith, ⁷ confirmeth the doctrine of Epaphras, ⁹ prayeth further for their increase in grace, ¹¹ describeth the true Christ, ²¹ encourage them to receive Jesus Christ, and commendeth his own ministry.

PAUL,^a an apostle of Jesus Christ by the will of God, and Timotheus our brother, ² To^b the saints and faithful brethren in Christ which are at Colosse: ^c Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

³ We^d give thanks to God and the Father^e of our Lord Jesus Christ, praying always for you,

⁴ Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints;

⁵ For^f the hope^g which is laid up for you in heaven, whereof ye heard before in the ^hword of the truth of the gospel;

⁶ Whichⁱ is come unto you, as *it is* in all the world; and ^jbringeth forth fruit, as *it doth* also

CHAPTER I. Ver. 1, 2. I Paul, an inspired preacher immediately called by Jesus Christ to be an eye-witness of his resurrection and ascension, and to plant churches among the Gentiles, according to the free purpose, commandment, and pleasure of God the Father; along with Timothy, my faithful brother in the work of the gospel—unto all the holy and faithful Christians in Colosse, spiritually united to Jesus Christ, and renewed and sanctified by virtue derived from him,—with the most abundant manifestation and application of divine favour, and all the happy and peaceful fruits thereof, from God our common Father, the original fountain of all blessings, and from Jesus Christ as the mediatorial purchaser and dispenser of them: ^{3, 4} To whom we have, in our daily prayers, offered up the most affectionate and hearty thanksgivings, ever since we heard of your cordial acceptance of and trusting in Christ alone for salvation, and of your brotherly affection to all that profess his holy name and bear his holy image. ^{5, 6} Our prayers and praises, as well as your faith and love to Christ and his people, are excited by the consideration of that perfect blessedness which ye justly hope for through him, and which is laid up and hid with him in God, as a rich treasure reserved and secured by him, as your Father, for you, and which he has held forth and offered to you in the preaching of the true and faithful gospel—which was, in the kind providence of God, carried over and published to you without your seeking after it, as well as to both Jews and Gentiles in most places of the Roman empire; and, by the attending power of the Holy Ghost, has effectually converted many to Christ, and made them to bring forth the fruits of faith, love, and holy obedience, as it has done among you ever since ye experienced a real work of grace on your hearts, and were led into the spiritual knowledge and sincere faith of its doctrines of divine grace.—⁷ According as ye were taught them by Epaphras, your worthy minister, and our dear brother and faithful fellow-labourer in the service of Christ and his church—particularly in promoting your conversion to and sanctification in and by Christ; ⁸ And who, in his great affection to you, has represented to us your hearty and spiritual love to Christ and to all his saints, which the Holy Ghost has wrought in you, and drawn out in a spiritual manner, and on spiritual accounts, by means of the gospel. ⁹ Reflecting upon which report, we ever since have been led to a peculiar concern for you in all our solemn addresses to God; and to beg that ye may be more and more abundantly filled with the knowledge of his mind and will relating to the way of salvation by Jesus Christ, and to your comfort and duty, as interested therein, and may exceedingly abound in a judicious, experimental, and practical acquaintance with his manifold wisdom, and in all spiritual discernment of spiritual things, in their truth, excellence, and importance, and the use ye ought to make of them;—to that, in the whole of your conversation before God or men, ye may act up to the dignity of your relation to and profession of him, and to

the rich benefits which ye have received and hope for from him, and every way agreeable to his holy nature and will, bringing forth all the fruits of righteousness to his glory, and daily increasing in a transforming acquaintance and fellowship with him, as your heavenly Father and Friend; ¹¹ Strengthened with every needful and almighty assistance of his Spirit for performing every duty and service, and for sustaining every trial, in a sweet, calm, and patient manner, without either murmuring against God or raging against men—persevering in them with a noble constancy and fortitude of spirit in submission to the will of God, and even triumphing in what he has done, does, or will do to support, strengthen, comfort, and glorify you. ¹² Yea, that instead of complaining under trouble, you may heartily join with us in the most grateful thanksgivings to God, the Father of our Lord Jesus Christ, and of us in him—who, by graciously changing and renewing our nature, and endowing us with heavenly desires and affections, has prepared us for the full possession of that glorious inheritance which he had mercifully appointed, provided, and promised to us, and to all other sanctified persons, as his children; and in the light, glory, and joy of which we shall, in his immediate presence, be for ever perfectly filled with knowledge, holiness, and happiness; ¹³ Who also, by his almighty power and grace, has plucked out and rescued us that believe, Jews or Gentiles, from the tyranny and dominion of sin and Satan; and by changing our state, nature, and temper, has brought us into his kingdom of grace, in order to advance us into his kingdom of glory, under and through his infinitely beloved Son: ¹⁴ In whom, through his righteousness, fulfilled in our stead, and imputed and applied to our persons, we have a complete discharge from the guilt of sin and curse of the law; and in consequence thereof, a deliverance from the power of sin, Satan, and the wrath of God; and have a full title to, and the anticipative possession of, all spiritual and eternal blessings. ¹⁵ For the dignity of his person added an infinite value to his sacrifice, he being the express image of his Father's person—one with him in essence, nature, and perfections; and being, in his mediatorial office, incarnation, qualifications, and performances, the representative image of the Godhead, in which all its spiritual excellencies are most clearly, amiably, and transformingly displayed; and having existed from eternity as the essential Son of God, begotten of the Father before any creature was formed; and being, along with him, the former of all things, and accordingly the original Lord and first-born. Hear thereof. ¹⁶ For by him, together with his Father and blessed Spirit, as the efficient cause, and in order to their subserviency to his mediatorial kingdom, and for his glory, as their last end, were all creatures, of every rank and order, material or spiritual, formed out of nothing; ¹⁷ Which undeniably demonstrates that he had an existence prior to all creatures, and has an infinite dignity above them; and all things do equally subsist,

in you, since the day ye heard of it, and ^kknew the grace of God in truth:

⁷ As ye also learned of ^lEpaphras our dear fellow-servant, who is for you a faithful minister of Christ;

⁸ Who also declared unto us your ^mlove in the Spirit.³

⁹ Forⁿ this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

¹⁰ That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

¹¹ Strengthened^o with all might, according to his glorious power, unto all patience and long-suffering with joyfulness;

¹² Giving^p thanks unto the Father, which ^qhath made us meet to be partakers of the inheritance of the saints in light:

stand, or continue in him, who is omnipresent, all-powerful, and active in his providential influences over them, by which they are continually preserved in being, order, and proper action under him, as Head over all things to his church; ¹⁸ In which capacity he is not only his political Head of direction and government, but her Head of vital influence, to communicate all spiritual life, nourishment, growth, and activity to all and every one of his members—the original spring, not only of the spiritual life of their souls, but of the glorious resurrection of their bodies to eternal life; being the first that rose from the dead to an immortal life, and that by his own power, as the pledge, pattern, quickening cause, and first-fruits of his people's resurrection—that in all things he might be dignified and exalted by God, and esteemed by the church, even in his mediatorial capacity, above all saints, angels, and every other creature. ¹⁹ For, in effecting our salvation, JEHOVAH, in his own infinitely wise, gracious, and holy good pleasure, in honour to his Son and love to his people, has ordained and appointed that, answerably to the greatness of Christ's divine person and mediatorial office, all fulness of gifts and graces, merit and right, light and power, should permanently abide in him to the utmost perfection, not only for himself, but to be communicated to the members of his mystical body, that out of his fulness we may receive, and grace for grace. ²⁰ And having, through that redemption which was purchased by his righteousness, which was finished in his painful, shameful, and accursed death on the cross, removed the enmity and made up the breach between him and his elect, it has pleased the Father by him, as their Head and Mediator, to bring them all into a state of favour and friendship with himself, that the demands of his broken law and offended justice being fully answered by him in their stead, he might honourably act towards them in a way of gracious kindness and friendship, whether they be Jews or Gentiles, believers on earth, or glorified saints in heaven. ^{21, 22} In consequence of this, you who in the days of your heathenism and unregeneracy were estranged from the life of God, inwardly filled with enmity, and living in constant rebellion against him and his holy law, has he now, upon your believing, brought into a state of peace and friendship with himself, through the incarnation, obedience, and satisfactory sufferings of Christ, that he might present you now, as his mystical members in his church, and hereafter in the last judgment, as persons made righteous in law, and thoroughly sanctified in nature and life. ²³ Which, I am satisfied, will be the happy issue with respect to you, since ye steadfastly persevere in the faith, profession, and obedience of the truth, as persons who are built upon and established in him as your spiritual foundation, and so maintain your ground against all the artful and violent attempts of Satan and his agents to shake or carry you away from Christ, the object of your hope, and from your hope in him, as set before you in the gospel, which ye have attentively heard and cordially

He commendeth his own ministry.

100

2 That^a their hearts might be comforted, being knit together in love, and unto ^aall riches of the full assurance of understanding, to the acknowledgment of the ^amystery of God, and of the Father,³ and of Christ;

3 In^a whom⁴ are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should ^abe-guile you with enticing words.

5 For^a though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore ^areceived Christ Jesus the Lord, so ^awalk ye in him.⁵

7 Rooted^d and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware^a lest any man spoil you through philosophy and vain deceit,⁶ after the tradition of men, after the rudiments⁷ of the world, and not after Christ.

9 For ^ain him dwelleth all the fulness of the Godhead bodily.

10 And ye are ^acomplete in him, which is the head of all principality and power;

11 In^a whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ;

labours must be reckoned too hard for his sake, or for the edification, comfort, and eternal salvation of souls.

CHAPTER II. Ver. 1. I mention these my earnest endeavours to present every man perfect in Christ Jesus, to make you sensible of my great care and fervent prayers for you and your neighbours of Laodicea, and others who never had an opportunity of attending on or being profited by my ministrations; 2. That their hearts may be abundantly filled with divine consolation, as believers who are closely and firmly cemented together in the most cordial affection to Christ and to one another, and are thoroughly united in their endeavours for attaining a distinct, clear, and complete acquaintance with the gospel plan of salvation, in all its riches of spiritual and eternal blessings, unto the entire satisfaction of their souls, and their making an honourable, steady, and public profession of those deep things of it which were from all eternity designed and prepared in the gracious counsels of God the Father, and are purchased, revealed, and bestowed by our Lord Jesus Christ, as the great Mediator between God and man. In which mystery of the gospel, and especially in which Christ, are secretly, safely, and incomprehensibly laid up and contained all the inexhaustible treasures of wisdom and knowledge for managing all the affairs of providence and grace, and for manifesting the whole will of God as to our salvation, and seasonably supplying our wants, enlightening our minds, and safely directing our steps to the heavenly glory. 4. And I would lead you to consider this inexhaustible fulness of wisdom and knowledge laid up for you in Christ and the gospel, in order to prevent your being seduced from him and his truths by pretenders to heathen philosophy and Jewish learning. 5. For though in bodily presence I am, and always have been, absent from you, yet my heart is with you, delightfully reflecting on what I have heard of your faith, love, and hope; and, through the suggestions of God's Spirit, I have a view of your rich attainments and diversified trials; and am affected as if I were present among you, rejoicing in your orderly behaviour and regular discipline, and in your firm, solid, and steady adherence of faith to the person, mediation, and doctrines of Christ, notwithstanding all

the artifices which have been used to corrupt your minds, and draw you off from him. 6. As therefore ye have by faith received the Lord Jesus Christ in his person and offices, as your Prophet, to instruct you; your Priest, to make atonement and intercede for you; and your King, to defend, rule, and govern you,—be careful, by virtue of union to and gracious influence from him, to cleave to him with full purpose of heart, and to walk in a daily exercise of faith on him, and in a constant observation of all his ordinances and commandments, answerably to your profession of and relation to him. 7. As trees of righteousness, being rooted in and fastening on him, to keep you fixed and immovable, and drawing nourishment from him for your spiritual growth; and as a spiritual house, being built upon him and closely united to him, as the only foundation of your faith and hope, security and salvation—that ye may be confirmed in the doctrine and grace of faith in him, as ye have heard by the ministry of Epaphras; and may exceedingly abound in the daily increase of knowledge, faith, and every other grace, with enlarged thanksgiving and praise to the author and finisher of all that concerns you.—8. Take heed lest seducers make a prey of you, and draw you off from Christ and his pure gospel, and rob you of its privileges and blessings, through the subtleties and corruptions of heathen philosophy, Jewish traditions, or the observation of Mosaic ceremonies; none of which things are, according to the mind and will of Christ, revealed in the gospel, nor do any of them, as now urged and observed, lead your soul to him only for salvation, who alone hath an all-sufficiency for it in himself. 9. For all the perfection of the Godhead, in their utmost fulness, for ever and substantially abide and dwell in his incarnate person, or temple of his manhood, in a personal and infinitely more glorious manner than ever JEHOVAH dwelt in the Jewish tabernacle or temple. 10. And ye who have received him by faith, and are united to him as members of his mystical body, have all your defects made up, and all your securities or blessings completed in him as your Head, made of God to you wisdom, righteousness, sanctification, and redemption; who, and who is able to the infinite dignity of his divine person, is, in his office capacity, exalted to be the sovereign Ruler of all ranks

12 ^aBuried⁸ with him in baptism, wherein also ye are risen with ^ahim through the faith of the operation of God, who hath raised him from the dead.⁹

13 And^a you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having ^aforgiven you all trespasses;

14 Blotting^a out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 And^a, having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.¹

16 Let^a no man therefore judge you in meat, or in drink,² or in respect³ of an holy day, or of the new moon, or of the sabbath ^adays:

17 Which^a are a shadow of things to come; but the body ^ais of Christ.

18 Let^a no man beguile you⁴ of your reward in a voluntary humility⁵ and worshipping of angels, ^aintruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the ^ahead, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore, if ye be ^adead with Christ

of angels or men, good or bad. 11. In him therefore ye are so complete as to have no need of ceremonial circumcision, as judging teachers pretend, being spiritually circumcised by the Holy Ghost, who hath renewed your heart and cut off your whole system of inward corruption—removing the guilt, power, and defilement of it, not by any human influences, but merely by the cleansing and sanctifying operation of Jesus Christ. 12. And in that baptism, which Christ hath instituted in the room of circumcision, ye have received the sign of and obligation to that holiness which is, or ought to be, in you as God's covenant people; and have had represented, sealed, and applied to you a certain and continued death to sin, and a quickening and resurrection to a life of holiness, in conformity to and by virtue derived from his death and resurrection, through that faith which has been wrought in your hearts by the same almighty influence by which God raised up Christ from the dead, and will, by virtue of his resurrection, at last raise you up to eternal life. 13. And you, who, in your sinful unregenerate state, were dead in law, lying under a just sentence of condemnation, and dead to God and everything spiritually good, lying under the power and filth of your inward corruptions, which circumcision anciently signified, hath God now raised up to a new life of grace and holiness, in order to a heavenly life of glory and blessedness together with Christ as your Pattern and Head of influence—having, on account of his righteousness imputed, freely pardoned to each of you all your iniquities, original and actual, lesser or greater, and given you a full and irrevocable title to eternal life. 14. Blotting out, as it were, all our transgressions by the blood of his Son, and thereby disannulling that federal or ceremonial obligation to punishment on account of them which testified that we were transgressors, and which separated the Gentiles from the church and privileges of the Jews, and was the cause of much enmity between them; and by his death entirely removing and utterly destroying it, that it might never be produced in judgment against us. 15. And having, by his full satisfaction to law and justice, disarmed Satan and all his subordinate ranks of apostate angels of their power, which arises from the curse of the law, he exposed them to open contempt in the view of all the holy

CHAPTER III.

9 Lie^o not one to another, seeing that ye
have put off the old man with his deeds;

... ..

Fathers,ⁱ provoke not your children *to* lest they be discouraged.

hell, and from all the dark and burdensome rites of the Jewish dispensation. And it is absurd for such as the

22 Servants,¹ obey in all things *your* masters according to the flesh: not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23 And² whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

Lord has thus freed to retain those rites, or add others, in the worship of God, as if such things could render us acceptable in his sight.

CHAPTER III. Ver. 1. If, according to your profession, ye be indeed risen from under the law, and the guilt and power of sin, to a life of righteousness and holiness—together with, in conformity to, and by the quickening virtue of, our risen Redeemer, applied by faith—let your hearts, in their temper and exercises, and in all your meditations, views, inquiries, and pursuits, by prayer, and every other ordinance of God, aspire after realizing clear and enlarged experiences and assurances of the durable, substantial, and satisfying things of the heavenly state, where he, your ascended Head, is exalted in all his majesty and authority, dignity and glory, rest and safety, to make intercession, and prepare a place for you. 2. Let all your affections of desire and hope, love and delight, be supremely fixed upon the excellent things which belong to and are transacted in that heavenly state, and not upon the empty, uncertain, perishing, and defiling pleasures and enjoyments, or even the carnal ordinances of this world. 3. And this is highly proper, since, by profession and obligation, and many of you by actual communion with Christ in his death, are really dead in your hearts and affections to the Mosaic law, and are crucified with him to sin, Satan, and the world, and all the pleasures and enjoyments of your spiritual life are maintained and promoted in secret and mysterious transactions and fellowship between God and your souls, by virtue of Christ, who is one with him, till it be perfected in that eternal life, when ye reach out of sight in this life, but is nevertheless secured and treasured up with Christ in the secret purposes and immediate presence of God for you. 4. And when Christ, who is the purchaser, author, sustainer, finisher, scope, and end of our spiritual life, and lives in us, shall appear in all his glory to judge the world, ye who are quickened by his Spirit shall be glorified together with and in conformity to him in soul and body. 5. In the prospect therefore of that blessed day, and in reflection on the spiritual purity and sublime happiness which ye shall then enjoy, as men dead to sin and risen with Christ, labour to have all your carnal and sinful dispositions, which are like members to the body of inward corruption, and are influenced and exerted by your bodily members, more and more weakened and slain, particularly all inclinations to unchastity in thought, word, and deed, and all excessive or irregular desires after the enjoyments of this world, whereby ye put creatures into an idolatrous competition with or preference to God. 6. Abhor and abstain from them, as polluting abominations which draw down the fearful judgments of God in this life, and especially in the next, upon unbelieving obstinate sinners. 7. And the more earnest care is necessary in this matter, as, in the days of your heathenism and unregeneracy, of free choice and with great eagerness, ye lived in the love and practice of these abominations. 8. But now, as Christians, ye ought to have no further fellowship with these or any other works of darkness; such as causeless and intemperate anger, furious passion, malicious revengefulness, reproachful speeches, particularly of God and sacred things, and all immodest expressions, which tend to defile your own or others' minds. 9. And never, either rashly, in jest, in excuse, in ill-will, or for gain, speak anything contrary to strict truth, since, in profession, and I hope in reality, ye have absolutely cast off and renounced the whole system of inward and original, of subtle, but just now decaying and dying corruption, with all its pernicious and defiling practices; 10. And, by a work of heart-changing grace, ye have, as it were, clothed yourselves with the holy qualities and beautiful ornaments of a new nature, formed after the image of God, the Creator and Redeemer of men; 11. In which new creation there is no partial respect shown to persons on account of any external distinctions or privileges, whether they be Jews or Gentiles, savage or polite, slaves or freemen; but Christ is ALL in ALL in the whole of their salvation, in all their experiences and privileges. 12. Therefore, in an entire dependence

on Christ, and imitation of him, and as persons chosen in him, and accordingly formed into holiness, and regarded as the objects of God's distinguishing love, instead of indulging or practising works of wickedness, earnestly practise, and, as it were, clothe and adorn yourselves with the most tender compassion towards the distressed, and with a generous and benevolent temper and behaviour towards all men, with modest thoughts of yourselves, and condescension to persons of low degree, with gentleness, mildness, and candour towards all, and persevering patience under repeated and long-continued reproaches; 13. Bearing with, and forbearing one another's various infirmities; mutually forgiving one another their offences and injuries, in imitation and for the sake of Christ, who, at the expense of his own blood, has fully and freely pardoned all your infinite crimes. 14. And especially let the exercise of brotherly love, as an upper garment, add a beautiful lustre to and regulate all the other graces—which is at once the fulfilment of God's law, and knits together the members of Christ in the most perfect harmony, till his whole mystical body arrive at its perfect stature in him. 15. And for the more effectual cultivation of this brotherly love and every other grace, let the sense of God's friendship with you, through Christ, engage you always to practise and live under the influence of that excellent peace and concord among yourselves of which God is the author, approver, and commander, and to which ye are called by the grace of the gospel, and your union as members in Christ's church; and let the sense of mercies received or expected animate you to constant thankfulness and praise. 16. And for constant purpose, let the Holy Scriptures, of which Christ is the author, matter, and end, be applied to and fixedly reside in your hearts, as the constant mean of renewed influences from him, and of directing your whole conversation; and be mutually helpful in instructing and exciting one another to bless and praise God in every proper form—not only with grateful and harmonious voices, but with spiritual and gracious affections towards Jesus Christ, and God in him. 17. And whatever ye do in thought, word, or deed, in public or private, in things religious or civil, let it be done with a conscientious regard to the authority and command of the Lord Jesus Christ, with a humble dependence on him for all direction and assistance, and with an eye to his Father's glory—always giving God thanks for his unnumbered mercies through him, through whom the blessings themselves are granted, and your thanksgivings for them accepted.—18. And as the Christian religion does not dissolve but strengthen all moral obligations to relative duties required by the law of nature, let each of you carefully attend to them notwithstanding your differences in other things: particularly see that ye Christian wives behave in a meek and submissive manner to your lawful husbands, as far as consists with your superior relation and obedience to Christ. 19. And ye, Christian husbands, treat your wives with all possible tenderness, kindness, and affection, doing all that you can for their temporal and spiritual ease, comfort, and happiness; and never exercise a severe and arbitrary lordship over them, or abuse them by passionate words, blows, or other severe conduct. 20. Ye Christian children, love and honour your parents, of whatever character or condition they be, and conscientiously obey them in every just and reasonable command; for this is agreeable to the will of Christ, and acceptable to God through him. 21. On the other hand, see that ye parents carefully study the tempers of your children, and by prudent, kind, and gentle methods establish your authority over them; but never, by furious or opprobrious language, unreasonable impositions, or unmerciful corrections, sour their minds, break their spirits, and fill them with prejudices against you and the religion which ye profess. 22. And ye servants, whether bought or hired, be diligent and faithful in executing the trusts and doing the business which your masters commit to you, fulfilling all their commands as far as ye can in consistency with your duty to Christ, your Master in heaven; and that cheerfully and sincerely, at all times, from regard to God's honour and authority,

24 Knowing¹ that of the Lord ye shall receive the reward of the inheritance: for "ye serve the Lord Christ.

25 But² he that doeth wrong³ shall receive for the wrong which he hath done: and "there is no respect of persons.

and as in his sight. 23. And whatever ye are called to do in their service, let it not be done with grudging and reluctance, but with a willing and ready mind, from a sense of duty towards the Lord Jesus Christ, in obedience to his command, with a view to his glory, and not from a selfish mercenary spirit, which aims only at pleasing of men. 24. And to animate you to cheerfulness and fidelity in your service, know that, whatever ill treatment or unrighteous returns ye meet with, instead of a suitable reward, from your masters on earth, ye shall now, and especially hereafter, be graciously rewarded with the heavenly inheritance; for in doing your duty to earthly masters ye really pay honour and do service to the Lord Jesus himself, who hath placed you in your subordinate station for that purpose. 25. But he, whether master or servant, who indulges himself in wronging the other by any injustice, shall receive a just and impartial recompense and reward for all his iniquitous conduct, none being respected by Christ more than another upon account of any external circumstances.

Ver. 2. The chief of the "things above" are—the Father and his eternal love; Christ and his righteousness and intercession; the Holy Spirit and his graces; the company of angels and the spirits of just men made perfect; rest from labours; happiness and glory. C.

Ver. 4. The "glory" mainly consists in victory over sin and Satan; in acknowledgment as faithful servants, dear children, and heirs of God; in copartnership in the throne of God and the Lamb; in companionship with the blessed, in perfected holiness of heart implanted by the Spirit; and in the glory of renovated bodies, together with the inconceivable splendours of the paradise of God. C.

Ver. 11. Christ is all things to the believer. He is his light, his life, his wisdom, his righteousness, his sanctification, his redemption, his hope here, his glory hereafter.—Christ is... in all; that is, in all believers, of whatever nation, kindred, or tongue; and "in all" places where two or three are assembled in his name; and "in all" times and circumstances, even to the end of the world. C.

Ver. 14. Above all—not as if other graces could exist without charity, or as if charity were better than them all; but charity is to be put on as a covering, ornament, or circumscription, to all the other graces which believers were required to put on. C.

Ver. 17. In the name of the Lord Jesus—asking of God, speaking to men, and acting in public and private, as instructed of him by his Word and Spirit, and in all conducting yourselves as his disciples, representatives, and servants. C.

REFLECTIONS.—How dignified and happy are they who are risen with Christ, and whose life is laid up with him in God! Certain is their glorious appearance with Christ in the last judgment, and their eternal reign with him in heaven. And it is necessary that they set their affections on things above, and abhor and mortify every lust, shun every sinful practice, and study to be like Jesus their Head, their Saviour, their Portion, their Master, in both heart and life. A worldly and wicked mind and a heavenly hope are quite inconsistent. It is absurd to conceive ourselves members of Jesus Christ, redeemed to God by his blood, while we live in unchastity, covetousness, sinful passion, malice, falsehood, or blasphemy. If we belong to him, we must prove it by our conformity to him in our tempers and practice. Actuated by the faith of his forgiving kindness, what merciful compassion, what meekness, what humility, what forbearance, what readiness to forgive injuries, what brotherly love, what calmness of mind, what experimental and abundant knowledge of the Scriptures, what labours to edify one another, what thankfulness to God, what constant improvement of Christ, what punctuality in relative duties, ought to mark every Christian! And in every relative duty great regard must be had to Christ as the commander, the source, the motive, the pattern, the end of them all.

CHAPTER IV. Ver. 1. And as servants ought to obey their masters in all lawful things, so ye Christian masters ought to deal justly and equitably with them, allowing them proper work, providing for them wages, and giving them proper reproofs or encouragements in their work, knowing that ye yourselves serve the Lord Jesus Christ, and must give an account of your treatment of servants, as well as of every part of your conduct, to him who now inspects, and will hereafter judge and reward you. 2. But to return to general exhortations, let all of you daily, at set seasons, in secret, private, or

grace are necessary to make Christians improve their time, and order their speech to the honour of Jesus Christ and the edification of their neighbours. Much mutual esteem of one another, and fervent wrestlings

for the church; great sympathy towards the distressed; courtesy to all men, especially the saints; and studious care to fulfil their ministry in the Lord—ought to prevail in every minister of Christ. And earnest care to

vie with one another in every grace and duty, and to edify one another in love, and even to render their pastors duly diligent and faithful, ought to take place among all Christian professors.

CONCLUDING REMARKS ON THE EPISTLE TO THE COLOSSIANS.

There is a considerable similarity between the epistles to the Ephesians, the Philippians, and the Colossians; so that they may be most advantageously read as mutual commentaries. The Epistle to the Colossians has in it, however, several particulars that are not referred to in the others. Among these the most prominent are, the germinant doctrines of angel-worship, and acts of voluntary austerity and will-worship, which were subsequently matured by the popedom of Rome;—which voluntary austerities, in penances, pilgrimages, and such like, 'have indeed a show of wisdom and humility, and neglecting of the body;' but have in reality sprung from that ignorance which has rejected, even as the Jews

rejected, 'the righteousness of God,' Ro. 10. 3; which will-worship has superseded the all-prevailing intercession of Christ, by conjoining with him apostles, saints, and angels, all exalted to be objects of confidence, not only without, but in defiance of, the divine commandment, Mat. 4. 10. Thus early did the enemy begin to sow the tares where even the hands of apostles had sown the wheat! And, no doubt, they will be permitted by a wise and merciful Providence to 'grow together until the harvest,' when the tares of false doctrine and evil practices shall be separated, and the wheat of truth and holiness shall be gathered for the garner of the Lord, Mat. 3. 12; 13. 25. C.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS

Thessalonica was the chief city of Macedonia, rebuilt by Philip the father of Alexander the Great, and so named to commemorate his victory over the Thessalians. Here Paul planted a Christian church, consisting partly of Jews and partly of Gentiles; but was quickly driven from them by the fury of the Jews, Ac. 17. 1-10; and his attempt to return to them seems to have been hindered by the same cause, ch. 2. 18. To show his great affection for, and care of them, and to prevent their being seduced by false teachers, or discouraged by persecution, he wrote them this epistle;—in which he affectionately thanks God for his mercy manifested in their conversion, ch. 1.: represents the engaging example he had set before them, and the tender care he had of them; his intention to send Timothy to comfort them, and his praying for their welfare, ch. ii. iii.: and, in view of the approaching judgment of the world, admonishes them to make proper preparation in all the branches of holiness, ch. iv. v.

[Thessalonica was a flourishing city and seaport, the capital of Macedonia. This name was given to it by Philip, father of Alexander, in memory of his conquest of Thessaly. We learn from Ac. 17. 1-9 that Paul, during his first tour in Europe, preached the gospel in Thessalonica with considerable success, but was driven thence through the malice of the unbelieving Jews. From Thessalonica he went to Berea, and thence to Athens. From Athens he sent Timothy to Thessalonica to inquire into the state of the church, and confirm the new converts in the faith. Timothy, on his return, found Paul at Corinth,—whence, about A.D. 52 (as is generally supposed), he wrote this epistle, the topics being suggested by Timothy's report. This is also generally believed to have been the first of that glorious series of epistles with which Paul afterwards enriched the churches. Particular references are made in this epistle to Ge. 15. 16; Is. 59. 17; Zec. 14. 5; 1 Co. 15. 22, 51, 52. C.]

CHAPTER I.

1 The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving and prayer; 5 and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.

PAUL,^a and Silvanus, and Timotheus, unto the church of the ^vThessalonians *which is* in ⁱⁿ God the Father and ⁱⁿ the Lord Jesus Christ: ⁶Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We⁶ give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing ⁷your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, ^hin the sight of God and our Father;

CHAPTER I. Ver. 1. Paul, together with Silas and Timothy, his assistants in preaching the gospel—to you Christians at Thessalonica who believe in God as the only true God, and in Jesus Christ as the only true Messiah—wish all the rich manifestations and fruits of divine favour, and the most abundant peace and prosperity, temporal, and especially spiritual and eternal, from these divine Persons, according to their different stations in the work of our redemption. 2. And in our stated and occasional addresses to God, we

daily, and in the most expressive manner, offer up our most solemn thanksgivings to God for his mercy bestowed upon you, and our most fervent supplications that he would perfect his work of grace which he has begun in you; 3. Being animated hereunto by the affecting and constant remembrance which we have of that lively and operative faith manifesting itself in all holy obedience, and of that ardent love to Jesus Christ, his oracles, ordinances, and people, and the manifold exertions thereof towards us and towards one another,

4 Knowing,ⁱ brethren beloved, your election of God.¹

5 For ⁴our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know ^hwhat manner of men we were among you for your sake.

6 And ye ^hbecame followers of us, and of the Lord, ^hhaving received the word in much affliction, with joy of the Holy Ghost;

7 So that ye were ^hensamples to all that believe in Macedonia and Achaia.

8 For from you ^hsounded out the word of the Lord ^hnot only in Macedonia and Achaia, but also in every place your faith to God-ward

and of that patient continuance in well-doing under all your tribulations, and waiting for God to crown your lively hopes of eternal life, through our Lord and Saviour Jesus Christ, with full enjoyment—which he has wrought in you, and which, as his children, by regenerating and adopting grace, ye exercise with all uprightness and sincerity, as in his sight: 4. By which manifest fruits of holiness ye and we justly conclude that ye have been graciously chosen of God to eternal salvation. 5. For the gospel preached by me and my

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| CHAP. I. | 2 ch. 2. 13. ver. 5, 9, 10. |
| a Ac. ix. xiii. xxviii. | Th. 2. 13. 1 Pe. 1. 2. |
| 13. 6. 12. 23. 40. 2 Co. | Pe. 1. 12. Col. 3. 12. Ep. |
| 1. 23. 2 Th. 1. 1. 1 Pe. 1. 12. | 1. 3. 11. Ro. 8. 25. 30. 9. |
| Ac. 16. 2. 3. 4 Th. 1. 2. 2. | 602. 11. 27. 2 Th. 1. 9. |
| 1 Th. 1. Phil. 1. Col. 1. | 10. 16. 17. |
| 1 Ac. 27. 3. 10. Phil. 4. | 1. 10. beloved of God, |
| 15. 46. 2 Th. 1. 10. | your election. |
| e Gal. 1. 22. 1 Jn. 1. 3. | 7 Is. 55. 11. Mar. 16. |
| Jn. 1. 23. 27. 31. 33. 1 Co. | 20. 2 Co. 10. 4. 5. 1 Co. 1. |
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| e Ro. 1. 7. 1 Co. 1. 3. | 8 ch. 2. 13. 1 Th. 3. |
| Co. 1. 3. Col. 1. 3. Ep. 1. | 8. 9. Ac. 20. 28. 29. 1 Co. 3. |
| Phil. 2. Col. 1. 2. 1 Th. | 2. 20. 2. 4. 10. 2 Co. 1. 1. |
| 1. 2. 1 Th. 2. 2. 1 Th. | 2. 24. 27. 3. 15. 4. 2. 5. 13. |
| 1. 2. 1 Th. 2. 2. 1 Th. | 10. 1. 11. 4. 10. 2 Th. 1. 3. |
| e See Ro. 1. 8. 10. 1. | 1. 1 Co. 9. 1. 2. 2 Co. |
| 1 Co. 1. 4. 8. Ep. 1. 1. 1. | 1. 2. 4. 1 Th. 1. 10. |
| Phil. 1. 3. 11. Col. 1. 6. 2. | 1 Co. 1. 11. 4. 16. 2. |
| Th. 1. 3. 4. | Co. 5. 5. Phil. 3. 7. Th. |
| e Ac. 17. 10. ch. 2. | 3. 9. |
| 13. 4. 13. 4. 13. 4. 13. | 9 ver. 5. ch. 2. 13. 4. 13. |
| 4. 13. 4. 13. 4. 13. 4. 13. | 3. 9. 2 Th. 1. 4. 5. Ac. 17. |
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told you before that we should suffer tribulation; 'even as it came to pass, and ye know.

5 For this cause, ⁹when I could no longer forbear, I sent to know your faith, ¹⁰lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when ⁷Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see you*;

7 Therefore, brethren, ⁸we were comforted over you, in all our affliction and distress, by your faith:

8 For ⁹now we live, ¹⁰ye stand fast in the Lord.

9 For what ¹⁰thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night¹¹ and day praying exceedingly that we might see your face, and might ¹²perfect that which is lacking in your faith?

11 Now¹³ God himself and our Father, and our Lord Jesus Christ, direct¹⁴ our way unto you.

12 And¹⁵ the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may ¹⁴stablish your hearts unblameable in holiness before God, even our Father, at the ¹⁵coming of our Lord Jesus Christ with all his saints.

CHAPTER IV.

1 He exhorteth them to go forward in all manner of godliness, 6 to live holy and justly, 9 to love one another, 11 and quietly to follow their own business: 13 and, last of all, to sorrow moderately for the dead. 15 And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.

FURTHERMORE then ¹we beseech² you, brethren, and exhort³ you by the Lord Jesus, that ⁴as ye have received of us how ye ought to walk and to please God, ⁵so ye would abound more and more.

2 For ye know ³what commandments we gave you by the Lord Jesus.

3 For⁴ this is the will of God, *even* your sanctification, that ye should abstain from fornication.⁵

4 That every one of you should know how

more thoroughly professors count the cost at their entrance on religion, the better they will withstand Satan's temptations to apostasy. And when church-members persevere and increase in knowledge, faith, love, and good works, it gives great comfort to their faithful ministers; yea, it supports them in their distresses, engages their thankfulness to God, and animates their prayers for and delight in them. — But it is Jesus Christ, and his Father, and his blessed Spirit, who are alone the proper source of believers' gospel privileges, growth and establishment in grace, and happy meetness for and comfortable appearance in the last judgment.

CHAPTER IV. Ver. 1. In order to your being established in holiness at the second coming of our Lord Jesus, with the most tender affection we entreat, and with the highest authority, in the name and for the

sake of the Lord Jesus, we exhort and charge you, that, according to the inspired directions which ye have received from us, how to order your whole conversation in a manner acceptable to God through Christ, ye would, by his grace, more and more labour to improve and excel therein every day. 2. For ye cannot but know and remember what holy precepts we delivered unto you when with you, as the rule of your behaviour in all things; and with what solemn and evangelical arguments we enforced and pressed them on your consciences, by the immediate authority of the exalted Lord and Saviour of his body the church. 3. For the ordaining, approving, and commanding will of God, and his end in bestowing his grace upon you, concur in this—that, encouraged by the promises of his covenant, ye should cleanse yourselves from all filthiness of flesh and spirit, perfecting holiness in his fear; and particularly that ye should carefully avoid and

to ¹possess his vessel⁴ in sanctification and honour;

5 Not⁶ in the lust of concupiscence, even as the Gentiles which know not God:

6 That no *man* ⁷go beyond and defraud⁸ his brother in *any* matter; ⁹because that ¹⁰the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For ⁸God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth,⁷ despiseth⁸ not man, but God, who ⁹hath also given us his Holy Spirit.

9 But¹⁰ as touching brotherly love, ye need not that I write unto you; for ye yourselves are ¹¹taught of God to love one another.

10 And indeed ye do ¹¹it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye ¹²increase more and more:

11 And that ¹²ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ¹³ye may walk honestly toward them that are without, and ¹⁴that ye may have lack of ¹⁵nothing.⁹

13 But I would not have you to be ignorant, brethren, concerning them which are ¹⁴asleep, that ¹⁵ye sorrow not, even as others which have no hope.

14 For ¹⁶if we believe¹ that Jesus died and rose again, even so them also which ¹⁷sleep in Jesus will God bring with him.

15 For this we say unto you ¹⁸by the word of the Lord, that ¹⁹we which are alive, *and* remain unto the coming of the Lord, shall not prevent them which are asleep.²

16 For³ the Lord himself shall descend from heaven with a shout,³ with the voice of the archangel, and with the trump of God: ⁴and the dead in Christ shall rise first:⁴

17 Then we ⁵which are alive *and* remain, ⁶shall be caught up together with them in the clouds,⁵ to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore ⁷comfort⁶ one another with these words.

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g 1 Co. 15. 50. ch. 2. 2.

141. 6. Th. 1. 4. 6.

ver. 1. 2 Co. 7. 5. 1.

Co. 3. 1.

1 Co. 7. 5. Co. 11.

25 Co. 11. 17. Th. 1. 4. 6.

16. with ch. 1. 12.

1 Co. 18. 5. Co. 2. 4. 6.

7. Th. 1. 8. Ro. 12. 21.

ch. 15. 13. 17. ver. 5.

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g 1 Co. 6. 18. Ro. 1.

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4. *Vessel*. The body

of his frailty, 2 Co. 4. 7.

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21 Prove^a all things; ^bhold fast that which is good.

22 Abstain^c from all appearance of evil.

23 And the very ^dGod of peace ^esanctify you wholly; and *I pray God* ^fyour whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful^h is he that calleth you, who also will do it.

A.M. chr. 4058.
A.D. chr. 54.

α 1 Co. 11. 15; 11. 27;
12. 10; 12. 29; 1 Th. 4. 1; 1 Th.
5. 10; Ac. 17. 31. 2 Th. 2.
15.
β Ro. 2. 18. He. 4. 13;
10. 23; Phil. 2. 31. 2 Co. 13.
5. 8.
γ Ex. 23. 7. 1s. 33. 15.
Eph. 7. 12. 1 Th. 1. 10; 4. 1.
Jude 23; Phil. 4. 8. Ro.
13. 3; 4. 12.
δ Ro. 15. 33; 16. 20. 1.
Co. 14. 33. 2 Co. 13. 11.
Th. 4. 6. He. 13. 20. 2
Th. 2. 16.
ε 1 Co. 8. 13. 17. 17.

A.M. chr. 4058.
A.D. chr. 54.

g 1 Co. 1. 8. Phil. 1. 6.
10. 24; 1. 25; ch. 5. 13.
Eph. 5. 25; Jude 24.
h 1 Co. 1. 9; 10. 12.
1 Th. 1. 2; He. 4. 13.
17. 18. Nu. 23. 19.
i Col. 3. 2 Th. 3. 1.
Ro. 15. 29; Eph. 6. 10; 20.
2 Co. 13. 12. 1 Pe. 5.
4.
j Or, *adjuce*.
k Col. 4. 16.
l Ro. 16. 25; 24. 1 Co.
16. 7; Ac. 13. 13; Gal. 6.
18; Eph. 6. 24; Phil. 4. 23.
Th. 1. 18; He. 13. 25; Ro.
15. 23.

25 Brethren,ⁱ pray for us.

26 Greet^j all the brethren with an holy kiss.

27 I charge^k you by the Lord ^lthat this epistle be read unto all the holy brethren.

28 The^m grace of our Lord Jesus Christ be with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

that they may not be exposed to shame, so they who indulge themselves in carnal security, or immoderate cares or pleasures of this world, delight in and are under the power of ignorance, error, guilt, and corruption. 8. But let us who are spiritual be gotten unto God by, and endowed and surrounded with, the light of gospel truth and grace, be vigilant and moderate in our affections or pursuits of earthly enjoyments; and being in a state of warfare with sin, Satan, and the world, let us make use of our Christian armour for defending ourselves—particularly of faith in Christ, and in God through him; and of love to him, and to one another in him, which, as a breastplate, may defend our heart; and of a well-grounded, solid, and satisfying hope of eternal life through him, which, as a helmet, may secure our head, till we come off more than conquerors through him that loved us: o. For by what God has wrought for and in us, it is evident that he has not, in his eternal decree, pre-appointed us to everlasting damnation, but to obtain a free, rich, and everlasting redemption through the merits and mediation of Christ, i. o. Who, as our Surety, obeyed and died in our room and stead, to take away our sin, that, by the merit and efficacy of his death, we who believe in him, whether we be found dead or alive at the last day, should, together with, in union to, and fellowship with him, be solemnly admitted into eternal blessedness. 11. Wherefore, with the views and hopes of and converse about these glorious events, labour, as ye have begun, to comfort, establish, and edify one another. 12. And as they who minister in holy things are the ordinary means and instruments which Christ hath appointed for the instruction, conversion, and edification of men's souls unto complete salvation, we earnestly entreat and charge you to converse freely with, own, and honour, and show your liberality, love, and respect to all his faithful servants and their ministrations—who so painfully labour among you for the good of your souls; and, by virtue of their commission and ability from Christ, watch over your spiritual concerns, according to the laws which he has enacted in his Word; and who, as occasions require, warn you against all sin, error, and danger; reprove what is amiss in your conduct; and exhort, counsel, and encourage you to persevere in the ways of truth, sobriety, and holiness; 13. And to esteem them in the most honourable and affectionate manner, on account of the dignity and importance of the work in which they are employed for the glory of God and your spiritual advantage; and, as ye would not dishonour Christ, grieve them, or his Spirit in them, nor prevent your profiting by their labours, follow the things that make for harmony, peace, and friendship, with them and with one another. 14. And we further beseech both ministers and people among you, in their respective stations, to admonish those that are in any ways disorderly in their walk towards God or men, and to warn them of their sin and danger, and the dishonour which they bring on their holy profession, and the pernicious influence of their conduct on others, and thus endeavour to reclaim them. Encourage and comfort distressed, timorous, and dejected fellow-Christians; deal tenderly with and endeavour to

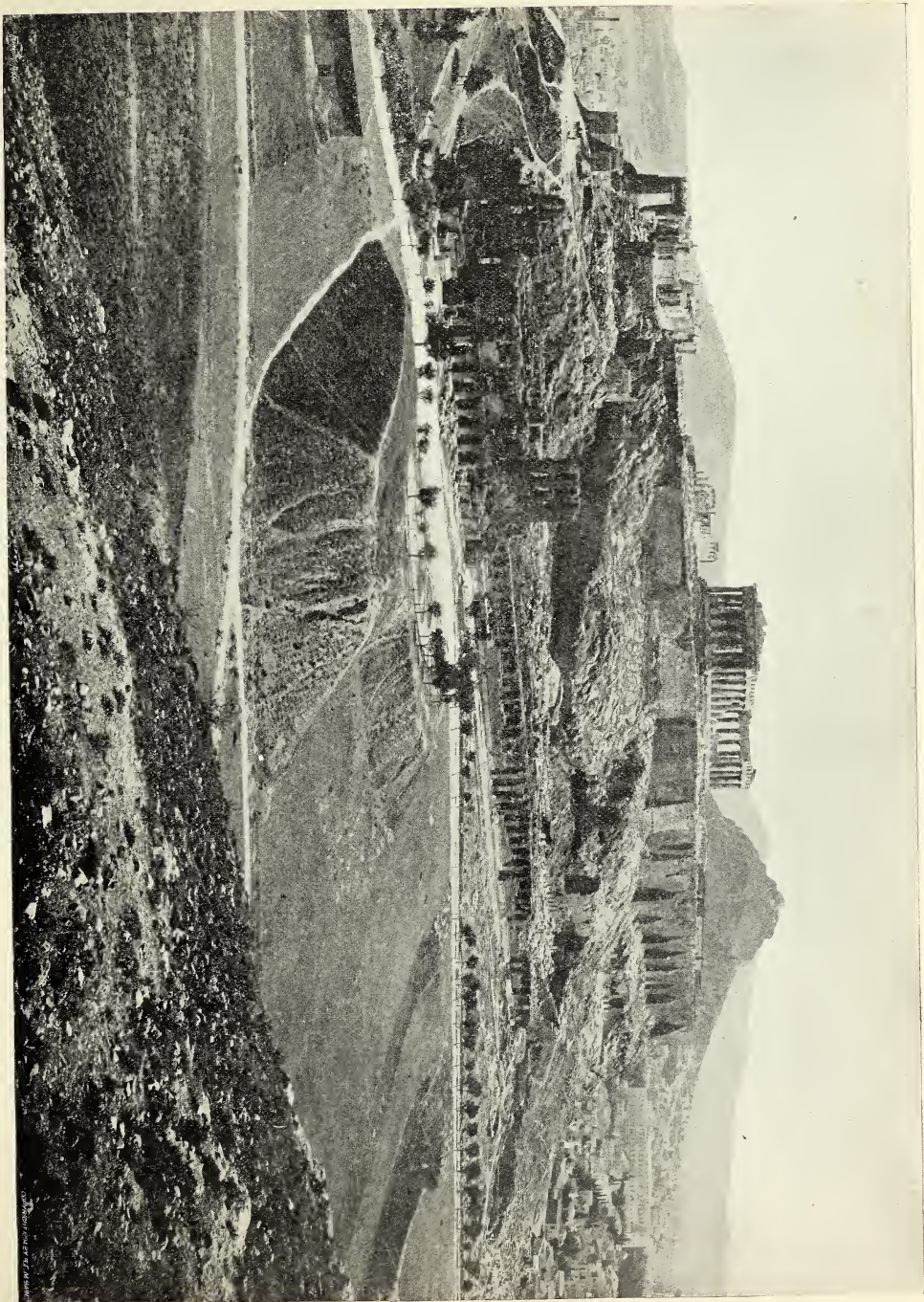
strengthen the weak in faith or knowledge, and labour to uphold them from falling or stumbling; and, as far as ye can, without sin, exercise patience and forbearance towards all men, friends or enemies. 15. Whatever injurious treatment ye receive, see that ye never attempt to revenge the injuries done you, but render good for evil; and always apply yourselves to do whatever is kind, useful, and beneficial, not only to fellow-Christians, but to every one with whom ye are connected.—16. And as to personal duties, study, for the credit of religion and your own comfort, always to maintain a cheerfulness of temper, rejoicing in the Lord Jesus Christ, and God in him, in whatever he is in himself or to you, or has done, does, or will do for you. 17. But as in this world your weakness, sinfulness, necessities, and dangers are constant, let your souls always maintain a praying frame; and see that ye daily, on stated or other occasions, abound in fervent prayer for yourselves and others. 18. Always, and in all circumstances, mingling your supplications with hearty thanksgivings to God for the unnumbered mercies, spiritual and temporal, which ye have or do receive, and the eternal which ye have in hope; for this is the grateful tribute which God, by the strongest obligations, requires of you for his honour in the receipt of these favours. 19. And as none of these duties can be performed without the special assistance of the Holy Ghost, beware of neglecting, stifling, and extinguishing his gifts, graces, or operations; but carefully comply with, cherish, and improve his gracious illuminations, suggestions, and motions, to excite and enable you to proper fervour in every good work. 20. And as the Holy Ghost works by means of and according to the Word of God, see that ye never contemn, but highly prize and improve the Scriptures, and every gospel ministration thereof, whether extraordinary or not. 21. But as many false teachers are gone abroad into the world, to take you, under the direction and assistance of the Holy Ghost, thoroughly to try all doctrines and practices by the rule of God's Word; and whatever ye find to be really true, good, and honourable, steadfastly cleave to it in your faith and practice. 22. And, with the greatest care, avoid everything erroneous or sinful, and even the most distant appearances thereof, or temptations thereto. 23. And, for these purposes, may that God who is reconciled to you in Christ, and who is the author, giver, commender, and approver of all true peace with itself, or with each other, thoroughly purge you from all iniquity, and make you eminently partakers of his image; and may he preserve all the powers of your soul—all your animal spirits, senses, appetites, or natural tempers, and all the members of your body, from every sinful inclination or work, that ye may be found perfect at the coming of Christ. 24. On his faithfulness ye may indeed depend; for he who has by his grace effectually called you to his kingdom and glory, will, according to his promise, carry on and perfect whatever concerns you in your way to glory, and by the means of his own appointment. 25. As we ministers are so earnest in our prayers for you, we beg that ye will daily and fervently pray for us, that, by the direction

and assistance of the Holy Ghost, we may be inclined, enabled, and encouraged to the diligent and faithful discharge of our important trust, and at the end receive a crown of glory as our gracious reward. 26. Let our most affectionate and religious respects be presented to all our Christian brethren with you; and see that ye testify your cordial love to one another in the most sincere, friendly, chaste, and pious manner. 27. And as the contents of this letter are of great importance and general use, I solemnly charge you, in the name of the Lord Jesus, that it be distinctly read unto all your members, who, I hope, live together as brethren in faith, profession, holiness, and comfort. Ver. 1. *Times*. Long periods marked by prophetic signs. — *Seasons*. Briefer periods wherein the prophecy is fulfilled. C. Ver. 7. Even among the heathen drunkenness during the day was considered so utterly scandalous that the apostle, writing to the Thessalonians, converts, treats of it as a thing unknown, what a humiliating contrast with the state of many countries nominally Christian, where drunkards may be seen revelling in their streets in the open face of day, and so far from being ashamed, glorying in their beastly degradation. Ver. 8. Believers are here described as putting on their armour, because they are considered as in a state of constant danger from inveterate enemies. C. Ver. 17. *Pray without ceasing*. Not as if it were possible to have the thoughts always engaged in prayer, but to observe such regular and stated times, seasons, and opportunities as the Word of God prescribes, the practice of his people exemplifies, or as Providence or the Spirit calls us to observe and improve. C. Ver. 23. *Spirit*. The separable intellectual being that 'hath neither flesh nor bones,' and which, when 'the dust returns to the earth,' returns for judgment 'to God who gave it.'—*Soul*. Man, considered as a living and sentient being.—*Body*. The members that obey the will in good or evil. C. REFLECTIONS.—To desire to know the time of Christ's second coming is but needless and sinful curiosity. But great is the importance of earnest watchfulness and diligent preparations for it. With sudden ruin it will dreadfully overwhelm the world of the ungodly; but will bring the most abundant comfort to those who are begotten again to a lively hope of eternal felicity through the resurrection of Christ from the dead. And the sovereign, the distinguishing grace of their election, will then most evidently appear. What activity, watchfulness, and sobriety; what daily warring against the devil, the world, and the flesh, in the exercise of faith, love, and hope; what mutual harmony and study of one another's edification and comfort; what due regard to the messengers, ministration, and Spirit of Christ; what careful examination of doctrines and practices, and of our own hearts, by the Word of God; what steadfast adherence to and following after that which is good; what careful avoiding of sinful anger, and every other appearance of evil; what a joyful, prayerful, and thankful frame of spirit; what cordial love and friendship—are necessary to prepare us for that great event! Infinite then is the mercy that the God of peace hath undertaken our sanctification, and will, in his own time, certainly effect it. And it is his grace, power, and faithfulness, not our care or diligence, that are the great security of our eternal happiness. Never then let me murmur at nor fear the event of any duty when my reconciled God works all my works in and for me; and in fervent prayer and serious perusal of the Scriptures let me be a worker together with him.

CONCLUDING REMARKS ON THE FIRST EPISTLE TO THE THESSALONIANS.

This epistle is remarkable for its consolatory doctrines and precepts addressed to mourners. The sincere mourner is always an object of deep interest to a believer, for he beholds in him—not merely a brother in trouble, and, as such, entitled to his sympathy—but a copy, as it were, of the Lord Jesus himself, who was emphatically 'a man of sorrows and acquainted with grief.' There are not a few who address themselves to mourners as if they were, in some degree, guilty of a sin when they mourn. And, no doubt, there may be in mourning a rebellious murmuring against God. There may be ungrateful forgetfulness of past mercies, and

unbelieving distrust for the future. Still, all this will not prove that mourning for the loss of friends is, in itself, sinful. Abraham mourned for Sarah; Joseph for Jacob; Martha and Mary for Lazarus; and the women stood afar off weeping at Calvary. The true remedy, therefore, for mourning, is not condemnation, but right direction. That direction guides to the coming of the Lord, the rising of the departed dead, and the hope of meeting in glory,—topics that inculcate no stoical insensibility, but accompany us to 'the house of mourning,' and sanction, while they moderate, that sadness of the countenance by which the heart is made better.' C.



GENERAL VIEW OF THE ACROPOLIS. [THESSALONIANS, v. 28.]—The first Epistle of Paul to the Thessalonians was written from Athens and we give ourselves up to the study of the Acropolis and Parthenon which stood in St. Paul's day. The ruins of modern Athens as it appears to-day. We are looking at the north. We see the ruins of the theatre of Bacchus, and of the Parthenon, and of the Erechtheum, and of the Propylæa. To the right of the Parthenon we see Mount Lycabettus, and to the right of Mount Lycabettus we see the palace of King George I. We see a road passing along at the foot of the Acropolis over which St. Paul passed often during his stay in Athens. The Parthenon that stands upon the Acropolis, dismantled and desolate, is even to-day the most perfect specimen of architecture on the earth.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

This, like the former epistle, appears to have been written, not from Athens, according to the unauthorized note at the end of both, but from Corinth. It evidently was written soon after, and with the view of correcting a misapprehension of some expressions in the former epistle. Twice (1 Th. 4. 15, 17) the apostle had spoken in such a manner of 'the day of the Lord,' that they had concluded it was just at hand. This impression would appear to have led to such a cessation from secular duties as would soon have produced want in families, and have exposed the Christians to the ridicule of the Jews and heathens. The apostle, therefore, writes to rectify this error, while he labours to strengthen their faith and hope under existing persecutions. The epistle contains evident references to the following portions both of the Old and New Testaments:—Ex. 7. 11, 12; 8. 18; 9. 11; Mat. 16. 14; Ac. 14. 22; 2 Pe. 1. 20, 21. C.

CHAPTER I.

1 Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: 11 and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.

PAUL,^a and Silvanus, and Timotheus, unto the church of the Thessalonians in God^b our Father and the Lord Jesus Christ:

2 Grace^c unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We^d are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves^e glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure;

CHAPTER I. Ver. 1. Paul, an inspired messenger of Christ, and Silas and Timothy, his assistants in planting the gospel among you, to those in Thessalonica who have been graciously turned from heathen idols to the true and living God, and to Jesus Christ as the only true Messiah; 2. Again earnestly wish that the divine favour, in all its manifestations and effects, and all manner of spiritual peace and prosperity, may abound to all and every one of you, from God as the fountain, and through Christ as the purchaser and dispenser thereof. 3. Reflecting upon what we have further heard of the remarkable increase of your faith towards God and love towards one another, we find ourselves sweetly constrained solemnly and daily to thank God for the marvellous influences of his grace on your hearts, by which these and all other graces are maintained and improved. 4. And in all the churches of Christ whither we come, with the highest esteem, honour, and delight, we make mention of your firmness of mind, calm submission, holy resolution, strong and lively faith, and steadfast adherence to Christ and the gospel, under all the persecutions and afflictions which have all along attended you for his sake; 5. Which is a manifest token that God has appointed a future, just, and impartial judgment of the world, which will set all things to rights, and in which he will adjudge you to that heavenly kingdom for the honour of which, and in hope of the enjoyment of which, ye so cheerfully suffer; 6. Since it cannot but be agreeable to God's righteous nature, will, law, and government, that in due time severe punishment be inflicted upon those that unjustly vex, distress, and cruelly persecute you on account of your adherence to the truth of the gospel; 7. 8. And that, in and through Christ, he should give you and us, who are persecuted for his cause, a release from our present tribulations, and an entrance into a state of perfect rest and peace; when our Lord Jesus, who has redeemed us to God by

his own precious blood, shall, in the most public and awful manner, attended by all his millions of mighty and holy angels, appear in the clouds at the last day, to adjudge to and execute just vengeance upon all them, Jews or Gentiles, who continue in their sins, strangers to the true knowledge of God, and rebellious against the light of nature; or who continue to disobey, reject, and contemn the gracious calls of our Lord Jesus Christ in the gospel; 9. Both which sorts of sinners shall then begin to be punished with an everlasting loss of and banishment from his blissful presence, and all the glorious effects of his saving power, and an eternal suffering of the most inexpressible torments in soul and body, from the immediate and terribly glorious operations of his almighty power; 10. At the very time in which he will appear, to your joy, to glorify himself in the full performance of all his promises, in the complete salvation of all his sanctified ones; and to be glorified and adored by them who by faith cordially embrace the testimony of the gospel preached by us—in thankful and everlasting wonder at the riches of his grace, and the great things he has done for them. 11. In reflection upon these important events, and in hopes of your escaping the terrors and sharing the joys thereof, we daily and earnestly supplicate our new-covenant God of all grace, that, by the almighty operation of his Spirit, he would gradually fulfil all his promises, and perfect your faith and other graces, and all the fruits of good works proceeding therefrom, and thus make you meet for the full enjoyment of that heavenly inheritance to which ye are called by the gospel. 12. That so the person, authority, and doctrine of our Lord and Saviour Jesus Christ may be exalted, in their happy effects upon you, and in your high esteem thereof and holy conversation answerable thereto; and that, by virtue of your union with him, ye may arrive at the most glorious state of perfect joy and praise, according to the free favour and

5 Which^a is a manifest token of the righteous judgment of God, that ye may be counted^b worthy of the kingdom of God,^c for which ye also suffer:

6 Seeing^d it is a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled, rest with us; when the Lord Jesus^e shall be revealed from heaven with his mighty angels,²

8 In flaming fire taking³ vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who⁴ shall be punished with everlasting destruction⁴ from the presence of the Lord, and from the glory of his power;

10 When he shall come⁵ to be glorified in

grace of God, who has appointed you to it, and of Jesus Christ, who has purchased and promised, and will bestow it upon you.

Ver. 5. The meaning seems to be this:—Admitting, as all men do, that God is a righteous Judge, he must therefore, at some time, render to every man according to his works. To you he has assigned present persecutions, but has therewith given you grace as the foretaste and token of rest and glory; to your persecutors he has given present power, but has adjudged them to be given over to Satan's temptation, their own evil passions, and the torments of an evil conscience—a punishment already begun in time as a 'manifest token' that it will be continued in eternity. C.

REFLECTIONS.—Happy is the state of believers in God through Christ; and rich and abundant the mercies that flow from both to them. There is great ground of thankfulness when the faith, love, and patience of Christians grow exceedingly, even under great tribulation and cruel persecution. And why should saints fret at their present troubles, when the last judgment will so quickly set everything right! Awfully tremendous, but infinitely glorious, will be that appearance of our Redeemer! Fearful is the work he will then and through eternity make on obstinate sinners, especially such as rebelled against the clear light, and refused the precious blessings of the gospel. But delightfully will he glorify himself in the public honours and eternal salvation of his saints. And there is need of prayers, care, and diligence on their side, and of almighty and gracious operations on his, to prepare them for that grand event.—My soul, wait and long for thy coming, thy quickly-coming Redeemer! Rejoice in hopes of thy eternal nearness to vision, and admiration of him! Rejoice that thy worthiness lies in his righteousness and riches of grace, and that his upholding thy faith effectually preserves it from failing!

CHAPTER II. Ver. 1. But, having attempted to comfort you under your present tribulations with the certain prospect of Christ's appearance to judge the

A.M. cir. 4060.
A.D. cir. 56.

CHAP. I.

1. Th. 1.1. Ac. 13.9; 15.22; 16.17; 17.1-10; 18.23; 21.27-31; 28.16; 29.16.

2. Th. 1.1. C. See note on 1 Th. 1.1-C.

3. Th. 1.1. C. 1.2. 3.2. Col. 1.2. Gal. 1.2. Phil. 1.2. 1 Th. 1.1. Phil. 1.2. Jude 2.

4. Th. 1.1. C. 1.2. 3.2. Col. 1.2. Gal. 1.2. Phil. 1.2. 1 Th. 1.1. Phil. 1.2. Jude 2.

5. Th. 1.1. C. 1.2. 3.2. Col. 1.2. Gal. 1.2. Phil. 1.2. 1 Th. 1.1. Phil. 1.2. Jude 2.

6. Th. 1.1. C. 1.2. 3.2. Col. 1.2. Gal. 1.2. Phil. 1.2. 1 Th. 1.1. Phil. 1.2. Jude 2.

7. Th. 1.1. C. 1.2. 3.2. Col. 1.2. Gal. 1.2. Phil. 1.2. 1 Th. 1.1. Phil. 1.2. Jude 2.

8. Th. 1.1. C. 1.2. 3.2. Col. 1.2. Gal. 1.2. Phil. 1.2. 1 Th. 1.1. Phil. 1.2. Jude 2.

9. Th. 1.1. C. 1.2. 3.2. Col. 1.2. Gal. 1.2. Phil. 1.2. 1 Th. 1.1. Phil. 1.2. Jude 2.

10. Th. 1.1. C. 1.2. 3.2. Col. 1.2. Gal. 1.2. Phil. 1.2. 1 Th. 1.1. Phil. 1.2. Jude 2.

A.M. cir. 4060.
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5. Th. 1.1. C. 1.2. 3.2. Col. 1.2. Gal. 1.2. Phil. 1.2. 1 Th. 1.1. Phil. 1.2. Jude 2.

6. Th. 1.1. C. 1.2. 3.2. Col. 1.2. Gal. 1.2. Phil. 1.2. 1 Th. 1.1. Phil. 1.2. Jude 2.

7. Th. 1.1. C. 1.2. 3.2. Col. 1.2. Gal. 1.2. Phil. 1.2. 1 Th. 1.1. Phil. 1.2. Jude 2.

8. Th. 1.1. C. 1.2. 3.2. Col. 1.2. Gal. 1.2. Phil. 1.2. 1 Th. 1.1. Phil. 1.2. Jude 2.

9. Th. 1.1. C. 1.2. 3.2. Col. 1.2. Gal. 1.2. Phil. 1.2. 1 Th. 1.1. Phil. 1.2. Jude 2.

10. Th. 1.1. C. 1.2. 3.2. Col. 1.2. Gal. 1.2. Phil. 1.2. 1 Th. 1.1. Phil. 1.2. Jude 2.

his saints, and to be admired in all them that believe (because our testimony among you ^{was} believed) in that day.

11 Wherefore also ^{we} pray always for you, that our God would count⁵ you ^{worthy} of *this* calling, and fulfil all the ^{good} pleasure of *his* goodness, and the ^{work} of faith with power;

12 That⁶ the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER II.

1 *He willeth them to continue steadfast in the truth received, 3 sheweth that there shall be a departure from the faith, 8 and a discovery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.*

NOW ^{we} beseech you, brethren, by the coming¹ of our Lord Jesus Christ, and by our gathering together unto him,

2 That² ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us,³ as that the day of Christ is at hand.

3 Let⁴ no man deceive you by any means: for *that day shall not come* except there come a⁵ falling away⁶ first, and that ^{man} of sin be revealed, the ^{son} of perdition;

4 Who opposeth⁷ and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.

5 Remember⁸ ye not, that when I was yet with you, I told you these things?

world, I must now, in the most solemn manner, entreat and adjure you, by your belief, expectations, and desire of that awful event, and by your hopes of being gathered, along with us and other saints, to his right hand, and of being for ever with the Lord, 2. That ye take heed that none, pretending to a spirit of prophecy, or misconstruing our words, or appealing to spurious writings which pass in our name, or any old tradition, mislead and perplex your mind, or stagger your faith, by insinuations that the coming of Christ to the last judgment is instantly to take place; the failure of which, if believed, might tempt you to disbelieve his coming at all, or even the whole truth of the gospel. 3. Let no pretences whatever decoy you into this pernicious notice; for, by revelations from God, I can assure you that the last judgment shall not happen till there has been a remarkable general apostasy from the faith, worship, and holiness of the gospel; and an antichristian succession of impious men, Romish popes, and their agents, has manifestly appeared in the church, countenancing and propagating the vilest corruptions in doctrine, worship, and practice, and, by seduction and persecution, destroying the souls and bodies of multitudes, till they themselves at last sink into everlasting destruction: 4. Who also, by pretended claims to civil and ecclesiastical authority, shall proudly assume a sovereign power over magistrates, ministers, or even angels, good or bad—a power in heaven, earth, and hell, superior to what had ever been ascribed to heathen gods; and shall set themselves in opposition to Christ in his mediatorial offices and members, and even pretend a power equal to or above the most High—in disposing of his worship to other objects, dispensing with his laws, nullifying or establishing his ordinances at pleasure; and, sitting in the church, shall assume titles, and exercise authority to confer gifts and graces, pardons and salvations, as if they were God himself. 5. 6. And as ye know I warned you that Christ would not appear to judgment till after this dreadful apostasy, I now inform you that it is the subsistence of the Roman empire under one political head which at present restrains the complete revelation of that anti-

christian empire which I have just mentioned. 7. For that apostasy, which includes an unsearchable depth of error and wickedness, is already, in a secret manner, spreading its malignant influence in the pride, worldly-mindedness, will-worship, and corruption of the doctrine of free justification before God, which take place among Christian professors, and would quickly appear in all its extent, power, pomp, and grandeur, were it not that the present imperial pagan government of Rome will prevent and restrain it till God, in his appointed time, remove the seat of the emperors from Rome, and even abolish the present form of the empire: 8. And then, through the growing ambition and luxury of church-rulers, under the protection and indulgence of the Christian emperors, and the division of the empire into ten kingdoms, all submitting to the delusion, shall that wicked and lawless system of the Papacy appear in its full power and pomp, and continue till the Lord Jesus, by the pure preaching of the gospel, and the zealous opposition of the Reformers, and by his fearful judgments, when he comes to fill the whole earth with his glory, shall utterly destroy it.— 9. The introduction and maintenance of which papal system will, in imitation, and by the special influence and craft of Satan, be effected, by high pretences of authority from Christ, to work miraculous and wonderful operations for his honour: 10. And, at his instigation, will be carried on, by every subtle and deceitful artifice, managed in the most unrighteous manner, so as to delude those into eternal perdition who, through the influence of Satan and their own corrupt lusts, did not heartily receive the truths of the gospel, and Christ therein, as the only means of their salvation: 11. To punish which dislike and rejection of the truth as it is in Jesus, God shall deliver them up to the hardening, blinding, and delusive influence of their own hearts, that, by means thereof, they may consent to the merest forgeries, and the most absurd errors, vile idolatries, and gross superstitions being left to the foolish and perverse influence of their own hearts, all of them may be condemned and punished with everlasting destruction who rejected Christ and his gospel

6 And now ye know what withholdeth,⁴ that he might be revealed in his time.

7 For the ^{mystery} of iniquity doth already work:⁵ only he who now letteth, *will let*, until he be taken out of the way.

8 And then shall that ^{Wicked} be revealed, ^{whom} the Lord shall consume ^{with} the spirit of his mouth, and shall destroy with the brightness of his coming.

9 *Even him*, whose coming is ^{after} the working of Satan, with all power and signs and lying wonders,

10 And⁶ with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And⁶ for this cause God shall send them strong delusion, that they should believe a lie:

12 That⁷ they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But ^{we} are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth;

14 Whereunto⁸ he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, ^{stand fast}, and hold the traditions⁶ which ye have been taught, whether by word, or our epistle.

truths, and took pleasure in perverting his Word, corrupting his worship, violating his laws, and persecuting his people. 13. But, in both duty and affection, we must bless and thank God that he hath secured us against such ruinous apostasy, having, in his peculiar distinguishing love, chosen you to complete and eternal salvation, to which he has determined to bring you, through the universal and gradual renovation of your nature and knowledge, righteousness and true holiness wrought in you by the Holy Ghost, and through a fiducial trust in Christ, and faithful adherence to him, as manifested and offered in the gospel, as God's appointed means of eternal happiness: 14. To which complete and eternal salvation, in consequence of his own electing purpose, he has effectually called you by the gospel which we preached unto you, that, through the attending operation of the Holy Ghost, ye might be fully entitled to, prepared for, and at last introduced into, the eternal enjoyment of that glorious blessedness which our Lord Jesus Christ has purchased and prepared, taken possession of, promised to, and bestows upon, his ransomed people. 15. In consideration therefore of the secret and subtle operations of Antichrist to draw men from the faith, and of what God has done for and promised to you, we earnestly beseech you to stand fast in the faith, hope, comfort, and holiness of the gospel—steadfastly maintaining all those important points of truth and duty in which ye have been instructed by me, and my fellow-ministers of Christ, by word or writing. 16. And, for this purpose, may the Lord Jesus Christ, who has redeemed us by his blood, and purchased eternal glory for us, and will at last confer it upon us; and God, his Father, who has loved us with an everlasting love, and often revived our souls by those everlasting consolations which flow from and are founded on it, and given us a solid, scriptural, and well-grounded hope of eternal life, confirmed by his Holy Spirit dwelling and working in our hearts.—17. Fill your souls yet more and more with all joy and peace in believing, and effectually comfort your hearts under all your troubles, fears, and dangers, and more and more establish your

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Paul craveth their prayers.

13 Now* our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort^y your hearts, and stablish you in every good word and work.⁷

CHAPTER III.

1 *He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 willeth respect to God in their behalf, 6 giveth them divers precepts, especially to shun idleness, and ill company, 16, and last of all concludeth with prayer and salutation.*

FINALLY, brethren, *pray for us, *that the word of the Lord may have free course,¹ and be glorified, even as *it is* with you:

2 And that *we may be delivered from unreasonable² and wicked men: for *all men* have not faith.

3 But the Lord is 'faithful, who shall stablish you, and keep *you* from evil.³

4 And *we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And *the Lord direct your hearts into the love of God, and into the patient waiting for Christ.⁵

6 Now we command you, brethren, in the

II. THESSALONIANS III.

The idle and disorderly censured.

name of our Lord Jesus Christ, that ye *withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.⁶

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;⁷

8 Neither did we eat any man's bread for nought; but *wrought with labour and travail night⁸ and day, that we might not be chargeable to any of you:

9 Not⁹ because we have not power, but *to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, *that if any would not work, neither should he eat.

11 For we hear that there are some which *walk among you disorderly, working not at all, but are *busy-bodies.

12 Now them that are such *we command and exhort by our Lord Jesus Christ, *that with quietness they work, and eat their own bread.

13 But ye, brethren, *be not weary¹³ in well-doing.

14 And if any man obey not our word by

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this epistle, "note that man,¹ and have no company with him, that he may be ashamed.

15 Yet² count *him* not as an enemy, but admonish *him* as a brother.

16 Now ³the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

¹ 1 Co. 15. 21. Col. 4. 18, with ch. 2. 18. Ro. 16. 22.

A.M. cir. 4069.
A.D. cir. 56.

Ver. 6. Mat. 18. 17.
1 Or, *signify that man by an epistle.*

² 1 Co. 15. 17. 2 Co. 10. 8; 13. 10; 1 Th. 5. 14.
3 Ro. 15. 33; 16. 20. 1 Co. 14. 33; 2 Co. 13. 11. Phil. 4. 9; 1 Th. 5. 23. Nu. 10. 35. Ps. 124. 8. 14. 14. Ro. 5. 1; 11. 8. 28. Jo. 16. 33. 2 Co. 4. 17. 1 Th. 5. 23. The special authentication of this

A.M. cir. 4069.
A.D. cir. 56.

epistle was doubtless occasioned by the circulation of the forged letter referred to in ch. 2. 2. Paul here states that while he employs ordinarily an amanuensis, yet he authenticates each genuine epistle by a closing salutation in his own hand.—² 1 Th. 5. 28. Ro. 16. 24. 1 Th. 5. 28. Ro. 22. 21.

17 The salutation of Paul ⁴with mine own hand, which is the token in every epistle: so I write.⁵

18 The⁶ grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

among you. 14. And if, notwithstanding our present and former admonitions, any persist in their idleness, or other disorderly courses, let your church set a brand of infamy on them, turning them from her fellowship; and let every particular member abstain from all unnecessary converse with them, that, being put to shame, they may, through the influences of God's Spirit, be made to reflect on, and repent of, loathe, and abhor their sin. 15. But never treat them with austerity or roughness, as if ye aimed at their temporal or spiritual ruin, nor immediately look on them as implacable and incorrigible enemies to Christ and the gospel; but, in all your reproofs, censures, and admonitions, deal tenderly and affectionately with them, as brethren, in hopes that, by your diligent and repeated attempts, they may be reclaimed and restored to their former place in the church. 16. Now may the Lord Jesus Christ, the author, purchaser, and bestower of all manner of peace and prosperity, by all the means of his own appointment, continually and abundantly confer it upon you, in your personal and relative capa-

cities; and may he himself afford all and every one of you his special presence in the way of providence and grace, to protect, guide, assist, comfort, and perfect all that concerns you. 17, 18. Marking therefore my kindest wishes to you in my own hand-writing, as I do in all my letters, as a token of their being genuine, I earnestly pray and hope that the free love and favour of our Lord Jesus Christ, inclusive of all its manifestations, fruits, and effects, may continually abound to and every one of you, from this time henceforth and for ever.

Ver. 2. *Faith* here evidently signifies faithfulness to resolutions, promises, and obligations, as appears from comparing this with the following verse, where the Lord is distinguished as 'faithful.' C.

Ver. 6. *Disorderly*. A military allusion signifying out of rank, out of union with the general movement, and without or contrary to the word of command. C.

Ver. 17. The apostle, either from want of the hand, inexpressiveness in the Greek characters, perhaps because he worked and dictated at the same time, usually employed an amanuensis, but affixed his own signature to prevent imposition. C.

REFLECTIONS.—There is need of much fervent

prayer for the success of the gospel, and for the preservation and assistance of faithful ministers, that their labours may not be obstructed by the craft or violence of wicked men. And it is an inconceivable mercy to have God's promise and care for securing our endurance and comfort in an evil day. Thrice happy are they whom the Holy Ghost directs into the love of God, and into a patient waiting for Christ's second coming; and whose hearts he establishes in the faith, holiness, and hope of the gospel.—It is necessary, for the honour and safety of the church, that scandalous professors be prudently and carefully censured and withdrawn from; but true kindness, not harshness, must be used to bring them to repentance. The industrious, but helpless poor, should be relieved with cheerfulness, according to their wants; but idle and disorderly persons ought to receive, not liberality, but correction, from both church and state.—It is a great mercy to have exemplary ministers, persevering and lively Christians, but especially to have a gracious Redeemer present in the church.

CONCLUDING REMARKS ON THE SECOND EPISTLE TO THE THESSALONIANS.

This epistle naturally suggests the necessity of caution and careful examination when some new and striking doctrine is propounded; especially when such a doctrine rests upon some isolated portions of Scripture. The prophetic utterance in the Gospel by Matthew (ch. 24. 30, 34), conjoined with that of Paul (1 Th. 4. 15, 17), seems, when superficially examined, to indicate the speedy, the almost immediate, coming of the Lord to judgment. By superficial examination is meant, an examination of the passages by themselves, without the light to be derived from 'comparing spiritual with spiritual,' scripture with scripture. Such comparison, humbly and prayerfully conducted—as all scriptural examination specially requires—would have enabled the Thessalonians to discover that, while the Lord, as judge, is ever at hand, the precise time of his coming is utterly unknown (Mat. 24.

36, 42), and that a long series of events, most precisely foretold, must be realized before the day of his final coming to the judgment of the quick and the dead. The Thessalonians, in thus hastening to a conclusion apparently warranted by some few passages of Scripture which they had not paused to compare with others, exhibited, however, nothing but what is common in the history of all ages of the church. Hence have arisen errors and heresies upon the one side; and, to escape them, the lethal sleep of infallibility, on the other. But God, who always brings good out of evil, light out of darkness, and order out of confusion, has overruled this propensity in the case of the Thessalonians, and drawn from the apostle this second epistle, in which their error is corrected, and a salutary warning against precipitate judgments furnished to all future ages of the church. C.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

Descended from a Jewish mother and grandmother, Timothy had been very early instructed by them in the knowledge of the Old Testament. By the ministration of Paul at Lystra he was converted to the Christian faith, and remarkably enriched with the gifts and graces of the Holy Ghost, Ac. xvi. Having circumcised him, that the Jews might take no offence at him on account of his father being a Greek, Paul took him to be his companion, under the character of an evangelist. And having left him at Ephesus to rectify and establish the complete order of the church there, he sent him this and the subsequent epistle, to fix upon his mind the instructions which he had formerly given him, and enable him to communicate the same to others. In them the apostle testifies his affection, warns him of danger, and directs him in his personal and ministerial conduct.—The second was written from Rome, perhaps several years after the first.

[The date of this epistle is supposed to be about A.D. 64, soon after the apostle's imprisonment at Rome. It contains references to the following passages in the Old Testament:—Ge. 45. 10, 11; De. 19. 15; 32. 39; Exr. 6. 10; Is. 1. 15; 14. 12; Je. 29. 7; Eze. 33. 9; Mal. 1. 11. C.]

CHAPTER I.

1 Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia. 5 Of the right use and end of the law. 11 Of Saint Paul's calling to be an apostle, 20 and of Hymeneus and Alexander.

PAUL,^a an apostle of Jesus Christ, by the commandment¹ of God ²our Saviour, and Lord Jesus Christ, *which is* our hope;

A.M. cir. 4069.
A.D. cir. 65.

CHAP. I.
Ac. 9. 15; 13. 22; 27. 16; 19. 36; Ro. 1. 1; 2 Co. 1. 1; Ep. 4. 11.
1 Commandment. Rather, 'appointment.'—C.
2 ch. 3. 4; 10. Lu. 1. 47. Tr. 1. 32; 20. 13; 34. Jude. 5. 16; 20. 15; 36. 12; 27. 15; 17. 22.
3 Ps. 71. 5; Col. 1. 27; 1 Th. 1. 3; 2 Th. 2. 16. He. 6. 18, 19.

A.M. cir. 4069.
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d Ac. 16. 1; Co. 4. 17. 1 Th. 2. 2. ver. 18. Tit. 1. 4. 2 Ti. 2. 2. Phil. 10. 3; 19, 29.
3 Chrysostom. Rather, 'true, genuine son,' as of like zeal and energy with his spiritual father.—C.
4 See Ro. 1. 7; Co. 1. 1. 2 Co. 1. 3; 1 Pe. 1. 2. 2 Ac. 20. 15; Gal. 1. 6. 7 Ch. 6. 3; 7. Col. 2. 16. 2 Th. 2. 4; 2. 1 Th. 1. 13.

2 Unto ^aTimothy, *my* own son² in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, ³when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

15 This ^{is} a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; ^{of} whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, ^{for} a pattern to them which should hereafter believe on him to life everlasting.

17 Now ^h to the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

18 This ^h charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding ^j faith, and a good conscience; which ^{some} have put away, ^{concerning} faith have made shipwreck:

20 Of ^{whom} Hymeneus and Alexander; whom I have ^{delivered} unto Satan, that they may learn not to blaspheme.

Ver. 9. *The law is not made for a righteous man.* Rather, 'the law does not lie against a righteous man,' either in its precepts, which he loves, Ps. 119. 97. He. 8. 10, or in its curse, from which Christ has set him free, Gal. 3. 13. C.

Ver. 13. These words, if interpreted by themselves, might lead to the conclusion that the apostle's ignorance and unbelief contributed in some way to his salvation; and so they have been interpreted; but taken in comparison with other Scriptures, the grace and good pleasure of God, and not any peculiarity in the state of the sinner, will be found the moving cause of salvation. The verse will be more easily understood, in accordance with the analogy of other scriptures, if arranged thus: 'Who was before a blasphemer, and a persecutor, and injurious (but I obtained mercy, because I did it ignorantly in unbelief.' See, accordingly, ver. 16, which ascribes the divine mercy entirely to the divine wisdom and purpose. C.

Ver. 18. *Prophecies.* Some 'prophecies,' not elsewhere recorded, that prophesied the future zeal and faithfulness of Timothy—*That thou encouraged by them, &c.* C.

REFLECTIONS.—Solemn and important, honourable and delightful, is that trust which God has committed to gospel ministers. But they have need of abundant grace and mercy from Christ and his Father, to fit them for and assist them in their work, and support them under the trials they must undergo on account of it. For in manifold shapes of vain jangling, legal prattling, horrid blasphemy, and cruel persecution, Satan always labours to oppose the gospel, and them who faithfully preach it. And careless and erroneous teachers are great plagues to churches, and murderers of souls. It is absurd to inculcate or expect obedience to God's law without the heart be first renewed by the Spirit of God, our consciences sprinkled with Jesus' blood, and an abiding principle of true faith be implanted within us. And it is the highest folly for unbelievers to seek happiness by that law which cannot but condemn them for their wickedness. Thrice happy are they who are delivered from it as a broken covenant, and are only under it in Christ as a binding rule of duty. Infinite is the excellency, and powerful the virtue of the glorious gospel. From an infinitely gracious God it springs, and to his high honour and praise it tends. Its matter is Christ, and all that is in or done by him. It suits, it extends to, and ought to be earnestly received by every hearer. The most guilty and obstinate cannot withstand its almighty force. And happy is it when ministers can recommend it from their own remarkable experience of its pardoning, regenerating, sanctifying, comforting, and self-abasing influence! But, alas! infinite is their danger who persevere in opposing it, or apostatize from their wonted profession of it.

CHAPTER II. Ver. 1. As some judging Christians, through prejudice against the Gentiles, reject the authority of heathen magistrates, I therefore, as the apostle of the Gentiles, insist on it, as a matter of high importance, that Christians, in all their prayers, public, private, or secret, deprecate evils inflicted or feared, plead for every necessary mercy; as give thanks for favours received or promised—through Christ; with

respect to all sorts or ranks of men—Jews or Gentiles, high or low, or of any condition—for emperors, kings, or other magistrates, though heathens,—that their persons and ministrations may be blessed, that they may be enabled to rule in the fear of God; that, under their protection, and encouraged by their example and influence, we may safely and peaceably exercise ourselves in public, private, and secret acts of piety towards God, and of honourable honesty and virtue towards every man. 3. For thus to pray, and live in a manner becoming Christians, is agreeable to the good and holy nature and will of God, and through Christ well pleasing in his sight, who has manifested himself to us sinful men under the endearing character of a Saviour; 4. Who, for the more illustrious display of the freeness, sovereignty, variety, and abundant riches of his grace under the gospel dispensation, intends effectually to save men, of all sorts and ranks, greater or lesser sinners; and has for this purpose appointed that the gospel of salvation be preached to every creature under heaven. 5. And it is the more proper that prayers and thanksgivings be made for all sorts of men through Christ, in whom all nations shall be blessed, since God now manifests himself equally the only God of both Jews and Gentiles, and Jesus Christ, God-man, is set forth as the only Mediator, able, willing, and appointed to make up the breach between God and sinful men; 6. Who having an infinite dignity in his person, and being lord of his own life, offered up himself, soul and body, an atoning sacrifice and price of redemption to the offended justice of God, in the room of men of all sorts and ranks, to deliver them from the bondage of sin, Satan, the law, and death, that their salvation might be published to them, especially under the gospel. 7. For the publishing of which, I solemnly avow myself a faithful and sincere teacher, chiefly of the Gentiles, manifesting to them the infallible truths and faithful promises of God for their salvation. 8. And therefore, in the name of my glorious Master, the Saviour of mankind, I insist that ministers and Christians, without regard to any ceremonial sanctity of places, pray for all sorts of persons, as above directed, with fervour, purity, and elevation of heart to God, without any wrathfulness of temper against either Jews or Gentiles, and without doubting of or disputing against his fulfilment of his promises to all them that believe.—9. I moreover insist upon it, that women at all times, and especially in your religious assemblies, appear in a garb suitable to the modesty of their sex, and with an air of reverence to God and sacred things; and not after the manner of lewd women, with curiously plaited hair, or in showy deckings of embroidered, rich, or gaudy apparel, which mark the vanity and pride of their own heart, and tempt the beholders to frothiness or unchastity. 10. Let them, as women who profess godliness, and a superlative regard to the things of another world, labour to adorn themselves

CHAPTER II.

1 That it is meet to pray and give thanks for all men, and the reason why. 9 How women should be attired. 12 They are not permitted to teach. 15 They shall be saved, notwithstanding the testimonies of God's wrath, in child-birth, if they continue in faith.

I EXHORT¹ therefore, that, first of all, 'supplications, prayers, intercessions, and giving of thanks, be made for all men;

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For² this is good and acceptable in the sight of God our Saviour;

4 Who³ will have all men to be saved, and to come unto the knowledge of the truth.

5 For there is one God, and one mediator between God and men, the man Christ Jesus;

6 Who⁴ gave himself a ransom for all, to be testified⁵ in due time.⁴

7 Whereunto¹ I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

¶ Ro. 1. 5, 6. 1 Cor. 12. 28, 29. 11. 31. Gal. 1. 20. 2 Th. 2. 10.

with such graces, tempers, and practices as fulfil God's law, honour his name, and prove useful to others. 11, 12. And let no woman dare to preach in public assemblies, or in any case usurp authority over her husband or his sex, but learn, according to the dictates of nature and the law of God, to be duly submissive and obedient: 13. For the woman being at first formed after and out of the man, plainly intimated that she was made for him, not he for her; and that she ought to depend on and be subject to him, not he to her. 14. And being first seduced by the devil, that old serpent, in paradise, and made the primary instrument in the ruin of mankind, is a further reason for her humility and subjection. 15. Nevertheless, notwithstanding the particular threatenings issued forth against them immediately after the fall, women are generally preserved in the agonies of childbirth, and shall be saved as well as the man, yet generally in the endurance of this superior effect of the curse; yea, through the incarnation of Jesus Christ, the promised seed, all of them shall be saved, with an everlasting salvation, who exercise themselves in true faith in God through Christ, and in love to him, his people, and cause, and in a holy, chaste, sober, meek, and temperate behaviour.

Ver. 1. *Supplications for the averting of evil.—Prayers for obtaining blessings.—Intercessions on behalf of others.—All men, both believers and unbelievers—in opposition to the narrow bigotry of the Jews.* C.

Ver. 4. *All men.* Men of all nations and of all ranks—Jews and Gentiles, rich and poor, without respect of persons. C.

Ver. 5. *One God.* In opposition to the many idols and false gods of the heathen.—*One Mediator.* In opposition to angel and saint mediation. C.

Ver. 8. *That men.* Rather, 'the men,' as distinguished from 'the women,' ver. 9. *Everywhere.* In opposition to the Jewish doctrine that confined acceptable prayer to the temple, synagogue, or oratory. C.—The leading idea in this passage is, that wherever and whenever public prayer is offered up, it is the province and duty of *the men* (not the women) to offer it. I do not think there is any reference to Jewish ideas or prejudices regarding special places for prayer. That point does not seem to have been before the apostle's mind here at all. P.

Ver. 9. *Braided hair, or gold.* The Greek has 'plaits and gold,' doubtless in allusion to a mode of adorning the hair still common in Syria. It is trained down the back in numerous long, thin plaits, each plait having fastened upon it a row of small gold coins. P.

Ver. 15. *Notwithstanding she shall be saved in child-bearing.* The Greek of this difficult passage seems to me to convey the idea that her salvation, whatever may be implied in it, was to be by the agency of *us* through or during child-bearing. The noun has also the article, so that the proper rendering is, 'Yet she shall be saved by means of the child-bearing.' I agree with Eliott that this has reference to the birth of the Messiah. The first Messianic prophecy was—'It the seed of the woman shall bruise thy head.' By the relation in which the woman stood to the Messiah, therefore, in giving birth to him, and thus being more closely related to him than man, she should be saved. P.

REFLECTIONS.—Nothing can more testify our love to men than much fervent prayer for them. And none ought to have a more certain share in our prayers than the rulers in church and state. But, alas! how often are the prayers for the success and honour of the gospel when magistrates rule well, and are a terror to evil-doers,

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let^a the woman learn in subjection with all subjection.

12 But I suffer not a woman to teach,^b nor to usurp authority over the man, but to be in subjection.

13 For^c Adam was first formed, then Eve.

14 And^d Adam was not deceived,^e but the woman being deceived, was in the transgression.

15 Notwithstanding^f she shall be saved in child-bearing,^g if they continue in faith and charity and holiness with sobriety.

CHAPTER III.

¹⁴ How bishops, and deacons, and their wives, should be qualified, and to what end Saint Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth therein taught and professed.

THIS *is*^a a true saying. If a man desire^b the office of a bishop,¹ he desireth a good work.

2 A^c bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour,² given to hospitality, apt to teach;

3 Not^d given to wine,^e so stricker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One^f that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his

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CHAPTER IV.

1 *He foretelleth that in the latter times shall be a departure from the faith. 6. And to the end that Timothy might not fail in doing his duty, he furnishest him with divers precepts belonging thereto.*

NOW the Spirit ^a speaketh expressly, that in the latter times ^b some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;¹

2 Speaking^c lies in hypocrisy; having their conscience ^d seared with a hot iron;

3 Forbidding^e to marry, ^f and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For^g every creature of God ^h is good, and nothing to be refused, if it be received with thanksgiving;

5 Forⁱ it is sanctified by the word of God and prayer.

6 If^j thou put the brethren in remembrance of these things, ^k thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

A.M. ch. 409.
A.D. ch. 65.

CHAP. IV.

1 *The Greek words signify "teachings of devils," and not "doctrines about devils," as the Vulgate renders it. That many of those false doctrines which prevailed in the early church, and still prevail, had their origin in the teachings or suggestions of Satan and his angels, cannot be questioned. It is to this Paul here alludes.—P.*

2 *Co. 16. 18. Ep. 4. 11. 2 Pe. 1. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*

3 *Co. 16. 18. Ep. 4. 11. 2 Pe. 1. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*

4 *Co. 16. 18. Ep. 4. 11. 2 Pe. 1. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*

5 *Co. 16. 18. Ep. 4. 11. 2 Pe. 1. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*

6 *Co. 16. 18. Ep. 4. 11. 2 Pe. 1. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*

7 *Co. 16. 18. Ep. 4. 11. 2 Pe. 1. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*

7 But^l refuse profane and old wives' fables, and exercise thyself ^m rather unto godliness.

8 Forⁿ bodily exercise profiteth ^o little;² but godliness is profitable unto all things, ^p having promise of the life that now is, and of that which is to come.

9 This^q is a faithful saying, and worthy of all acceptance.

10 For^r therefore we both labour and suffer reproach, because we ^s trust in the living God, who is the ^t Saviour of all men, ^u specially of those that believe.

11 These^v things command and teach.

12 Let^w no man despise thy youth;³ but be thou an ^x example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till^y I come, give attendance unto reading, to exhortation, to doctrine.

14 Neglect^z not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate^a upon these things; give thyself

bolden them to an open, free, and courageous profession of the doctrines of Christ, and of their faith in him, by which they have derived grace from him, to render them faithful in fulfilling their trust for his glory.

—14. These things I write for the present direction of you or others, hoping, ere long, to see you at Ephesus, or somewhere else, and give you further instructions. 15. But if our interview should be deferred beyond my expectation, this letter will serve to direct your behaviour in that religious society which the only living and true God has formed and established, for his own spiritual residence and honour, of credible professors of his truths, animated by his Spirit; and which holds forth and maintains the doctrines of the glorious gospel upon which it is founded, and of which Jesus Christ is the sum and substance. 16. For, without all controversy, that doctrine which furnishes us for and animates us to the strictest piety towards God and love to our neighbour, is a great, glorious, and incomprehensible mystery, viz. that the eternal Son of God, one in nature and equal in glory to his Father and blessed Spirit, was manifested in his incarnation and debasement in this world; and having satisfied God's law and justice by his obedience, sufferings, and death, was acquitted and accepted of God as the Surety and Righteous Head of his church; and being by the Holy Ghost raised from the dead for our justification, was honourably attested in the miraculous confirmation and success of the gospel; and as angels had all along admired and ministered to him, they did, in his resurrection and ascension, and will at his second coming, attend him; and being raised from the dead, and ascended to heaven, he was, is, and will be, preached to both Jews and Gentiles, and by faith received by multitudes of them, particularly the latter, as their only and all-sufficient Saviour: yea, as he was gloriously received up to his Father's right hand to receive all glory and power, so he has been and shall be gloriously received, owned, and professed by multitudes under the glorious dispensation of his Spirit; and shall, after his judging the world, be solemnly introduced, with all his mystical body, into all the inexpressible glories and felicities of the eternal state.

Ver. 2. *Blameless.* Furnishing the enemies of the gospel no just cause of accusation.—*The husband of one wife.* Not conforming to the Jewish or heathen custom of having more at once than one wife, or having married another after an arbitrary prohibition of a former wife. Some have supposed the apostle to prohibit a bishop from marrying a second time, arguing chiefly from the parallel phrase ch. 3. 9. The authority of expositors, however, is in favour of the former view.—*Sober.* Rather, 'sober-minded,' prudent, able to govern his passions.—*Of good behaviour.* Grave and decorous in his speech and manners, &c.

Ver. 3. *Not given to wine.* Not attached to wine as matter of habit. The word also signifies what is generally consequent upon inordinate drinking—'impetuous, abusive, insolent.'—*No striker.* Not quarrelsome, &c.

Ver. 15, 16. Were not translations in favour of the present

punctuation, the meaning would seem more plain, and the structure of ver. 15 and 16 more natural, by adopting the following change, viz. 'But if I tarry long, I write that that ye may know how thou oughtest to behave thyself in the house of God, which is the church of the living God. The pillar and the ground of truth, and great without controversy, is the mystery of godliness: in which God was manifested in the flesh,' &c. &c.

Ver. 16. *God was manifested in the flesh.* In favour of this reading it has been frequently proved by Matthews and Barrow (*Testim.* p. 121, &c.), that it is, upon the whole, supported by the testimony of the Greek fathers: and the false reasoning of Griesbach and Belsham has been fully exposed in the *British Critic*, v. ii. p. 397. See also Bengel, Keiser, Hall, Magee, Nolan, and Henderson; the last of whom, in particular, appears to have settled the criticism of the question for ever. C.

REFLECTIONS.—Highly should we esteem the Christian church, which, animated by his Spirit, is the peculiar dwelling of the Most High. Yea, God, in infinite mercy, has provided for her officers to manage both her spiritual and temporal concerns. Earnestly then should such labour for the important qualifications of solid experience, knowledge, blameless character, faithfulness, gravity, generosity, and affability; and be the most exemplary in the regular government of their passions, appetites, tongues, and families. And the more faithful, prudent, and diligent they are in discharging the duties of their office, they will be the more honoured in the church, and bold in their holy profession.—While the church holds forth and maintains the truth, upon which that glorious mystery of godliness is she herself founded! Unfathomable is the depth, immensity, and glory of it, as it shines forth in God manifested in the flesh, to make atonement for sin, and mediate between God and men: raised from the dead, received up into glory, and attested by the Holy Ghost, in the justification of his person and cause, and of believers in him; beheld, witnessed, ministered to, and adored by angels; preached far and wide to and believed on by multitudes of Jews and Gentiles; exalted to his Father's right hand, to be adored over all things; to the church; and at last, after the final conquest of his enemies, entering heaven with all his angels and ransomed saints!

CHAPTER IV. Ver. 1. And to stir you and others up to a steadfast adherence to this mystery of godliness, and to the rules which Christ issues forth for the government of his church, know that the Spirit of God has revealed to me, as well as to the ancient prophets, that in some future period of the Christian dispensation many professors will apostatize from the doctrines of Christ, and give heed to such as shall seduce them into idolatrous principles and practices, viz. the worshipping of angels and saints as a kind of subordinate gods or mediators; 2. And who, under hypocritical pretences of zeal for religion, will utter falsehoods to delude their followers and establish their own authority; and will refuse nothing, however wicked or absurd, to

carry on their corrupt designs—their consciences being as unaffected with the guilt or dreadful consequences of sin as flesh seared with a hot iron is incapable of feeling; 3. And will forbid clergymen or others to marry, thus exposing them to temptations to unchastity, and will prohibit the use of those wholesome meats which God at first created for the sustenance of mankind, and which now, under the gospel dispensation, he allows all Christians their full freedom to use: 4. For everything, as God made it, is answerable to the purposes for which he created it; and nothing that is proper for food ought to be forbidden or scrupled, providing it be received with religious acknowledgments of God as the author and giver of it: 5. For it is sanctified to our lawful use of it by the gospel of God, which has removed all ceremonial uncleanness from it, and by his commending a blessing on it, in answer to our prayers before and after our meals. 6. If you, my dear son in the faith, warn the Christian brethren of this great apostasy, and other things which I have mentioned to you, you will act the part of a useful, wise, and faithful servant of Jesus Christ, ordering your ministrations suitably to the circumstances and dangers of the times, and as one who has thoroughly digested and experienced the pure doctrines of faith in Christ. 7. But as for the fabulous traditions and usages genealogies, either of Jews or heathens, have nothing to do with them; but exercise yourself with the utmost labour, diligence, and vigour in promoting and exemplifying the doctrines and duties of true piety and obedience to God through Jesus Christ: 8. For no labour, in the mere external acts of religion, is either acceptable to God or useful to the souls of men; but evangelical, vital, and practical godliness in heart and life is every way profitable, having manifold blessings annexed to it, by the promise of God, in this life and that which is to come. 9. And these promises of divine favour, temporal, spiritual, and eternal, are infallible in their accomplishment, and worthy of our highest regard, esteem, and entertainment, as they afford a rich encouragement to serve the Lord, and cleave to him, amidst all difficulties, oppositions, and dangers. 10. Yea, in virtue of our assured trust in these promises of God—who has all life in himself, and is the Bestower and Preserver of all created life; and who is the providential Deliverer of all men, and the spiritual and eternal Saviour of true believers—we patiently and cheerfully undergo the greatest fatigues and most abusive revilings in our holy ministrations, to advance his glory, interest, and kingdom, and gain souls to him. 11. These things therefore fully explain, and, by the authority of Christ, inculcate upon the consciences of your hearers. 12. Endeavour also, by his gracious assistance, to acquit yourself therein with such diligence, gravity, good judgment, prudence, and

wholly to them; ^bthat thy profiting may appear to all.⁴

16 Take^c heed unto thyself, and unto the doctrine; continue in them: for in doing this thou^d shalt both save thyself, and them that hear thee.

CHAPTER V.

¹ Rules to be observed in reproving. ³ Of widows. ¹⁷ Of elders. ²³ A precept for Timothy's health. ²⁴ Some men's sins go before unto judgment, and some men's do follow after.

REBUKE not^a an elder,¹ but entreat *him* as a father; *and* the younger men as brethren; ² The elder women as mothers; the younger as sisters, ^bwith all purity.

3 Honour^c widows that are widows indeed.

4 But if any widow have children or nephews,² let^d them learn first to show piety³ at home, and to requite their parents: for that is good and acceptable before God.

A.M. cl. 4099.
A.D. cl. 65.

8 Mat. 5. 16. Phil. 1. 5.
1 Cor. 1. 11. 12. things.
Ac. 20. 28. 2 Tim. 2.
Tit. 2. 3. 1 Pet. 5. 5.
d Ecce 33. 9. 49. 2.
Da. 12. 3. 14. 2. 27.
Ro. 10. 16. 17. 14. 14.
Ja. 5. 20. 1 Th. 1. 10. 26.

CHAP. V.

1 Ac. 18. 3. 19. 10.
2 Tit. 2. 24. 5. 4. 2.
18. 15. 17. Gal. 6. 2.
1 Cor. 1. 11. 12. things.
men, does not signify a presbyter by office, but merely an elder by years.—C.

2 Chas. 1. 2. Tit. 2. 22.

3 Co. 6. 6. 1 Th. 5. 2.

4 Ex. 20. 12. Ps. 8. 5.

1 Pet. 3. 2. Ac. 6. 1. 1. 2. 4.

2 Or, grandchild.

3 Eccl. 1. 1. 1. 1. 1. 1.

4 Mat. 15. 4. Ep. 6. 1. 2.

5 Ro. 1. 1. 1. 1. 1. 1.

6 Or, kinship.

7 Eccl. 1. 1. 1. 1. 1. 1.

8 Ro. 1. 1. 1. 1. 1. 1.

9 Ch. 1. 1. 1. 1. 1. 1.

10 Family here means intended to lead the desolate heart of the widow to Him who has pro-

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1 used to her husband and many have never known the joy of religion till the sorrow of separation from all they loved on earth. 2 And they told them to 'set their affections on things above.'—C.

3 Eccl. 1. 1. 1. 1. 1. 1.

4 See note '1' in first column.

5 A. 1. 1. 1. 1. 1. 1.

6 Or, delicately.

7 Ch. 1. 1. 1. 1. 1. 1.

8 Tit. 2. 3. 1. 1. 1. 1.

9 Co. 1. 1. 1. 1. 1. 1.

10 Or, chosen.

11 The number, not of deaconesses—

12 English slaves—but of those who are to be supported by the charity of the church. See ver. 16.

13 Ch. 1. 1. 1. 1. 1. 1.

14 Ac. 3. 3. Ch. 1. 1. 1. 1.

15 1 Pe. 4. 9. He. 1. 2. 1. 1.

16 Ja. 1. 1. 1. 1. 1. 1.

17 Ja. 1. 1. 1. 1. 1. 1.

18 Ja. 1. 1. 1. 1. 1. 1.

19 Ja. 1. 1. 1. 1. 1. 1.

20 Ja. 1. 1. 1. 1. 1. 1.

21 Ja. 1. 1. 1. 1. 1. 1.

22 Ja. 1. 1. 1. 1. 1. 1.

23 Ja. 1. 1. 1. 1. 1. 1.

24 Ja. 1. 1. 1. 1. 1. 1.

25 Ja. 1. 1. 1. 1. 1. 1.

26 Ja. 1. 1. 1. 1. 1. 1.

27 Ja. 1. 1. 1. 1. 1. 1.

28 Ja. 1. 1. 1. 1. 1. 1.

29 Ja. 1. 1. 1. 1. 1. 1.

30 Ja. 1. 1. 1. 1. 1. 1.

31 Ja. 1. 1. 1. 1. 1. 1.

32 Ja. 1. 1. 1. 1. 1. 1.

33 Ja. 1. 1. 1. 1. 1. 1.

34 Ja. 1. 1. 1. 1. 1. 1.

35 Ja. 1. 1. 1. 1. 1. 1.

36 Ja. 1. 1. 1. 1. 1. 1.

37 Ja. 1. 1. 1. 1. 1. 1.

38 Ja. 1. 1. 1. 1. 1. 1.

39 Ja. 1. 1. 1. 1. 1. 1.

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41 Ja. 1. 1. 1. 1. 1. 1.

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43 Ja. 1. 1. 1. 1. 1. 1.

44 Ja. 1. 1. 1. 1. 1. 1.

45 Ja. 1. 1. 1. 1. 1. 1.

46 Ja. 1. 1. 1. 1. 1. 1.

47 Ja. 1. 1. 1. 1. 1. 1.

48 Ja. 1. 1. 1. 1. 1. 1.

49 Ja. 1. 1. 1. 1. 1. 1.

50 Ja. 1. 1. 1. 1. 1. 1.

51 Ja. 1. 1. 1. 1. 1. 1.

52 Ja. 1. 1. 1. 1. 1. 1.

53 Ja. 1. 1. 1. 1. 1. 1.

54 Ja. 1. 1. 1. 1. 1. 1.

55 Ja. 1. 1. 1. 1. 1. 1.

56 Ja. 1. 1. 1. 1. 1. 1.

57 Ja. 1. 1. 1. 1. 1. 1.

58 Ja. 1. 1. 1. 1. 1. 1.

59 Ja. 1. 1. 1. 1. 1. 1.

60 Ja. 1. 1. 1. 1. 1. 1.

61 Ja. 1. 1. 1. 1. 1. 1.

62 Ja. 1. 1. 1. 1. 1. 1.

63 Ja. 1. 1. 1. 1. 1. 1.

64 Ja. 1. 1. 1. 1. 1. 1.

65 Ja. 1. 1. 1. 1. 1. 1.

5 Now^a she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers⁴ night and day.

6 But^a she that liveth in pleasure⁵ is dead while she liveth.

7 And^b these things give in charge, that they may be blameless.

8 But^c if any provide not for his own, and specially for those of his own house,⁶ he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken⁷ into the number⁸ under threescore years old, having been the wife of one man,

10 Well^d reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

fidelity, and such evidence of your faith, and experience of what you preach to others, that none may have occasion to slight and condemn your person or admonitions, your office, or administrations of, on account of your youth. And to prevent this, study to be always an amiable and shining example to other believers, in the excellency of your doctrine and edifying discourse; in the regularity of your religious and moral behaviour; in the sincerity and ardour of your love to God, to Christ, and to immortal souls; in your spiritual-mindedness, fervent zeal for God, and abounding in the fruits of the Spirit; in a steady and lively exercise and profession of your faith, and maintenance of the doctrines thereof; and in all chastity and purity of heart. 13. And, till I have an opportunity of seeing and further directing you, addict yourself to and spend much of your time in reading and praying over the Holy Scriptures, for the improvement of your own soul in gifts, graces, and comforts, that you may be the better qualified to instruct, exhort, and comfort others, for their conversion, or their establishment and growth in grace. 14. Yea, as God has richly furnished you with extraordinary gifts for his service, according to the predictions of the Spirit of God concerning you, and in consequence of your solemn ordination to your office by a meeting of church-rulers, constituted in the name of Christ his Son, take care that you stir them up, and exercise and improve them to the best advantage. 15. Let the things which I have just now mentioned, and other important articles of divine revelation, be the constant subject of your most earnest meditation; let your attention to, ministration of, and prayer for, a blessing upon them be the entire and delightful business of your life, that your proficiency in wisdom, gifts, and grace, and the experience of God's love, may in all things appear evident to all about you. 16. And you wish your ministerial labours to succeed, see that your heart be right with God, in its principles, frame, temper, motives, and ends; that your gifts be duly cultivated, and the whole of your behaviour towards himself or your fellow-creatures be well-pleasing in his sight through Christ; and then take heed what doctrine ye preach—that it be sound, clear, important, and seasonable; evangelical and practical; and that it be well explained, confirmed, defended, and applied. And in a constant, persevering, and increasing study of this kind you will, under the influence of the Holy Ghost, be instrumental in promoting the spiritual and eternal salvation of yourself, and others who attend your ministry.

Ver. 1. *Letter times*—the times of the last or Christian dispensation. See 2 Ti. 3. 1; Ja. 5. 3; 2 Pe. 3; Jude 18.—*Devils*—demons. The worship of *mohazim*, angels, or the departed spirits of men and women, as foretold by Daniel, ch. 11. 36, and authorized in the Popedom. See the Creed of Pius IV. c.

Ver. 3. *Forbidding to marry*. The Encratites, Manichees, and Montanists all agreed in denouncing marriage as unfavourable to holiness; and in this description they are therefore, in some degree, included. But, in a special sense, the prophecy refers to the Popedom, which, by the enforced and authoritative obliquity of the priesthood, alone 'forbids' what these earlier heretics merely slighted or condemned. C.

Ver. 5. *Sanctified*, set apart for use.—*By the Word of God*, which authorizes the use.—*And by prayer*, which brings down the blessing. C.

Ver. 8. *Bodily exercise*. Not formal worship, as some, nor bodily mortification, as others imagine: but those gymnastic exercises which the *athletes* practised to prepare them for the Grecian games—which exercises are profitable 'for a little' vainglory, or 'for a little' time, till the hard-earned praise was transferred to another, or the ear of the ambitious closed in death. See ver. 10. C. G. 9. 25.

Ver. 10. *The preserver*—the preserver of all men; of some, naturally, by his providence; and of others, 'specially,' by his grace. C.

Ver. 14. *By*—rather, 'according to prophecy' pointing them out as 'a chosen vessel.'—*The presbyter*—the eldership who had joined with Paul in the act of ordination, 2 Ti. 1. 6; comp. Ac. 8. 17, 18. C.

REFLECTIONS.—Dreadful plagues to the Christian church are apostasy and error, especially those of the Romish antichrist! and yet what a verification are they of the divinity of the Scriptures in fulfilling their predictions! Seducers in a most foul manner turn things upside down, pretending sin to be duty, and what is lawful to be sinful. But no uncertain traditions must be regarded in religion, and no bodily service must be rested in.—It is only lively practical religion that entails present or future blessings on men by the promise of God. And the more we labour for the spiritual edification of others, the more shall we be edified and fitted for our work.—With determined courage may ministers, or even Christians, both labour and suffer, if they trust firmly in God himself. And great exemptions in faith, in love, in all holy conversation—much study of divine truth—much self-excitement—and heedfulness of their own state, temper, practice, and doctrine, is necessary to render ministers accepted of God in their work, or useful to souls. But it is infinitely absurd and criminal for ministers to indulge idleness, or apply themselves to worldly business, when their own and other men's eternal salvation so much depends upon their fidelity and diligence in their awful employment.

CHAPTER V. Ver. 1, 2. And as the most decent behaviour is necessary to protect you, who are so young, from contempt, take care that you reprove aged professors, and especially church-rulers, when they fall into any sinful infirmity, with the utmost humility and meekness, treating them with all honour and respect; but such as are young rebuke in a more free, yet meek, affable, affectionate, and evidently modest and pure manner. 3. Take care that Christian widows who are poor, and have no relations able and willing to support them, be honourably provided for by the church. 4. But if any religious widows have children or grandchildren who are able to supply their necessities, let those children from a conscientious regard to God, and gratitude to their mothers for their labour, care, and kindness about them when young, exert themselves to provide for them; for such behaviour is in itself equitable, worthy, honourable, and well-pleasing to God. 5. Now, a widow, who is a proper and encouraging object of the church's charity, is one who, being destitute of relations to relieve her, trusts her temporal and eternal concerns to the care of God, and in consequence thereof is addicted to daily and fervent prayer for his gracious fulfilment of his promises. 6. But the widow who gives up herself to a jovial, loose, and voluptuous manner of life under the power of carnal inclinations,

appears dead in trespasses and sins, while she enjoys a natural life, and renders herself unworthy of the care of either her friends or the church. 7. These things are of such importance to the edification of professors, and to the reputation, beauty, and order of churches, that you ought solemnly to declare and enforce them in your public and private ministrations; that such persons may walk orderly, and occasion no reproach to the church for misapplying her charity. 8. And if any professor unreasonably neglect, or refuse to do what he can for the support of his near relations, and chiefly his aged parents, wife, and children, he ought to be held as a practical renouncer of the gospel of Christ, and worse than a mere heathen. 9. Let no widow be admitted as an assistant to the deacons, in helping and administering to the poor and sick, unless she be at least sixty years of age, and have lived in a chaste and faithful manner with her own husband. 10. Nor, indeed, unless she be well known to have faithfully and prudently discharged the duties of the married state, in the careful and religious education of her own children, and in hospitable and kind entertainment of strangers, particularly ministers and saints; and in tender compassion to the afflicted; and, in fine, unless she has laboured with care and diligence to perform every good office toward God or men, as opportunity offered. 11. But let no longer widows be admitted; for they will perhaps grow voluptuous and lascivious, contrary to their profession of Christ, and consult their own ease and pleasure rather than his glory; and at last, to get rid of their restraints and labours, marry into a heathen family; 12. And thus expose themselves to shame and condemnation in the view of the world, to the censures of the church, and even to the righteous judgments of God here and hereafter, because of their rejection of their former Christian profession of faith in Christ, and desertion of the trust committed to them. 13. And, moreover, young widows addicted to pleasure soon contract a habit of idleness, and trifle away their time in gadding abroad for their amusement; nay, they even grow impertinent, flirting, loose, and foolish talkers, officious pryers and intruders into other people's affairs, and thus invent and carry about reports hurtful to the reputation and peace of their neighbours. 14. Instead therefore of admitting younger widows into the public service of the church, let them be allowed to marry in the Lord, if a proper opportunity offer itself; and in that station carefully educate the children which the Lord may give them, and manage their household and relative affairs with such faithfulness, prudence, diligence, sobriety, and modesty as shall oblige their enemies to forbear reproaching them, or the ways of Christ on their account. 15. I speak the more particularly and earnestly on this point, as some young widows have, by the instigation of Satan, already turned aside from their Christian profession, and followed the sinful courses which I have just mentioned. 16. And I again insist, that if any have mothers or grandmothers, or other near relations in widowhood, if capable, they shall supply their necessities, that the church stock, being eased of that burden, may be the more sufficient for the relief of such as have no friends able or willing to assist them. 17. It is very necessary that church-

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11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having^a damnation, because they have cast off their first faith.

13 And withal^a they learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry,^a bear children, guide the house, give none occasion to the adversary to speak reproachfully.⁹

15 For some^a are already turned aside after Satan.

16 If^a any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are^a widows indeed.

17 Let^a the elders^a that rule well be counted worthy of double honour,² especially they who labour^a in the word and doctrine.³

18 For the scripture saith, "Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer^a is worthy of his reward."

19 Against an elder receive not an accusation, but before^a two^a or three witnesses.

20 Them that sin^a rebuke before all, that others also may fear.

21 I^a charge thee before God, and the Lord Jesus Christ, and the elect angels,⁵ that thou observe these things^a without preferring^a one before another, doing nothing by partiality.

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He. 6. 4, 6; Ro. 26. 11, 18; 2 Cor. 12. 4.

Tit. 2. 3, 5. Le. 10. 16. Pr. 12. 13; 20. 19; 18. 8; 26. 20, 22; Eccl. 20. 9; Th. 3. 10, 14.

1 Cor. 5. 7, aver. 8 Ep. 6. 4. Tit. 2. 8.

9 Gr. for their railing.
Ph. 2. 3; 17, 18, 21; 1 Th. 5. 26; 4. 10. Gal. 3. 10; 1 Tim. 5. 14; Ep. 6. 1, 2; Ru. 2. 18.

1 See ver. 5, 59, 10.
Ro. 15. 27; 1 Cor. 9. 14. Ga. 6. 6. Phil. 20. 1.

Th. 5. 13; Pr. 3. 9. He. 13. 17, 14; Co. 12. 38.

1 Elders, from the description of their work, must here be presbyters in office, Ac. 20. 17, 28—41.

9 Ac. 28. 10; Ki. 9. 26, 27; Eccl. 10. 17; 13. 20; 9. 12.

2 Double honour—description of their work, must here be presbyters in office, Ac. 20. 17, 28—41.

3 Ro. 12. 8; Ep. 4. 11; 1 Cor. 14. 19; Ac. 6. 3; Th. 4. 16.

4 Elliott remarks on this verse, "The concluding words certainly seem to imply two kinds of ruling presbyters, one who preached and taught, and those who did not."

5 De. 35. 4; 1 Co. 9. 9. Not. 10. 10; Le. 10. 13; De. 24. 15; Lu. 10. 7.

6 Or, under.
Mat. 18. 16; In. 8. 17; Co. 13. 1; He. 10. 28.

De. 5. 19; 10. 15; 17. 17; De. 31. 11; Th. 1. 13; 2. 14; 3. 17; Th. 1. 13; 2. 14; 3. 17; Th. 1. 13; 2. 14; 3. 17.

5 Elect angels. In opposition to the apostate angels, 2 Pe. 2. 4. The ministering spirits to the heirs of salvation, He. 1. 7; 1. 14; 1. 14; 1. 14; 1. 14.

6 Or, without preferring one before another, doing nothing by partiality.

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Ac. 6. 6; 13. 4. ch. 14. 2. Th. 1. 6; 2. 12.

8 Ch. 13. 16; 9. 14. Ep. 5. 11; ch. 12. 2. Jn. 1. 18; 10. 14; Pr. 31. 6.

9 That is, water above.

10 Ac. 18. 1; 16, 17. Ga. 5. 19, 20.

11 Manifest without any need of witnesses. See ver. 10.

12 Are discovered only after long acquaintance, or by providential occurrences bringing their secret sins unexpectedly to light.—C.

13 Ga. 5. 22; 23. Phil. 4. 8; 1 Pe. 3. 6.

14 They that are otherwise—whose good works are not yet manifest, cannot be hid.

15 That by a little attention to the casual occurrences of their character will be clearly discovered.—C.

CHAP. VI.

1 Of the duty of servants. 2 Not to have fellowship with new-fangled teachers. 3 Godliness is great gain, 10 and love of money the root of all evil. 11 What Timothy is to flee, and what to follow. 17 and whereof to admonish the rich. 20 To keep the purity of true doctrine, and to avoid profane janglings.

1 Of the duty of servants. 2 Not to have fellowship with new-fangled teachers. 3 Godliness is great gain, 10 and love of money the root of all evil. 11 What Timothy is to flee, and what to follow. 17 and whereof to admonish the rich. 20 To keep the purity of true doctrine, and to avoid profane janglings.

2 Or, believing.

3 Because they who enjoy the benefit of their service are believing and beloved brethren.—C.

4 Note. This apparent elevation of slavery among Christians by no means sanctions negro slavery, which originated in, and is supported by, man-stealing; nor any other kind of absolute and unqualified property in the persons and families of servants.—C.

5 Ch. 1. 3; Ro. 16. 17. Ch. 1. 6; 2. 13; 3. 13; 4. 13; 5. 13; 6. 13; 7. 13; 8. 13; 9. 13; 10. 13; 11. 13; 12. 13; 13. 13; 14. 13; 15. 13; 16. 13; 17. 13; 18. 13; 19. 13; 20. 13; 21. 13; 22. 13; 23. 13; 24. 13; 25. 13; 26. 13; 27. 13; 28. 13; 29. 13; 30. 13; 31. 13; 32. 13; 33. 13; 34. 13; 35. 13; 36. 13; 37. 13; 38. 13; 39. 13; 40. 13; 41. 13; 42. 13; 43. 13; 44. 13; 45. 13; 46. 13; 47. 13; 48. 13; 49. 13; 50. 13; 51. 13; 52. 13; 53. 13; 54. 13; 55. 13; 56. 13; 57. 13; 58. 13; 59. 13; 60. 13; 61. 13; 62. 13; 63. 13; 64. 13; 65. 13; 66. 13; 67. 13; 68. 13; 69. 13; 70. 13; 71. 13; 72. 13; 73. 13; 74. 13; 75. 13; 76. 13; 77. 13; 78. 13; 79. 13; 80. 13; 81. 13; 82. 13; 83. 13; 84. 13; 85. 13; 86. 13; 87. 13; 88. 13; 89. 13; 90. 13; 91. 13; 92. 13; 93. 13; 94. 13; 95. 13; 96. 13; 97. 13; 98. 13; 99. 13; 100. 13.

6 Or, a fool.

8 Or, a sick.

22 Lay^a hands^a suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink^a no longer water,⁷ but use a little wine for thy stomach's sake and thine often infirmities.

24 Some^a men's sins are open^a beforehand, going before to judgment: and some men they follow after.²

25 Likewise^a also the good works of some are manifest beforehand; and they that are otherwise^a cannot be hid.

CHAPTER VI.

1 Of the duty of servants. 2 Not to have fellowship with new-fangled teachers. 3 Godliness is great gain, 10 and love of money the root of all evil. 11 What Timothy is to flee, and what to follow. 17 and whereof to admonish the rich. 20 To keep the purity of true doctrine, and to avoid profane janglings.

LET^a as many servants^a as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful² and beloved, partakers of the benefit.³ These things teach and exhort.

3 If^a any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He^a is proud,⁴ knowing nothing, but⁵ doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

rulers be duly provided for and honoured; let therefore all of them who conduct themselves in a prudent and faithful manner be reckoned worthy of high esteem and necessary maintenance, especially such of them as addicted themselves to the painful and laborious work of faithfully preaching the gospel. 18. For the ancient law which allowed the oxen while treading out the corn to eat of it for their necessary refreshment, plainly hinted that they who employ their time and talents in instructing and governing other church-members, should, in return, partake of a liberal maintenance from such as receive spiritual benefit by them; and Jesus Christ has expressly declared that his labouring servants are worthy of a proper subsistence. 19. And as the support of their character is necessary to their usefulness, another branch of honour due to them is, that no accusation be received against them but before sundry witnesses, and where two or three credible persons are ready to confirm the truth of it. 20. But if they, or any others, be found guilty of public and enormous crimes, they must, without respect of persons, be publicly rebuked in presence of the whole church, that others as well as themselves may be deterred from the commission of the like wickedness. 21. And as an impartial regard to the censuring of offenders, and to other things which I have mentioned, is of great importance to the church, and very inksome to the administrators, I solemnly charge you, as in the presence of the all-seeing and heart-searching God; and of Jesus Christ, the only Head of his church, who will shortly judge the quick and the dead; and of those holy angels whom he has chosen to everlasting happiness; and as you will answer at his tribunal at the last day—to take heed that you maintain and practise these directions without any partial respect to or prejudice against any man whatsoever. 22. But in order that you may have as little of the disagreeable work of censuring church-officers as possible, be always extremely cautious, and careful and deliberate, in your inquiries into their character before they are admitted

to their office; beware lest, by any precipitant and unadvised steps, you render yourself a partaker in the guilt and mischievous influence of unsound and ungodly ministers. 23. For some men's sins are open beforehand, and practices are so notoriously sinful as renders it a plain duty to refuse them admission to any office in the church, so there are others who can artfully conceal their sentiments and wickedness till after they have obtained a call or admission. 25. In like manner, the religious sentiments, gifts, graces, and moral temper and behaviour of some men are so remarkably good and manifest as to render their admission perfectly clear, while it will require much prudent, tender, and close converse with others, of a bashful and recuse temper, to satisfy a conscientious inquirer whether they be fit or not.

Ver. 12. This cannot be intended as an absolute condemnation of a Christian widow for marrying again, for such marriages were sanctioned by the law of God; nor can it refer to widows who have entered into vows of celibacy, for such entangling vows are nowhere mentioned or sanctioned in the New Testament; but the reference is to widows who have 'cast off their first faith' to Christ. See ver. 15. C.

REFLECTIONS.—Aged persons, and such as are in office in the church, should be treated with great veneration even when overtaken in a fault. And with kind concern should the very youngest be cautioned and reproved for their sins of infirmity. Friends and church-rulers should take great care of poor widows. And it is necessary for the credit of religion that all widows behave in a grave, prudent, orderly, and holy manner. Alas! that any of them, unaffected with their husbands' departure into eternity, should ever wax wanton against Christ and his law!—It is not merely in acts of devotion, but in all our business, and particularly in managing our families, that we should serve God.—Church government, particularly preaching elders, have a divine right, from both Old and New Testaments, to high respect and a liberal maintenance from their people, according to their ability. And what awful obligations to faithfulness in their work lie

on ministers! They are Christ's deputies, and to him they must give an account. With great prudence, faithfulness, tenderness, courage, and impartiality, must they therefore proceed in rebuking the scandalous, or ordaining other church-officers. And the damnation or salvation of souls is deeply connected therewith. An ignorant, careless, and scandalous ministry is a great plague and reproach to a church. And it is hard for the most faithful to keep themselves from being partakers in other men's sins. But great is the mercy that Jesus, their Master's, blood cleanse them from all sin. Yea, he kindly allows them a moderate use of creature refreshments as their labours and bodily infirmities require.

CHAPTER VI. Ver. 1. As some judaizing teachers, to the discredit of religion and the violation of natural rights, encourage slaves or other servants, when converted, to renounce their servitude, I earnestly admonish you, on all proper occasions, to instruct and urge servants, however enslaved, to honour, reverence, and obey their heathen masters; that so the honour of God and credit of the gospel may not be reproachfully stained, as if it discharged men from their just obligations, and the natural or civil duties of their station. 2. And if any Christian servants are so happy as to have masters of their own religion, let them prize it as a great privilege, and honour and obey them the more cheerfully, affectionately, and diligently, because they are faithful believers, beloved of God, and partakers of all the blessings of redemption through the blood of his Son. 3. If any man teach what is contrary to these directions, and does not, in heart, speech, and behaviour, embrace and practise the pure and salutary doctrines of the gospel of our Lord Jesus Christ, concerning his person and offices, which is formed, designed, and blessed for promoting practical religion in all the branches of piety towards God, and relative duties towards men, from regard to his authority; 4. 5. Notwithstanding all his pretences, profession, or sa-

5 'Perverse⁶ disputings of men of corrupt minds, and destitute of the truth,⁷ supposing that gain is godliness: from such withdraw thyself.

6 But⁹ godliness with contentment is great gain.

7 For⁸ we brought nothing into this world, and it is certain we can carry nothing out.

8 Andⁱ having food and raiment, let us be therewith content.

9 But^h they that will be rich⁸ fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For^k the love of money is the root of all evil; which while some coveted after, they have erred⁹ from the faith, and pierced themselves through with many sorrows.

11 But thou, 'O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight^m the good fight of faith, lay hold on eternal life, whereunto thou art also called, and

A.M. ch. 46.9.

A.M. ch. 65.

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hast 'professed a good profession before many witnesses.

13 I^g give thee charge in the sight of God, who quickeneth all things,^h and before Christ Jesus, who before Pontius Pilateⁱ witnessed a good confession;²

14 That^j thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall show,³ who is 'the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who 'only hath immortality,⁴ dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: 'to whom be honour and power everlasting. Amen.

17 Charge^k them that are rich in this world, 'that they be not high-minded, 'nor trust in uncertain riches,⁵ but in the living God, 'who giveth us richly all things to enjoy;

18 That^l they do good, that they be rich in

tion in the church, he is but a haughty, self-conceited creature, puffed up by the vanity of his own mind, who knows nothing aright of the truth of the gospel, or of his own duty to God or to men; but, like a brain-sick person, is madly fond of impertinent, useless, and entangling questions, and empty disputes about words rather than matter; and which are fit for nothing but to kindle and inflame invidious thoughts and passions, angry debates, blasphemous and reproachful railings, injurious and ill-grounded jealousies, preposterously curious, vain, and froward disputings—proper only for persons of erroneous minds and vicious inclinations, who are utter strangers to Christ and the gospel, and to the reality of grace in their hearts, and reckon religion only so far valuable as it is sub-servient to their carnal views. Have nothing to do with such persons; abhor their principles and practices; and if they continue obstinate therein, let them be excluded from the church.—6. But whatever such carnal men think, true practical godliness, in which all suitable graces are exercised, in worshipping and serving God through Jesus Christ, under the influence of his Spirit, according to the gospel, attended with a holy and gracious contentment and satisfaction in the dispensals of Providence towards us in this life, is the most pleasant, satisfying, and profitable course that can be conceived, and incomparably preferable to an affluence of temporal enjoyments, which at best are empty, precarious, and perishing; 7. For as we brought none of these earthly enjoyments with us into this world in our birth, but hold them by the mere bounty and sovereign disposal of God, so we must quickly leave them all behind us at death. 8. If then the kind providence of God supply us in this world with necessary food, raiment, and dwellings, we ought to be fully contented with our lot, and thankful for what we enjoy, as very good, may best for us. 9. But they whose hearts are set upon riches, and resolve to have them at any rate, as if they were their chief good, plunge themselves into manifold temptations to dishonesty and other wickedness, and into the deep defilement of many foolish and hurtful lusts and passions, which will effectually swallow them up in temporal and eternal destruction: 10. For an inordinate esteem of and affection for wealth is the pregnant source of all sinful, injurious, and miserable principles and practices, in which, while some have indulged themselves, they have apostatized from their Christian profession and practice; and, instead of finding the satisfaction they expected, have plunged themselves into the most painful agonies of mind and distress of body.—11. But do you, Timothy, whom God hath so richly endowed with the gifts and graces of his Spirit, and who have solemnly devoted yourself to his service, abhor and flee from these corrupt principles, inclinations, and practices, and, in the strength of grace, earnestly endeavour after the richest attainments of the knowledge and exercise of righteousness in all your

behaviour towards men; and of strict and evangelical piety in all your dealings with God; of faith in Christ, and in God through him; of the love which is the fruit of faith; of patience amidst wars, perplexities, and sufferings; and of a humble and gentle temper towards all men. 12. In this manner contend earnestly for the doctrines of faith; and, in the exercise of faith, fight, as a good soldier of Jesus Christ, against the devil, the world, and the flesh: press forward in faith and holiness, till you obtain the full possession of that eternal life to which you are effectually called by the gospel, and to the honour of which ye have, in your ordination, preaching, conversation, and sufferings, borne the most public and solemn testimony, 13. And as this matter is of infinite importance to the glory of God and the salvation of multitudes, I solemnly charge you, in the name, and before the face of that all-seeing and almighty God who quickens dead souls, and will quickly raise the dead to the last judgment; and by the authority and in the presence of Jesus Christ the great Messiah, at whose awful tribunal you must quickly give an account of your conduct; and who, when arraigned before Pontius Pilate the Roman governor, set you a glorious example of courage and steadfastness, in bearing a free and open testimony to the truth, when he knew it would cost him his life.—14. That you faithfully and diligently, and to the end of your life, perform your ministerial work, and sincerely and exactly follow the instructions which I have given you, in the full expectation of the glorious appearing of our Lord Jesus Christ to judge the world, and of the account we must give to him of our whole conduct; 15. Which appearance he will make in the most public view of angels and men in the appointed season of glory, who in his heavenly glory, and all-sufficient God, the only supreme and almighty Ruler over and source of all authority to all kings and lords on earth, being infinitely more glorious and excellent than any of them; 16. And who alone has an absolutely eternal life of glory and blessedness, originally, necessarily, unchangeably, and independently in himself, and is infinitely pure and inconceivable in his nature, and manifests himself on his heavenly throne in inexpressible and unapproachable glories. 17. In view of the importance of your trust, and of that awful account which you and others are to give of your conduct, solemnly and faithfully charge those Christians who have some share of worldly riches to beware of being lifted up with pride, self-sufficiency, and contempt of others, or of trusting in earthly possessions, which are so precarious and fleeting; and teach them to put their whole confidence in the only living and true God, who, of his infinite mercy, freely bestows upon us all the blessings of time and eternity. 18. Charge them also that, instead of hoarding up their riches, or lavishly expending them on themselves, they do all the good they can with them; and study to

abound in better riches, to their own and others' advantage, even in every good work which their affluence renders them capable of.—cheerfully and liberally bestowing it in supplying the necessities of the poor, and promoting the cause of Christ: 19. Making Christ, and him crucified, the sole foundation of their hopes of eternal life, as a purchased possession, and proving and exercising their faith in works of liberality, which, through Christ, shall be for ever graciously rewarded in heaven, when they shall have obtained the full possession of eternal life.—20. And, as it is a matter of infinite importance, let me conclude with solemnly beseeching you, my dear son and brother in Christ, carefully to maintain and hold fast the doctrines of the gospel pure and uncorrupted, and employ to the utmost all your gifts and graces in fulfilling your ministerial office according to the directions I have given you, as a sacred trust committed to you by the Lord Jesus, to be managed in his name and for his glory, and of which you must give him an account; and for this purpose avoid and detest the impious, trifling, and noisy talk of judaizing teachers, as well as the vain philosophy of the Greeks, by both which, under the name of knowledge, they wickedly carry on an opposition to the gospel of Christ; 21. And by an attachment to which, some professed Christians have already lost sight of and renounced the doctrines of revelation.—And to direct, establish, and prosper you in all your important work, may the love and favour of God through Christ, in all its manifestations and fruits, be abundantly vouchsafed to you.

REFLECTIONS.—It is a great honour and encouragement to believing servants, that in the highest and the new covenant they may have a level with the rich. But it is base and reproachful to their profession to abuse this privilege as a reason of disregard to their masters, whether profane or religious. The gospel was never designed to destroy civil distinctions, but to make men truly adorn them in performing the duties thereof. And the more kind and condescending masters are, the more respectful and obedient servants ought to be. Relative duties make a very important article of true Christian religion. And they who teach otherwise, or propagate any doctrine contrary to a holy practice, are evidently but troublesome, selfish, and worldly-minded seducers. But they who are fond of disputes in religion are seldom tender in their practice.—There is no true godliness but what springs from gospel principles; no true contentment with our lot but what springs from true godliness; no true care but where our soul is our first and chief concern.—What a poor empty world is this, where no enjoyment is certain to us for a moment! Nature is satisfied with little, grace with less, and covetousness with nothing, however much! The love of money, and hastening to be rich, is very ruinous to men's souls and characters, and even to their estates. What need then have the rich to be humble amidst their affluence,

good works, ready to distribute, willing to communicate;⁵

19 'Laying⁶ up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

20 O Timothy, 'keep that which is committed to thy trust, avoiding profane and vain bab-

A.M. chr. 4069.

A.D. chr. 66.

5 Or, *treasure*.

6 Mat. 6. 20. Lu. 12.

33:16. 9. ver. 18. Mat. 10.

40:41. 50. 5. 9.

6 'Treasuring up

for themselves a good

foundation,' over

Christ and his right-

eousness. 1 Co. 3. 17.

against the time (of

storm that is yet) 'to

come' (Mat. 7. 25) that

having by the grace

A.M. chr. 4069.

A.D. chr. 66.

of God loosed their

hold from temporal

things (Co. 6. 14); they

may lay hold of eternal

life.—C.

7 ver. 12. Phil. 4. 12. 14.

8 1 Th. 3. 14. 11. 2 Ti.

1. 4. 4. 1. 1. 1. 1. 1. 1.

4. 4. 7. 1 Th. 1. 9. 14. 3. 9.

Col. 2. 8. 1 Co. 1. 20. 2. 18.

2. 1. 1. 1. 1. 1. 1. 1.

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blings, and oppositions of science falsely so called;

21 Which some professing 'have erred concerning the faith. Grace be with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

which tempts so many to pride, and to place their faith, hopes, and delights, not in wealth, but in God through Christ!—And carefully should they prove the

sincerity of their faith by such genuine charity as will entail a gracious but everlasting reward. Large measures of gifts, grace, cares, and labours are necessary

for ministers, to render them duly useful and faithful. For the opposition they will meet with is great, and their account very awful and solemn.

CONCLUDING REMARKS ON THE FIRST EPISTLE TO TIMOTHY.

There is generally in the human mind a strong desire to pry into the private life of individuals, especially of distinguished characters. Hence, on the death of such persons, every source of information is explored; and especially every letter, to any person, or upon any topic whatsoever, is sought out and published as a memorial and mirror of the mind of the dead. And when the eye of curiosity has discovered such relics, and they are published to the world, how many trifles do they often contain! how many 'unthought-of frailties' do they often reveal! and how many occasions do they furnish for the exultation of malice, the tear of pity, or the veil of charity!

To this ordeal Paul is here subjected. This epistle furnishes the first specimen of his private letters to his familiar friend. It admits us as to a mirror in which we can discover the most secret workings of his spirit. And oh, what a glorious dis-

covery! What love, what holiness, what self-sacrifice! And then the church! Its most secret springs, its entire spiritual machinery, all laid bare! Its bishops and deacons, its old and young, its unmarried and its widows, its masters and servants, its rich and poor!—all are arrayed, not for public exhibition, but for private, most secret, and confidential inspection! And if any one can read this secret disclosure, without acknowledging the unparalleled holiness of the Christian system, his eyes may be blinded by the practical imperfections and sins of its professors, but he has not examined the glories of the system itself! Indeed, if any one will read this epistle, and thereby observe, not the outward garniture of the temple, but penetrate into its most secret chambers, it would appear impossible for him to deny that its 'builder and maker was God.' C.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

That this epistle was written while Paul was a prisoner is evident from ch. 1. 17. That it indicates a second imprisonment appears more than probable from the following considerations. In the first imprisonment he 'dwelt two whole years in his own hired house, and received all that came to him,' Ac. 28. 30, 31; but when he wrote this epistle he was closely confined, ch. 2. 9, so that Onesiphorus had considerable difficulty in discovering him, ch. 1. 16, 18, and his situation was extremely dangerous, ch. 4. 6, 8, 16, 18. At his first confinement Timothy was with Paul, and is joined with him in writing to the Colossians, Philippians, and Philemon; but the present epistle shows that he was absent in Asia. During his first imprisonment Demas was with him, Phil. 24; now he had forsaken him and gone to Thessalonica, ch. 4. 10. During his first imprisonment Mark also was with him, Col. 4. 10, 11; Phil. 24; but at the date of this epistle Timothy is directed to bring Mark with him, ch. 4. 11. In the former epistle Paul looked confidently forward to his speedy liberation and departure from Rome, Phil. 2. 24; Phil. 22; but in this he is 'ready to be offered, and the time of his departure is at hand,—he has finished his course'; from which it is concluded that this epistle was written a short time before his martyrdom, which is generally referred to the 29th June, A.D. 66. And, as the apostle requests Timothy to come to him before winter, ch. 4. 21, the epistle was most probably written in the summer of A.D. 65. Like the former epistle its chief object is to instruct a young minister in the nature and importance of his office and duties in the church, and prepare him, if need be, for sustaining the persecution of the world. It is written with all the affection of a parent, and with all the solemnity of a man about to die. It contains references to Ex. 7. 11, 12; 8. 18; 9. 11; Mat. 26. 24; Ac. 14. 22; 2 Pe. 1. 20, 21. C.

The cause of Paul's second imprisonment at Rome appears to have been a charge made against him, as leader of the Christians, for being implicated in the burning of the city. This false and absurd charge was probably preferred when the apostle was in Nicopolis, a city of Epirus, Tit. 3. 12. He was there seized and sent to Rome, where he was no longer treated as one accused merely of breaking Jewish law, but as a common criminal, charged with a capital offence. He seems to have felt that his fate was certain; and one chief object in writing this epistle was to prepare Timothy for the trials and persecutions to which he knew the church would soon be exposed. Another object was to secure, if possible, a farewell visit from Timothy. He was now almost alone; all had left him except faithful Luke, ch. 4. 11. He was worn down by care, and sorrow, and bodily weakness; his end, his martyrdom, was drawing near; and yet 'in no epistle does the true, loving, undaunted, and trustful heart of the great apostle speak in more consolatory, yet more moving accents: in no portion of his writings is there a loftier tone of Christian courage than that which pervades these, so to speak, dying words; nowhere a holier rapture than that with which the reward and crown of faithful labour is contemplated as now exceeding nigh at hand.' P.

CHAPTER I.

1 Paul's love to Timothy. 6 He is exhorted to stir up the gift of God which was in him, 8 to be steadfast, and patient in persecution, 13 and to persist in the form and truth of that doctrine which he had learned of him. 15 Phylitus and Hermogenes, and such like, are noted, and Onesiphorus is highly commended.

PAUL, an^a apostle of Jesus Christ by the will of God, according to 'the promise of life which is in Christ Jesus,

A.M. chr. 4070.

A.D. chr. 66.

CHAP. I.

1 Ro. 1. 1. Ga. 1. 1.

Ep. 1. 1. Col. 1. 1. Ac. 9.

13:16. 16. 18:13. 9.

6 Ep. 3. 6. 1 Jo. 2. 25.

5:10. 1. 2 Co. 1. 20. Ac.

10. 49. Jo. 17. 3. 6. 40. 57.

Ac. 17. 2.

8 See 1 Tim. 1. 2. 1. 8.

Co. 4. 15.

A.M. chr. 4070.

A.D. chr. 66.

2 See Ro. 1. 2. 2 Co.

13. 14. 1 Pe. 1. 2. Ep. 1. 3.

3 2 Th. 1. 3. 1 Th. 2. 3.

4 18. Ep. 3. 16. Col. 3. 17.

See Ro. 1. 8.

5 Ac. 24. 14. 16. 23. 1.

25. 26. 40. 27. 23. Ro. 1. 9.

2 Co. 1. 12. He. 13. 18.

Ac. 20. 18. 35. 1 Th. 2.

10.

12 See note on Ac.

23. 1. C.

3 See 1 Th. 2. 10. 11.

2 To Timothy, my 'dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience,¹ that without ceasing I have remembrance of thee in my prayers night and day;

and to hold fast the truth.

A. M. cir. 4070.
A. D. cir. 66.

Rome and start
me; and wherev
you may be locate
ar not any trial th
faithful preaching
the gospel nu
tail), in accordan
th the power
ed' (that pow
which God has ma
sted in our sal

See Ac. 9. 15; 26. 16-18. Ro. 1. 5; 15. 16, 19. 1 Ti. 2. 7. ver. 8; ch. 2. 9. 10.

-12; 4.16, 17.
 x Ep. 3.1, 13; 4.1; 6.1.
 01. 1.24. Ac. 20.24; 1.
 ; 5.41. Ro. 1.16; 5.3.
 0.1.3-10. Ac. 27.2.
 . Ps. 91.2.
 ± Or, *trusted*.

5 His body and
spirit.—C.
2 Pr.23.23. Phil.1.1
10.6.17. 1 Ti.1.10,14
24.20, ch.2.2;3.14;4
11.1,9,13; 2.1. 1 Jn.
27.2 Jn.1,6,9,10. R

11.25, Jude 3.
a 1 Ti. 6. 20; 4. 14. c
1, 15; 3. 14, with Ro.
1. Jn. 14. 17, 26. 1 Co.
17; 6. 19, 21.
b ch. 4. 10, 16. Ac. 1
Phi. 2. 21.
6 All the Asiatic
Christians dwelling
in Rome, being mo-
tivated by shame or fear
see ver. 16; ch. 4. 16.

Mat. 10. 41, 42; 24. 14. 1 Ki. 17. 13, 24. 1. iv. ch. 4. 19. d ver. 8. Ac. 28. 2. p. 6, 20; 3. 1, 13; 4. 1. e Ac. 28. 16. Mat. 2. 36, 40. g Mat. 5. 7. Ac. 3. 1. o. 15, 25 2 Th. 1. 10. c 3 He 6. 10.

Never then be discouraged in or ashamed of bearing a bold and open testimony to our Lord Jesus, and to his gospel, in which he attests his own character and work by the declarations and influences of his Spirit,—or of owning, vindicating, and visiting me his imprisoned apostle; but let your whole soul be animated to sympathize with me and others in our persecutions, and cheerfully to endure the like yourself for the sake of the gospel, in an humble dependence upon its supporting, encouraging, and strengthening assistance from God the Father, and his Son, and his Holy Spirit, gloriously himself, and furnish for the world, and for all work, has provided for us an almighty Saviour, and a free, infinite, and everlasting salvation in him,—and has by the gospel, and the influences of his Spirit, effectually called us to holiness and happiness, not as influenced by any foresight of our good works, but entirely of his own free favour, according to his sovereign purpose and his mere unmerited kindness, which was fixed upon us in Christ our Head before the world was created: 10. Which gracious purpose lay, from eternity, as a secret in the mind of God, and was long concealed under dark types and predictions, but is now revealed in the glorious gospel of our Lord Jesus Christ to purchase and apply our redemption;—who by dying for our sins in our nature and state, and rising again as our conquering Head, has taken away the sting of death, broken its power, and turned it into a blessing to them that believe, and delivered them from eternal death;—and who, by the preaching of the gospel, has made a certain and plain revelation of a blessed, excellent, spiritual, and eternal state of happiness and glory for both soul and body in the heavenly world, and of the proper means of our arriving at it through him,—11. For the ministrations of the Holy Spirit, and the gifts of his grace, and the commission to Jesus Christ, as an authentic publisher and inspired messenger, to declare unto men, especially the Gentiles, the glad tidings of salvation therein contained, that they may hear and believe to the saving of their souls: 12. And it is for my faithfulness and zeal in discharging that office that I now actually suffer all the disgrace and severities of my present imprisonment, and am daily expiating martyrdom; but, in consideration of the glorious excellency of the cause, instead of being ashamed of Christ, or of his or my sufferings, I glory in them, and have the most joyful assurance that I shall be glorified with him in the next state—for, in the light of God's word, and upon long trial and experience, I well know what a gracious, all-sufficient, faithful, and divine Saviour he is whom I have received and relied on by faith,—and on the

18 The Lord grant unto him ⁹that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

Ver. 1. *By the will of God.* As it was an eternal purpose in Christ, Ep. 1. 4-11, and as it was revealed in time by his Spirit Ac. 13. 2. C.

with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker^a of the fruits.⁵

7 Consider^d what I say; and ^{the} Lord give thee understanding in all things.

8 Remember that Jesus Christ, ^{the} seed of David, ^{was} raised from the dead according to ^{my} gospel:

9 Wherein^a I suffer trouble, as an evil-doer, *even* unto bonds; but ^{the} word of God is not bound.

10 Therefore^a I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It* is a faithful saying: For ^{if} we be dead with *him*,^a we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if^a we deny *him*, he also will deny us:

13 If^a we believe not,⁷ *yet* he abideth faithful: he cannot deny himself.

14 Of^a these things put *them* in remembrance, charging *them* before the Lord that they strive^a not about words to no profit, *but* to the subverting of the hearers.

15 Study^a to show thyself approved unto God, a workman that needeth not to be ashamed, ^{rightly} dividing the word of truth.

16 But^a shun profane and vain babblings; for they will increase unto more ungodliness:

17 And their word will eat as doth a canker:⁸ of whom is ^{Hymeneus} and ^{Philetus};

18 Who^a concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless ^{the} foundation of God standeth ^{sure},^a having ^{this} seal, ^{the} Lord knoweth them that are his.² And, ^{let} every one that nameth the name of Christ depart from iniquity.³

the success of the gospel. 24. It is very unbecoming for any minister of the gospel of peace, or even private Christian, to engage in disputes with a litigious temper of spirit; yea, on the contrary, he ought to be kind and courteous towards all men, conveying the truth into their minds in the most clear and scriptural manner, patiently bearing with their infirmities, and even their prejudices. 25. Endeavouring to win upon the adversaries of truth by softness, calmness, and sweetness of temper, as well as by strength of argument,—in hopes that God, in due time, may convince them of their error, and lead them to embrace and boldly profess the truth as it is in Jesus; 26. And that by these means they may be awakened out of the ensnaring errors and practices by which they had been lulled asleep and intoxicated, and in which Satan had caught and held them fast as captives, to be enslaved, domineered over, and ruined by him, according to his malicious will and pleasure.

Ver. 8. *Of the seed of David.* Timothy is here specially required to witness for the incarnation of Christ, there being some early heretics, such as the Marcionites and Manichees, who totally denied his human nature.—*Was raised from the dead.* Here Timothy is required to insist on the resurrection of Christ as the proper evidence of his Godhead power, Ro. i. 4. c.

Ver. 15. *Rightly dividing.* Either as a priest divided the

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20 But in a great house ^{there} are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If^a a man therefore purge himself from these, he shall be as a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

22 Flee^a also youthful lusts: but ^{follow} righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And ^{the} servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,⁴

25 In^a meekness instructing those that oppose themselves; ^{if} God peradventure will give them repentance to the acknowledging of the truth;

26 And^a *that* they may recover⁵ themselves out of the snare of the devil, who are taken captive⁶ by him at his will.

CHAPTER III.

1 He adverteth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy scriptures.

THIS know^a also, that in the last days perilous times shall come.

2 For men shall be ^{lovers} of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without^a natural affection, truce-breakers, false accusers,¹ incontinent, fierce, despisers of those that are good,

4 Traitors,⁴ heady, high-minded, lovers of pleasures more than lovers of God;

5 Having^a a form of godliness, but denying the power thereof: ^{from} such turn away.

6 For of this sort are they ^{which} creep into houses, and lead captive silly women laden with sins, led away with divers fusts,²

7 Ever^a learning, and never able to come to the knowledge of the truth.

judgment he will proceed according to his promises and threatenings in his word. With great care and openness ought the gospel ministry to be committed to able and faithful persons. And with what careful disentanglement from secular affairs—what readiness to undergo the hardest labours or sufferings—what deep concern for the eternal salvation of the elect—what desire to approve themselves to Christ, as faithful, diligent, and prudent—what zealous avoiding of dangerous errors—what exemplariness in practice—what care, by scriptural arguments and Christian tempers, to convince and reclaim the erroneous or unruly—ought they to begin and persevere in their work! Happy is it if by all these they become instruments of recovering souls out of the hand of the devil! Alas! how few, called ministers, have these things written on their heart, and exemplified in their conduct!

CHAPTER III. Ver. I. And there is the more need that you and other ministers should act with the greatest faithfulness and caution, as, even in the gospel period, manifold troubles, persecutions, and especially corruptions in doctrines and manners, will gradually work in the church, till they issue in the great apostasy of Popery, towards the latter part of this dispensation.

sacrifice according to the Mosaic ritual—as a ploughman divided the furrow so as best to promote fruitfulness—or as the master of a feast divided the meat, furnishing to every one according to his age and necessities. C.

Ver. 17. The form of the doctrine here condemned is not precisely known. Still it is evident that these erroneous teachers must have asserted, either, (1.) That the resurrection was altogether mental, and was 'past' when men believed; or, (2.) That it was altogether personal to Christ, and was 'past' when he arose from the dead; or, (3.) That it was altogether emblematical, and was 'past' in the day of baptism. One of these, or perhaps all three forms combined, constituted the error which the apostle here so forcibly condemns. C.

Ver. 21. *If a man therefore purge himself from these.* That is, from 'strifes about words,' ver. 14, and 'profane and vain babblings,' ver. 16. C.

Ver. 22. *Questions* originated by men who, however imbued with worldly wisdom, are 'unlearned' in the 'truth' as it is in Jesus. C.

REFLECTIONS.—Ministers have need always to depend on, and receive constant supplies from, the inexhaustible grace of Jesus Christ. And transcendent is their encouragement to depend on, confess, and honour him. He is raised from the dead; his purpose, his promise, his love, secure his people's salvation, while, in the most endearing manner, they oblige and animate them to depart from iniquity. They who bravely suffer for him in this world, shall for ever gloriously reign with him in the next; and in the last

8 Now as ^jJannes and Jambres withstood Moses, so do these also resist the truth: ^kmen of corrupt minds, reprobate³ concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

10 But thou hast fully known⁴ my doctrine,
manner of life, purpose, faith, long-suffering,
charity, patience,

11 Persecutions,ⁿ afflictions, which came unto me at Antioch, at Iconium, at Lystra; what

For a set of men shall arise, under the Christian name, who shall be of a notoriously selfish spirit, aiming merely at their own secular honour and ease, without any regard to the good of others; insatiable in their desires and pursuits after the riches of this world; vain-glorious boasters of their own endowments, advantages, and merits; defamers of Christ's offices, people, doctrines, and ways; unfaithful to parents, contemning their authority over their children; basely ungrateful to God, princes, and other benefactors: 3. Destructive of that natural affection due to relations and neighbours; 4. Addicted to all the most heinous and malignant sins, promises, and contracts; false and diabolically malicious accusers of others; abandoned to ungovernable lusts and passions; furious and cruel in their tempers and treatment of others; contemners and haters of persons or things that are good; 4. Betrayers of civil or sacred trusts, or of their neighbours and relations; headstrong, rash, daring, and precipitant in their words and behaviour; puffed up with self-conceit of their own excellencies or prerogatives; entirely addicted to sensual pleasures; 5. Cloaking and disguising their horrible wickedness with the name of religion; 6. Professors for Christ, and many external forms of piety and devotion, while they remain utter strangers and enemies, in both heart and life, to their powerful influences.—Such false pretenders to the Christian name abhor and reject, and hold no spiritual fellowship with them as church-members. 6. For many of them are extremely subtle in their insinuations; with a show of innocence they will, like snakes, wind themselves into families, pry into their secrets, and exercise an absolute tyranny over their estates and consciences, and surprisingly enforce and ensnare the hearts and affections of weak persons to their vile and sinful pleasures; 7. And under the power of sinful lusts and passions, and are easily misled by everything which soothes and flatters their corrupt imaginations; 7. And so are always running after every new teacher, and imbibing every new doctrine; and hence never attain to any clear, judicious, and saving knowledge of the true gospel of Christ, 8. Now, as the two famous magicians of Egypt set themselves, by wicked reasonings and false miracles, to oppose Moses when he came by God's appointment to deliver the Hebrews from their bondage, so will these Jewish or other false teachers, and themselves in spirit, oppose the true doctrine and truths of Christ, and to his servants whom he hath sent to preach spiritual deliverance to the captives of sin, Satan, and their lusts—having their minds altogether corrupted with ignorance, error, and vice, and quite alienated from the pure doctrines or grace of faith: 9. Nevertheless, God shall limit and restrain, and in due time stop their success, and manifest to all men the folly and madness of their sinful opinions, and the baseness of their conduct, as he did in the case of the Egyptian magicians, 10. 11. But, to guard you against all such seducers, and their crafty arts and practices, I have thought fit to give you this imitation what you have seen in my behaviour, for having been so long my companion in travels and ministrations, you cannot but thoroughly understand the excellent doctrine, according to godliness, which I taught; and my self-denying, holy, and religious conversation, in a manner answerable to those doctrines; the sincerity and steadiness of my aims and pursuits for promoting the glory of God and the good of souls; my fidelity in preaching the pure gospel of Christ, under the power of that faith which I have in him, and endeavour to promote in others; the patience and endurance which I have shown towards the ignorant, or unteachable; the love which I have shown to God, to Christ, and the souls of men, and the patience I have exercised, under all the abuse and persecution which I have in different places met with for

the sake of the gospel; but under all which, for you and others' encouragement, the Lord graciously supported and at last delivered me. 12. And indeed such is the general corruption of mankind in every age, particularly in this, that whosoever will resolutely and perseveringly live in a truly religious manner, in a holy profession of Christ's name, in his strength, and after his example, and according to the rule of his Word, shall be despised, persecuted, and contemned, and appointed that all his mystical members, like himself shall, through much tribulation, enter into their eternal glory. 13. But hypocritical professors, and particularly educators, instead of submitting to suffering for righteousness' sake, refuse nothing to avoid it, and are continually going further and further into error, violence, and wickedness, doing all they can to seduce others to follow them, while themselves are miserably deceived by Satan and their own lusts. 14. But whatever others do, I will not follow, nor do. 15. And I have been confirmed in the belief, declaration, and preaching of the pure, uncorrupted, and important doctrines of the gospel, which you have embraced upon the fullest conviction, having learned them from Jesus Christ, the faithful and true Witness, by the ministrations of me his immediately-commissioned and well-attested servant; 15. And which, by means of your early religious education, you cannot but perceive to be entirely consonant to the writings of the Old Testament, which were written by the Holy Ghost, and which all good men about holy things, which contain all the principles of, and directions, obligations, and motives to holiness; and, together with those of the New, are, by the blessing of God, sufficient and effectual to instruct you in every important truth, and render you duly wise in everything necessary to the obtaining of eternal salvation through faith in Christ. 16. All these writings of the Old and New Testaments are of a divine origin, God having by his Spirit directed and inspired the holy men, their scribes, and accountants of truth; and they are of manifold and excellent use for revealing important doctrines concerning himself and ourselves, our duty to him and to one another, and concerning our state by nature and grace, and the whole scheme of salvation through a Redeemer; or for reproving and convicting of and reclaiming from sins and errors; or for directing how to obtain righteousness in Christ, and derive renewing and sanctifying virtue from him, to render us holy in heart and life; 17. And this is the duty of all Christians, and of all his practice, every Christian, and particularly ministers, may be perfected in knowledge, faith, and holiness, and thoroughly furnished, in their station, to instruct, convince, and comfort others.

Ver. 6. *Laden with* (the consciousness of) *sins*—which these self-interested teachers professed their power to forgive. See the whole mystery of the Romish confessional, as developed in *Dens' Theology*. C.

REFLECTIONS.—There is great need to be well furnished with the knowledge and grace of the gospel in these perilous times. And it is dreadful to think how many selfish, worldly-minded, vainglorious, proud, ungrateful, impious, profligate professors of Christianity are in the world. With wonderful art and assiduity seducers propagate their delusions and entice followers, especially the ignorant and unsettled. But great is the mercy that God has them under his control, and can confute, restrain, or expose them whenever he pleases. And it is very necessary for ministers to avoid conceit, and to be diligent in the study of the scriptures, and for the church when Christ's ministers are appointed to be careful of soundness in doctrine; of steadfast regard to the honour of Christ and welfare of souls; of faith and faithfulness; and of lenity, love, and patience under troubles; and are sharers in happy and wonderful de-

persecutions I endured: but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But ¹evil men and seducers⁵ shall wax worse and worse, deceiving, and being deceived.

14 But ⁹continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And^r that from a child⁶ thou hast known
the holy scriptures, ^swhich are able to make

liverances. It is a mercy to have early instruction in the oracles of God, and to persevere in adherence to the truths therein contained. For complete is the authority, fulness, and fitness of the Scripture for instructing, directing, exciting, and encouraging men in every necessary sentiment, word, or work. May they make me wiser than my teachers, and be my heritage for ever!

CHAPTER IV. Ver. 1. Since therefore you are so much surrounded by enemies, and so richly furnished with the infinitely excellent and useful oracles of God, and the gifts and graces of his Spirit, I solemnly charge you, as in the immediate presence of the all-seeing God and heart-searching Saviour, and as you will answer it to him when he shall appear in all the glories of his divine and mediatorial dignity to judge the world, 2. Preach the inspired truths of God with the utmost earnestness, diligence, and perseverance on the Lord's-day, or other occasions: in times of peace and of persecution, in public or in private, as often as you have opportunity. 3. Be zealous, and diligent, and patient, constancy, and perseverance—apply them, as occasion offers, for convincing, reproving, and reclaiming the erroneous and immoral, and for counselling, exhorting, and encouraging believers to go on in the way of righteousness. 4. For as already some Jews, so heretate many pretended Christians, being, through their own pride, lusts, passions, and prejudices, provoked at and enraged against the wholesome, pure, unmix'd doctrines of the gospel, will not endure to hear them, but will seek out and multiply to themselves every objection, and cavil, and their own new and unscriptural notions agreeable to their vitiated taste; 5. And through their love of novelties, to gratify their curiosity and corrupt inclinations, will turn a deaf ear to the truths of the gospel, and eagerly listen to, and favourably embrace, every vain, empty, or senseless story, to amuse themselves and keep their consciences easy. 6. Be therefore on your guard against such persons and their errors, and take every opportunity to confute them, and establish the truth in opposition to them; watch against all temptation, and over your own your sin and conduct, and for the souls committed to your care, in every way possible, by all the diligence, care, and patience whatever tribulations your adversaries bring upon you, and notwithstanding all their attempts to dishearten and silence you, go on in the name and strength of the Lord, thoroughly performing all the parts of your ministry with fidelity, care, and diligence, to the edification of believers and the conviction of gainsayers. 6. For, as for me, I am on the point of pouring out my blood, as a martyr for Christ, and in confirmation of the doctrines which I have preached; and the time when my soul shall leave my body, and depart from earth to heaven, there to be for ever with the Lord, and my testimony to be in its original dust, is now at hand. 7. Yet in this situation, and in the full and free testimony of the Spirit of God and of my own conscience that I have been enabled to act, like a good soldier of Jesus Christ, with courage, fidelity, and success, in fighting under his banner and direction against all his and his church's enemies. I have held on my way, through all the trials, labours, and difficulties to which I have been called; and am just finishing my course of life, obedience, suffering, and services; and I have all along lived by faith on the pure doctrines of the gospel, and been faithful in professing, publishing, and defending the same, as acting agreeably to the will of God, and the true experience, and had of the grace of God assisting, animating, and succeeding me in my work, encourages my joyful hope and confidence that I shall in a little time receive the glorious reward which

thee wise unto salvation through faith which is
in Christ Jesus.

16 All^t scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction,⁷ for instruction in righteousness;

17 That^u the man of God may be perfect,
thoroughly furnished^s unto all good works.

CHAPTER IV.

1 He exhorteth him to do his duty with all care and diligence, 6 certifieth him of the nearness of his death, 9 willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for, 14 warneth him to beware of Alexander the smith, 16 informeth him what had befallen him at his first answering, 19 and soon after he concludeth.

I CHARGE^a *thee* therefore before God, and the Lord Jesus Christ, ^bwho shall judge the quick and the dead at his appearing and his kingdom:¹

2 Preach^e the word; be instant in season, out of ²season; ^areprove, ³rebuke, ⁴exhort, ⁵with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine;⁶ but after their own lusts⁷ shall they heap to themselves teachers, having itching ears;

4 And^e they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But^g watch thou in all things, ^hendure afflictions, ⁱdo the work of an evangelist, ⁸make full proof of⁹ thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.¹

7 I^k have fought a good fight, I have finished
my course, I have kept the faith:

8 Henceforth there is laid up for me ^aa crown of righteousness, which the Lord, ^bthe righteous Judge, shall give me at that day: and not to me only, ^cbut unto all them also that love his appearing.

9 Do^p thy diligence to come shortly unto me;

10 For ⁹Demas ⁷hath forsaken me, having

laid up in Christ and reserved in heaven—that perfection of holiness and happiness purchased by his righteousness, and which he, as the faithful and righteous Judge of the world, shall publicly and freely bestow upon me in the last judgment; and not only on me but on all those who have by faith, and with pleasure and suitable preparation, waited, looked, longed, and hoped for his second and glorious appearing. 14, 15.

Alexander the coppersmith has, by his false accusations and calumnies, provoked me to write this epistle to thee, my enemy the me. I therefore leave him, as an utter and irreclaimable apostate, to the righteous vengeance of God, to be punished according to his deeds in time and eternity. Beware of him, for he has violently set himself against and inflexibly opposed the gospel of salvation, which I preach to the Gentiles as well as Jews. 16, 17. At my last appearance to take my trial before the emperor Nero, none of my Christian friends, who might have been of use to me, had courage enough to own and countenance me, or to appear as witnesses in my defence. I therefore beseech thee, my dear friend, my Master Christ. I heartily pray the Lord may forgive them their sin in so doing, and render them deeply penitent for it. But, while they deserted me, my

almighty and fast Friend, the Lord Jesus, appeared for me, and strengthened me by his Spirit to make such a bold and plain representation of my cause as fully manifested that the gospel, in its matter and success, is of God, and not hurtful to the interests of civil government, and gave many of the Gentiles who were present an opportunity of hearing it; yea, he marvelously delivered me from the rage and cruelty of the emperor, who, under the influence of his father the devil, sought to destroy me. 18. And, by his Word and my past experience, I have an entire confidence in his power, faithfulness, and grace, that he will always keep me from doing anything unworthy of the Christian or minister, though it be to escape the most cruel persecutions or death, and enable me, with faith and patience, to persevere in his way till he transport me to his glorious kingdom above. 22. May the Lord Jesus dwell in and fill all the powers of your soul with his presence, graces, and influences—to guide, support, strengthen, comfort, and sanctify you.

Ver. 13. *The cloak.* As some think, a cloak-bag, or portmanteau. Whatever it was, the mention of it affords a striking evidence of the disinterestedness of the apostle, who now, at the close of a long and laborious ministry, needed to send to such a dis-

loved this present world, and is departed unto Thessalonica; Crescens to Galatia, ^sTitus unto Dalmatia.

11 Only ⁴Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry.

12 And ^wTychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.²

14 Alexander^o the coppersmith did me much evil: the Lord ^{re}ward him according to his works:

15 Of^y whom be thou ware also; for he hath
greatly withstood our words.³

16 At my first answer "no man stood with me, but all *men* forsook me: ^a*I pray God* that it may not be laid to their charge.

17 Notwithstanding^b the Lord stood with me, and strengthened me; ^cthat by me the preaching might be fully known, and *that* all the Gentiles might hear: and ^dI was delivered out of the mouth of the lion.⁴

18 And^e the Lord shall deliver me from every evil work, and ⁹will preserve *me* unto his heavenly kingdom: ^hto whom *be* glory for ever and ever. Amen.

19 Salute ⁱPrisca and Aquila, and ^jthe household of Onesiphorus.

20 Erastus^k abode at Corinth: but ⁱTrophimus have I left at Miletum sick.

21 Do^a thy diligence to come before winter.
^aEubulus greeteth thee, and Pudens, and Linus,
and Claudia, and all the brethren.

22 The^r Lord Jesus Christ *be* with thy spirit.
Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

tance for an article apparently of so little value. Of the other articles—'books and parchments'—nothing certain can be discovered; and in all such cases conjecture is of little value. C.

Ver. 14. Surely this prayer of the apostle needs no such apologies as commentators have laboured to make for it. For if God will 'reward every man according to his works,' surely it cannot be wrong to pray that he would do soon what he has promised to do finally! If such a petition were an ebullition of passion, it were sin. As an appeal from man to a wise, merciful, and righteous God, it is piety. C.

REFLECTIONS—Ministers, as well as others, have great need to be excited to their work by serious reflections on the last, the general judgment.—How extensive is their office! There is need of much activity, patience, perseverance, boldness, and impartiality—and happy and honoured are they who are faithful—in it. Christ stands by, assists, and delivers them in their warfare, and at last gloriously rewards them and all his faithful with inexpressible blessedness. And it is the mercy to have, or be necessarily at a distance from us. To what dreadful lengths in wickedness apostates from Christ will go! and to what certain ruin they expose themselves! But not the best can stand fast unless the Lord Jesus be with their spirit.

10 For^x there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose^y mouths must be stopped; who subvert whole houses,^z teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, even a^b prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply; that they may be^a sound in the faith;

14 Not^c giving heed to Jewish fables, and commandments of men, that turn from the truth.

moting practical godliness in heart and life, in all the duties thereof towards God or man: 2. Which truth is believed and professed, and godliness practised, in the exercise of a lively hope of the incorruptible and unfeigned inheritance of eternal life, which the infinitely sincere and infallibly faithful JEHOVAH promised to them in Christ, as their covenant head, before the world began, and quickly after the fall published to our first parents in paradise: 3. And which now, in the fulness of time, he has clearly made known by the publication of his gospel, which is revealed and committed to me, as his apostle, to dispense it to Gentiles as well as Jews, according to the express commandment of Jesus Christ our divine Saviour, from sin and wrath:—4. To his dearly beloved Titus, of whose instruction in the principles of the Christian religion, spiritual regeneration, and saving faith, God made him the instrument,—heartily wishes all the abundant manifestations of divine favour, and all peace and prosperity, in time or eternity, from God the Father as the fountain of all good, and from our Lord Jesus Christ as the revealer, purchaser, and bestower of it. 5. You well know that I left you at Crete, when I departed from it, that you might complete whatever remained unfinished with regard to the doctrine, worship, discipline, and manners in the Christian congregation there planted; and particularly that, as an evangelist, you might preside in the election and ordination of teaching and ruling elders or bishops to take the oversight of the professed Christians in every city there, and feed them with knowledge and understanding according to the orders which I left with you: 6. Remember therefore that these overseers ought by all means to be persons of an unspotted moral character, unblemished with polygamy or causeless divorce; careful to bring up their children in the nurture, admonition, and ways of the Lord; and never suffering them to live disgracefully in a luxurious, dissolute, refractory, ungovernable, disobedient manner. 7. For the nature of an evangelical office, the honour of religion, and the good of souls, require that church-rulers, particularly ministers, be under no reproach or scandal in their life and conversation, be not chargeable with neglect, unfaithfulness, or partiality in dispensing the mysteries of God; nor of a headstrong, conceited, obstinate, inflexible temper; nor of a hasty spirit, falling into a passion upon every slight provocation; nor lovers of nor addicted to immoderate drinking of liquor; nor contentious nor violent in their behaviour, ready to strike such as displease them; nor of a malignantly, sordid, sycophantic spirit, bent to catch and keep all that they can for base worldly gain, by which the consciences of men are so frequently defiled: 8. But persons who take pleasure, on all proper occasions, to exert themselves in acts of benevolence, particularly to religious strangers, travelling preachers, and persecuted Christians—being heavy lovers and encouragers of whatever is good, having a cordial affection for all sincere and pious men; and being modest and humble, grave and prudent, upright and faithful, in all they say and do; exemplarily holy in their whole conversation, and chaste and moderate in their desires and pursuits after the pleasures of this life.—9. They ought also to be well enlightened and established in their faith and profession of the pure truths of the gospel, as they have learned them from their inspired writers and publishers—that, by a due application thereof, they may be able to comfort believers, and excite them to their duty; and to confute the errors, silence the cavils, and rebuke

the perverseness of opposers.—10. For in Crete, as well as in other places, I understand there are many pretenders to Christianity, especially Jewish zealots for the Mosaic ceremonies, who are refractory and disorderly, not submitting to any divine rule in their doctrines or manners; but are most pernicious, proud, self-conceited, and about titles, and craftily seducers of the simple: 11. Whose mouths ought to be stopped, and their errors confuted, by scriptural proofs, solid arguments, and good examples, since they are so indelicate and subtle, insinuating themselves into Christian families, and carrying them off from Jesus Christ and the gospel to the ceremonies and law of Moses—teaching and urging upon them things utterly false, and inconsistent with the true method of salvation by Christ alone; and all this to procure for themselves the sordid and defiling treasures of this world, by methods suited to the lusts of the Cretians:—12. For you well remember that Epimenides, their own poet and supposed prophet, describes that nation as constantly addicted to lying, and as crafty and savage in their temper; luxuriously and even ravenously gluttonous, and exceedingly lazy and idle, and so exposed to every temptation. 13, 14. And indeed the perfidious, mischievous, and sensual conduct of the judaizing Christians and their disciples, still confirm the justness of that description. It is therefore necessary that you deal plainly and sharply with them, that neither seducers nor seduced may dare to persist any longer in their evil principles and practices, but be recovered to and settled in the true and uncorrupted doctrines of faith, and may no more attend to or believe, and be carried away with, the fabulous traditions of the Jews, or the imperious injunctions of men prejudiced against and gone off from the truth of the gospel—relative to ceremonial rites of clean and unclean meats or drinks, which are no longer obligatory under the New Testament dispensation.—15. By real Christians, whose hearts and consciences are, through faith, purged by the blood of Christ, every kind of wholesome food may be lawfully eaten; but by those who are still unregenerated, and under the power of unbelief with respect to gospel truths, and who are cleaving to Mosaic institutions instead of Christ, nothing, however good or lawful in itself, can be used without sin or defilement, as their own understanding and conscience, those leading and directive powers of their soul, are quite misguided and corrupted. 16. They indeed make high professions and boasts of their knowledge of God and his will; but their practices are a plain confutation of all such pretences, and manifest them to be detestable enemies to God and godliness, unbelievers of the gospel revelation, disobedient to its authority, and utterly injudicious and unfit for performing anything good; and so disapproved of God.

Ver. 3. *In due times.* Literally, 'in its own' or 'his own times'—the times eternally purposed in divine wisdom, and prophetically foretold by his Spirit through the prophets.—On comparing the phrase 'the commandment of God our Saviour' with the narratives of Paul's conversion and designation to the apostleship, Ac. 9. 15; 26. 16, it will be utterly impossible to deny that he believed Jesus Christ to be 'God manifest in the flesh.' C.

Ver. 5. *When comparing ver. 3, in which Titus is appointed to 'ordain elders in every city,' with ver. 6, in which every such elder is required to be 'blameless,' and then with ver. 7, in which every such blameless elder is described as a 'bishop,' it will be difficult to deny, that in the apostolic church 'elder' and 'bishop' were but two names for the same person—one the title of qualification derived from age, or its equivalents, wisdom and gravity; the other the title of office and duty, the rule and oversight of the church. C.*

Ver. 9. *Able—to convince,* by refuting objections, unavailing

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A.D. Chr. 65.

x Ja. 1.26. Ac. 15.15.
24.20.29. Ro. 16.18.
Col. 3.8.3.1. Ep. 4.14.
1 Ti. 4.6.7.8.9.10.
Col. 2.18.22. 1 Ti. 4.4.
3.13. 2 Pe. 1.3.10.19.
1 Jn. 4.1.
y ver. 5. ch. 3.4. Re.
2. 22. Mat. 23.14. 2 Ti. 3.6.
z Mat. 23.14. 2 Ti. 3.6.

a See note* below.

b 1 Ti. 5.20. 2 Ti. 2.13.

c 1 Ti. 5.20. 2 Ti. 2.13.

d ch. 1.2. 1 Ti. 1.10.

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f Ac. 17.28. Ro. 2.14.

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months must be stopped, inasmuch as they overthrow whole houses. By their persevering efforts to propagandize, they ruin the faith of whole families.—P.

Mat. 23.14. 2 Ti. 3.6.

Ac. 15.15. 2 Ti. 3.6.

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15 These^t things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER III.

1 Titus is yet further directed by Paul, both concerning the things he should teach, and not teach. 10 He is willed also to reject obstinate heretics: 12 which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.

PUT them^a in mind to be subject to principalities and powers, to obey magistrates, to^b be ready to every good work,

2 To^c speak evil of no man, to be no brawlers, but^d gentle, showing all meekness unto all men.

3 For 'we ourselves^e also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4 But^f after that the kindness and love^g of God^h our Saviour toward man appeared,

5 Notⁱ by works of righteousness which we have done, but according to his mercy he saved us, by the^j washing of regeneration, and renewing of the Holy Ghost;

6 Which^k he shed on us abundantly,^l through Jesus Christ our Saviour;

7 That, being^m justified by his grace, we should be madeⁿ heirs according to the hope of eternal life.

8 This^o is a faithful saying, and these things

A.M. cliv. 4069.
A.D. cliv. 65.

† 1 Ti. 3: 5, 20, 4.
‡ 2 Ti. 4: 2, 14, 15.
§ Co. 6: 11, ch. 1: 9, 13.

CHAP. III.

a Ro. 13: 1-6, 1 Ti. 2: 1, 1 Pe. 2: 13, 17, 22, 23, 1 Cor. 17: 17, 1 Pe. 2: 17, Eccl. 2: 19, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

b Ga. 6: 9, 10, Ep. 2: 10, ch. 1: 14, ver. 8, 14, Phil. 4: 2, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

c Ro. 13: 1-6, 1 Ti. 2: 1, 1 Pe. 2: 13, 17, 22, 23, 1 Cor. 17: 17, 1 Pe. 2: 17, Eccl. 2: 19, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

d Ro. 13: 1-6, 1 Ti. 2: 1, 1 Pe. 2: 13, 17, 22, 23, 1 Cor. 17: 17, 1 Pe. 2: 17, Eccl. 2: 19, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

e Ro. 13: 1-6, 1 Ti. 2: 1, 1 Pe. 2: 13, 17, 22, 23, 1 Cor. 17: 17, 1 Pe. 2: 17, Eccl. 2: 19, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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g Ro. 13: 1-6, 1 Ti. 2: 1, 1 Pe. 2: 13, 17, 22, 23, 1 Cor. 17: 17, 1 Pe. 2: 17, Eccl. 2: 19, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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k Ro. 13: 1-6, 1 Ti. 2: 1, 1 Pe. 2: 13, 17, 22, 23, 1 Cor. 17: 17, 1 Pe. 2: 17, Eccl. 2: 19, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

l Ro. 13: 1-6, 1 Ti. 2: 1, 1 Pe. 2: 13, 17, 22, 23, 1 Cor. 17: 17, 1 Pe. 2: 17, Eccl. 2: 19, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

m Ro. 13: 1-6, 1 Ti. 2: 1, 1 Pe. 2: 13, 17, 22, 23, 1 Cor. 17: 17, 1 Pe. 2: 17, Eccl. 2: 19, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

n Ro. 13: 1-6, 1 Ti. 2: 1, 1 Pe. 2: 13, 17, 22, 23, 1 Cor. 17: 17, 1 Pe. 2: 17, Eccl. 2: 19, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

o Ro. 13: 1-6, 1 Ti. 2: 1, 1 Pe. 2: 13, 17, 22, 23, 1 Cor. 17: 17, 1 Pe. 2: 17, Eccl. 2: 19, 10, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1 See note^a below.

g Ro. 4: 20, 21, Ep. 2: 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

h Ro. 4: 20, 21, Ep. 2: 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

i Ro. 4: 20, 21, Ep. 2: 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

j Ro. 4: 20, 21, Ep. 2: 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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l Ro. 4: 20, 21, Ep. 2: 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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n Ro. 4: 20, 21, Ep. 2: 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

o Ro. 4: 20, 21, Ep. 2: 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

1 See note^a below.

g Ro. 4: 20, 21, Ep. 2: 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 8

PHILEMON.

This epistle was written during Paul's first captivity at Rome, and probably just before the Epistle to the Colossians. Philemon seems to have been a member

tion between master and slave. *P.*

PAUL,^a a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon¹ our dearly beloved, and fellow-labourer.

3 Grace^d to you, and peace, from God our Father and the Lord Jesus Christ.

5 Hearing^g of thy love and faith,² which thou
hast toward the Lord Jesus, and toward all
saints:

7 Forⁱ we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

9 Yet for love's sake I rather beseech *thee*, being such ^han one as Paul the aged, and now also a ^lprisoner of Jesus Christ.

11 Which^o in time past was to thee unprofitable,⁴ but now profitable to thee and to me:

13 Whom I would have retained with me,

8. *Journal of the American Medical Association*, 2000; 284: 1012-1016.

A. M. cir. 4068.
A. D. cir. 64.

bears, and if there be anything worthy in its meaning, or in the character of the friend from whom it was derived, let him act up to the meaning, or emulate the virtues of that friend. But if the name have no known or assignable meaning, or if he know nothing of the virtues of his friend, let him think of him 'from whom the whole family in heaven and earth is named,' and, recollecting how that name has been named upon him, let him see that he walk worthy of it.

¹ This address has no evident reference to the meaning of the several names: *Philemon*, 'affectionate,' 'beloved;' *Apphia*, the title of affection from a brother to a sister; *Archippus*, 'the ruler of a horse'—consequently addressed as Paul's 'fellow-soldier.' And it might have been such—as in our own days the army has trained up some of the most valiant and faithful soldiers of the Prince.

30. 2Co. 9. 7; 1Ch. 28; 9. 3.
 31. Ge. 45. 5-8; 50. 20. Ro. 8. 26. 2Co. 4. 17.
 32. 1Mat. 23. 8. 1Ti. 6. 2.
 33. 1Co. 13. 1, 12, 13, 27.
 34. 1Co. 12. 12, 21.
 35. Onesimus, though a slave, may have been actually of the kindred of Philemon, as many of the vassals and serfs of feudal times either were, or would have been accounted, the relatives of their chieftains.—C.
 36. 1Ja. 2. 5. 2Co. 8. 23.
 37. 1Ja. 2. 8. 3Ja. 1. 1.

3.1 Co. 12.12, 15, 27.
 v Tit. 1.4. i Ti. 1.2. i
 Co. 4.15; 9.2.2 Co. 3.2.
 x ver. 7, 12. Phi. 2.17,
 28. i Th. 2.19, 20; 3.7-9.
 2 Co. 2.14-7.

⁶ This seems to in-

timate that the epistle was written shortly before the apostle's deliverance from his first imprisonment.

(see Ac. 28. 30. Phi. 2. 24), and that he was then in full hope of his liberation.—C.
a Col. 1. 7; 4. 12.

b See Ac. 12, 12, 25.
Col. 4, 10, 14. Ac. 19, 29;
20, 4; 27, 2, 2 Ti. 4, 10, 11.
c 2 Ti. 4, 22. Ga. 6, 18.
Ro. 16, 20, 24. 1 Co. 16.

23-2 Co. 13, 14. Ep. 6, 23.
24. Phi. 4, 23. Col. 4, 18.
1 Th. 5, 18. 2 Th. 3, 18. 1
Ti. 6, 21. Tit. 3, 15. He.
13, 25. Re. 22, 21.

Your spirit—not the spirit of Philemon alone, but of all 'the church in his house,' as all actuated with the spirit of faith.

one spirit of faith and love—a composite body, animated, as it were, with one soul.—C.

in Christ, and to the
port of his servant

REFLECTIONS. — Faithful ministers affectionately

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

16 Not now as a servant, but above a servant, 'a brother beloved, specially to me, but how much more unto thee, both in the ^sflesh, and in the Lord?

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

20 Yea, brother, ^alet me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having^y confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for ²I trust that through your prayers I shall be given unto you.⁶

23 There salute thee ^aEpaphras, my fellow-prisoner in Christ Jesus;

24 Marcus,^b Aristarchus, Demas, Lucas, my fellow-labourers.

25 The^c grace of our Lord Jesus Christ *be*
with your spirit.⁷ Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

_____ | _____

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ing about saving conversion. What an inexpressible alteration for the better converting grace makes on a person! And readily we ought to forgive such as have offended and injured us if they return to their duty, and especially if God's grace has made them our brethren

in Christ. A high esteem and affectionate regard should Christians show to the instruments of their conversion. And with earnestness and prudence ministers or others should interpose their influence in favour of those who penitently return to their duty. Thrice happy is that

church where ministers and people are knit together in cordial affection, and labour for one another's welfare, temporal, spiritual, and eternal, by much fervent prayer; and where peculiar care is taken to refresh, comfort, and provide for the aged, poor, and persecuted.

CONCLUDING REMARKS ON THE EPISTLE TO PHILEMON.

This epistle possesses a special value, as it exhibits the true and only principle of human equality—union in Christ Jesus. Onesimus, the slave, is now a son to Paul, and a brother to Philemon; yet this epistle equally sustains the distinction of rights and ranks, and even Paul beseeches as a friend, but does not command as a superior, ver. 10, 13, 14. It also possesses a special value as

teaching the doctrine of restitution, unless the injured party choose freely to forgive. Nor is it less remarkable as it depicts Paul not merely in the public character of an apostle, but in the private character of a domestic friend, and discovers him as truly amiable and childlike in the one, as he is great and manly in the other. C.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

Ancient copies and translations, the testimonies of the highest ancient and modern authorities, the style of the writer's quotations from the Old Testament, his method of reasoning from them, his imprisonment in Italy, his intimate connection with Timothy, ch. 13, 23, as well as the manner of his closing benedictions—all concur in testifying that Paul was the writer of this epistle. The omission of his name and office, as well as of the residence and characteristics of the parties to whom he wrote, contrary to his uniform custom in his other epistles, is an objection of no weight against all this array of testimony. That the parties to whom it was sent were well and personally known to the writer, appears from ch. 10, 34; 13, 18, 19, 23; and that they were Jews converted to Christianity, is evident from the nature of the subjects handled, the scriptural evidence adduced, the hopes expressed, and the exhortations to constancy so earnestly enforced. That it was written from Italy appears from these words, 'they of Italy salute you;' and that it was near the end of his first imprisonment seems to be intimated by the confident manner in which he says, 'I beseech you the rather to do this, that I may be restored to you the sooner,' ch. 13, 19. The omission of the apostle's name and office, as well as of the parties to whom he wrote, has been accounted for on the supposition, that as the unconverted Jews were strongly prejudiced against Paul, and, by consequence, against his friends, nothing was put forward that might alarm their prejudices, and cause them to throw down the book unread. This supposition is highly probable; for the apostle, whom the light of Christianity had set free from all prejudices, felt great tenderness for the prejudices of others, and was always ready to sacrifice self, and, so far as a good conscience would permit, to become all things to all men, that he might gain some.

The substance of the epistle may be stated as follows:—1. The superiority of Christ's person, not merely above Moses, but above the angels, by whose ministry the Jewish institutions were promulgated—with the most careful enunciation, that while he was 'Jehovah who laid the foundations of the earth,' he was also 'partaker of flesh and blood.' These are the main objects of the first two chapters. 2. The superior dignity and perfect efficacy of Christ's priesthood, and the insufficiency of the priesthood of Aaron; together with the special advantages of Christ being a suffering Redeemer, instead of a temporal monarch, as the Jews had expected, occupy from the third to the end of the eighth chapter. 3. The emblematic nature and utter insufficiency of the Levitical ceremonies, farther than as shadows of the substance, copies of the original, with the perfect sufficiency of the sacrifice of Christ for the redemption of all that believe, is the purpose of the ninth and tenth chapters. 4. To obviate the Jewish objection, that to embrace Christianity was to apostatize from the religion of Moses, the old religion, he proceeds to show, in the eleventh chapter, that, since the beginning of the world, the servants of God have all acted upon one simple and identical principle—faith in the truth, promises, and personal attributes of God; and, consequently, that to embrace Christianity, so far from being apostasy, was merely a farther and more noble extension of the original and unchangeable principle of all true religion. 5. In the last two chapters he follows up all his reasoning with directions and exhortations to patience under persecution for the truth's sake, and closes with the benediction 'Grace be with you all.' C.

The Epistle to the Hebrews is in some respects unique. It is different from all the other epistles in the New Testament canon. In Paul's other epistles the name of the author is the first word. The same is the case in the Epistles of James, Peter, and Jude. The Epistles of John, though in one sense anonymous, are yet, by incidental evidence, as clearly shown to be his writings as if his name were attached. This epistle, however, is not merely anonymous, but there is not a particle of direct evidence pointing to its author. All the other epistles assume the epistolary form at the outset. In Hebrews no individual and no church is mentioned. The opening sentences resemble the introduction to a set oration, or a philosophical essay, more than a simple pastoral. The style is different from, and it surpasses in beauty and power, anything in the New Testament. The words and clauses are arranged with strictest grammatical accuracy, and with great rhetorical skill. It is only towards the close we find a few incidental allusions, and forms of speech, which suggest the idea that it is a letter.

In matter the epistle does not yield in importance to any book in the Bible. The fundamental doctrines of Christianity are asserted, defined, and defended with a clearness and ability nowhere surpassed. The Deity of Christ, his humanity, his atonement and intercession, and his supreme headship, are most convincingly demonstrated. They are demonstrated in a way peculiar to this book,—by testimonies adduced from the Old Testament. The epistle shows the perfect harmony which subsists between the law and the gospel; it proves that the Jewish and Christian dispensations are essentially one—that the latter is the full development of the former. P.

CHAPTER I.

1 Christ in these last times coming to us from the Father, 4 is promoted above the angels, both in person and office.

GOD, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us

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| A.M. chr. 4068.
A.D. chr. 54. | A.M. chr. 4068.
A.D. chr. 54. |
| CHAP. I. | CHAP. I. |
| 1. Nu. 12. 6, 8. Ge. 3. 15. 3. 13-21. 15-22. 17-17. 22. 13. 14. 17. 18. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. | 1. Nu. 12. 6, 8. Ge. 3. 15. 3. 13-21. 15-22. 17-17. 22. 13. 14. 17. 18. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. |

by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat

at the right hand of the Father.

down on the right hand of the Majesty on high.⁴

4 Being made ^{so} much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, 'Thou art my Son, this day¹ have I begotten thee? And again, 'I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the 'first-begotten into the world, he saith, "And let all the angels of God worship him.

7 And of the angels he saith, 'Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son he saith, 'Thy throne, O God, *is* for ever and ever: a sceptre of righteousness² *is* the sceptre of thy kingdom:

9 Thou³ hast loved righteousness, and hated iniquity; therefore God, *even* 'thy God, 'hath anointed thee with the oil of gladness above thy fellows.

10 And, 'Thou, Lord, in the beginning hast

earth, who himself existed from eternity, and as unchangeable in himself, while he changes all creatures at his pleasure: 13. But which of the loftiest angels did ever God call to sit enthroned in majesty, power, and glory, at his right hand, till sin, Satan, death, and all his and his people's enemies should be subdued under his feet as vanquished rebels? 14. Nay, are not the angels themselves placed in an infinitely lower station, being no more than messengers and servants of Christ, whom he employs in revealing his mind to, and in protecting, serving, and assisting in life or death, his chosen people; who, under him, and in his right, are, through grace, appointed to be highly honoured, and eternally to enjoy his complete salvation?

Ver. 1. More literally, 'In many parts and in many ways God, in ancient times, having spoken to the fathers through the prophets.' The four first verses form the general introduction to the book. In them the prophet's subject with great beauty of language, and with still greater rhetorical skill. His first object is to contrast the two dispensations—the New and the Old; and thereby to prove to the Jew the transcendent superiority of the former. The first point of comparison is as to the mode or manner of revelation. The Old was given 'in various parts and in various ways.' It was not revealed to one person, or at one time, or according to one uniform plan. This is indicated in the first verse. One thing is specially worthy of note in the present day. The apostle begins this sublime epistle by an acknowledgment of the divine authority of the whole of the Old Testament. God spake it all. He spake not merely by but in the prophets, as the Greek signifies. By his Spirit he took possession of them. Their words were thus made His words. This is, in fact, the foundation of Paul's whole argument. P.

Ver. 2. The words cannot mean the arrangement of dispensations, but the creation of the material and visible universe, agreeably to Jn. 1.3, and likewise of its invisible powers, agreeably to Col. 1.16, 17. C.

Ver. 4. Paul's object now is to institute a comparison between Christ, the Revealer of the New dispensation, and the angels through whose ministrations, in some way which we cannot now fully discover, the Old dispensation was revealed. Ac. 7.33. The degree of Christ's superiority to angels set forth in this verse consists—(1) In the name he obtained; and (2) In the way he obtained it. The name is Son, in its higher and peculiar sense, implying perfect equality with the Father. He obtained it by inheritance. Though Son from eternity in his divine nature yet in his twofold nature, God-man, this name was not strictly his until it was conferred. He obtained the name therefore, but he obtained it by a right inherent in his divinity. P.

Ver. 6. And again, &c. Rather, 'But when he hath brought again the first-born into the world'—i.e. a manifest description of the resurrection of Christ, whereby he was demonstrated to be the Son of God with power, Ro. 1.4. C.

Ver. 7. 'Who maketh his angels winds' i.e. servants of his will, as the winds are swift, powerful, unobscured in the execution of his purposes. 'And his ministers a flame of fire.' i.e. he makes them act by and through the lightning, carrying out the mysterious chemistry of nature, and often executing swift and terrible judgment. P.

Ver. 8. Thy throne, &c. With the view of evading the evidence afforded by these words to the Deity of Christ, they have been translated, 'God is thy throne for ever and ever.' But, in addition to the fact that the nominative is often in Greek used for the vocative, especially by the Attics, the Hebrew cannot be translated in any other way than as it is given in the authorized version. C.

Ver. 9. Thy fellows. Prophets, priests, and kings—all par-

CHAPTER I. Ver. 1. To convince you of the superior excellency of the gospel dispensation above that of the law, I would have you seriously observe that God—who anciently, at different times and in several degrees, and in different forms of dreams, visions, and immediate impulses, gradually communicated his mind relative to the redemption of sinful men to our forefathers; by his servants the prophets, 2. Has now, when the Jewish constitution is drawing to an end, and under the last dispensation of his grace, given us a far more complete manifestation of his will in the gospel, by a messenger infinitely more glorious—even his eternal, only begotten, and incarnate Son; who, being by nature the most high and only true God, has an original right to inherit all things; and who, as Mediator, is God's first-born, Head over all things to his church; and by whom, in the strictest connection and co-operation, he made the heavens and the earth, and all that is in them, and forms all the different ages and dispensations of time and eternity; 3. Who being, in his divine person, the illustrious brightness of the glory, and the most exact character and image of the person, of the Father, having the very same nature and essential properties, and supporting and governing all ranks, orders, and individuals of creatures by the almighty operation of his mere will, when, as our great High-priest, he had, by his own obedience and suffering, fully expiated all the sins of his people, did, in virtue of his finished atonement, and in correspondence to the dignity of his person, ascend to heaven in our nature, to take possession of a glorious state, the most fixed, durable, and inexpressibly exalted; 4. Being in his person, and in his office of Mediator, inconceivably superior to the highest angels—having by nature and by his Father's appointment, a name, title, and character far too high to be applied to any of them. 5. For (to consider this matter with respect to his divine nature) whom, even of the loftiest angels, did God ever represent as his essential, his eternal, his only begotten Son? 6. Nay, when he brought him into our lower world to obey and suffer in our stead, he required all his holy angels to pay all divine honours to him, as his Son and their Creator. 7. Again, when he speaks of angels, those noblest of creatures, he represents them as created to be his servants, for executing his will with great strength, speed, and activity. 8. But, in a manner inexpressibly more exalted, he represents his Son Christ as a divine person, the true God, whose dominion is everlasting and unchangeable, and as ruling his extensive empire over all things with infinite equity, truth, and righteousness; 9. And as one who has a natural and necessary regard to holiness and equity, and hatred of all iniquity, and who has brought in an everlasting righteousness, and is furnished with gifts, graces, and glory infinitely above the measure of angels or believers. 10-12. Yea, as the Creator of heaven and

laid the foundation of the earth; and the heavens are the works of thine hands:

11 They^a shall perish, but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed;³ but 'thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, 'Sit on my right hand, until I make mine enemies thy footstool?

14 Are they not all 'ministering spirits, sent forth to minister for them who shall be 'heirs of salvation?

CHAPTER II.

1 We ought to be obedient to Christ Jesus, 5 and that because he covenanted to take our nature upon him, 14 as it was necessary.

THEREFORE we^a ought to give the more earnest heed to the things which we have heard, lest at any time we should 'let them² slip.

2 For if the word spoken^b by angels was stedfast, and every transgression and disobedience received a just recompense of reward;

3 How^a shall we escape, if we neglect 'so

takers of some office with Christ. Some prophets and priests, some priests and kings, &c., but none of them uniting, as he did, the three offices in one person. C.

Ver. 14. The Greek is more expressive than the English. It does not simply mean that angels have, in isolated and extraordinary cases, been sent on missions of mercy to man; but that they are ever thus being sent forth. It is their normal work. We have many cheering instances in Scripture. Angels took Lot out of Sodom; protected Elisha from the Syrians at Dothan; and the angels of Bethlehem and the Messiah had come to deliver Peter from prison, and Paul from shipwreck. The psalmist says, 'the angel of the Lord encampeth round about them that fear him, and delivereth them;' and Christ says of little children, that angels watch over them. P.

REFLECTIONS.—Blessed be God that he hath spoken so much in mercy and grace to men, and that we have so full evidence of the divine authority of both Old and New Testaments. Wisely hath he suited the manner of his revelations to the state of his church and the necessities of mankind. And now we enjoy the fullest, the clearest, and last discovery of his will that is to be expected on earth. Unbounded is the glory of our Redeemer, as the Son of God and our Mediator. Being essentially one God with, but personally distinct from and equal to his eternal Father, he is the creator, proprietor, and preserver of all things. His blood, infinitely precious and powerful, atoned for and purges away our sins; and in virtue thereof he is enthroned at the right hand of God: there he for ever reigns the self-existent JEHOVAH, the eternal and immutable God, the object of adoration to angels and men! How honoured then are his saints, who are members of his flesh, his blood, and his bones! Safe are they under his care, and guarded and ministered to by millions of his angels. And rich is their provided, their prepared, their infallibly secured inheritance of eternal salvation. How dead then ought they to be to this perishing world and all its concerns!

CHAPTER II. Ver. 1. Since Christ is thus infinitely superior to the ancient prophets, and even to the loftiest angels, it highly concerns us, who live under the more eminently glorious dispensation of the gospel, both in respect of duty and interest, to attend the more diligently, affectionately, and steadfastly unto—and with humble faith and love to esteem, embrace, meditate upon, and seriously improve—the everlasting doctrines thereof, which have been delivered unto us in the ministry of the Word; and to retain them carefully in our hearts and memories, and persevere in our holy profession of them—lest at any time, through the corruption, heedlessness, treachery, and prejudices of our hearts, or the temptations of Satan and the snares of this evil world, we should be carried away from the truth, and suffer it to slip out of our minds, and so should lose the benefit of it, and perish under its gracious administrations. 2. For if the law of Moses, which was given at Mount Sinai by the ministration of angels, acting as Christ's messengers, was established

great salvation; which at the first ²began to be spoken by the Lord, and was ³confirmed unto us by them that heard him;

4 God¹ also bearing *them* witness,³ both with signs and wonders, and with divers miracles, and gifts⁴ of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the *world* to come, whereof we speak.

6 But one in a certain place testified, saying, ¹What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou¹ madest him a little lower than⁵ the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou¹ hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that* is not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who ¹was made a little lower than the angels, for⁶ the suffering of death, crowned with glory and honour; that ²he by the grace of God should taste death for every man.⁷

by divine authority and enforced with an awful sanction; and every contemptuous violation of any of its precepts, or act of willful disobedience to the authority of God in it, was severely punished with death. 3. How can we expect to escape the judgments of God, in time or eternity, if, through carelessness or unbelief, we despise and reject the glorious gospel—which alone reveals, exhibits, and offers to us that spiritual, heavenly, and eternal salvation which was purchased by the infinitely precious blood of Christ, and comprehends in it deliverance from so great sinfulness and misery, and an advancement to so great holiness, happiness, and glory as answers all our wants, and infinitely transcends all our conceptions: the first clear publication of which, without the veil of typical shadows, was begun in the personal ministrations of our Lord Jesus Christ himself on earth, and was further explained and confirmed to us Jews by his inspired apostles, evangelists, and others, who themselves heard him preach these glad tidings of salvation! 4. Yea, to assure us of the infallible certainty of their testimony, God himself attested their integrity and the truth of their doctrine by manifold miraculous operations and effects on the bodies of men, and by an abundant bestowal of spiritual gifts—such as prophecy, wisdom, knowledge, and utterance, speaking with or interpreting languages they never learned—which were dispensed by the Holy Ghost, in their different kinds and degrees, according to the good pleasure of his sovereign will. 5. But to proceed in our comparison of Christ with the holy angels, it is manifest that, in his mediatorial office, as well as in his divine Person, he is infinitely superior to them; for though God employed them as his heralds in publishing the law at Sinai, and employs them as ministering spirits to the heirs of salvation, yet he has not given them any headship or ruling power over the New Testament church, nor are its doctrines, ordinances, privileges, or blessings derived from or even published by them. 6-8. But the inspired psalmist David, when contemplating the magnificent works of God, breaks out into a rapture of admiration that God should so favour, support, and assist man; and, after a short debasement, constitute him the universal Lord and Sovereign of all his creatures, not one excepted—that he might conquer, subdue, and triumph over his enemies, casting them, like slaves and captives, beneath his feet. Now it is fully evident, from observation and experience, that never since the fall, neither mankind in general nor any particular one of them, has ever had an absolute and universal dominion over all things. 9. But though Jesus Christ has not yet put an end to all the opposition of his and his people's enemies, we

certainly know, from the testimony of inspired writers, and from the marvellous effusion of the Holy Ghost in his miraculous gifts and graces, and the wonderful effects of the gospel in convincing and converting multitudes, that he, in consequence of his debasement, obedience, sufferings, and death, in the stead of all his children, Jews and Gentiles, is exalted to the highest glory, power, and authority—that he might be in full capacity to accomplish the great end of his death in their effectual salvation. 10. For however offensive the doctrine of his debasement may be to carnal Jews, who only look for a temporal deliverer, it infinitely well became, and tended to the singular glory of the justice, holiness, wisdom, goodness, and other perfections of God the Creator, Preserver, and last End of all things, and of his holy law and government, in bringing his chosen, adopted, and regenerated children to their complete happiness in heaven, to prepare and consecrate his only begotten Son, as their Prince, Leader, and Author of eternal salvation, to his heavenly work of intercession and government, by his suffering on their behalf and in their stead. 11. For both Jesus the Redeemer, who, by his blood, purges away the guilt and filth of our sin, and we, his redeemed, who have our sins purged away, are, by the constitution of the covenant of grace, one in the view of the law; and are partakers of the same human nature, in the same condition of weakness, trouble, and mortality; on which account Christ, however great and glorious, does, and in the last day will, more openly avow us, however mean and despicable, to be his brethren; 12. Engaging to his Father that he, in his personal ministrations, and by his servants, will make known the glory and celebrate the praises of his perfections and counsels among his brethren, effectually called and gathered to him as his peculiar people. 13. And, like one having communion with us in human affections, sufferings, and graces, he represents himself as trusting in God for support, assistance, success in, and reward of his work, and as ready to do whatever is necessary for our future or eternal salvation, who, as his spiritual seed, were given to him by his Father. 14. Since therefore these children whom God has given to his Son to be saved by him are equal partakers of immortal souls and mortal bodies as the rest of mankind, he also, having existed the Son of God from all eternity, did, in the fullness of time, assume a true human nature, with all its essential properties and sinless infirmities, into personal union with himself, that he, as their Kinsman-redeemer, in the same nature which sinned, might make a proper satisfaction to the law and justice of God; and that thus, by means of his meritorious death,

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2 Ro. 15.8. Mar. 1.14.
15. Mar. 16. 10. Ac. 13.
1. Ps. 40.9.10.
2 Mar. 16. 15.20. Lu.
1.2. 24.7.48. Ac. 1.3.3.
3 Mar. 16. 17. 18. 20.
Ac. 2.22.43. 14. 30. 19.11.
15. 17. 15. 15. 15. 19.
1 Co. 15.4.21.28.
3 God being a co-
witness—counting his
divine and infallible
testimony with that
of the apostles.—P.
4 1st distribution.
1 Ch. 1.1.5.5. 8.6.3.
Re. 11.15.2.3.13.
5 Ps. 8.4.6.44.3. Job
7.1.13.40.17.
6 Ps. 8.6.1.2.6.20.
2.7.25. 15.2.1. 1. Pe. 1.
20.31. 2.4.21. 1.4.
24.26.46. 15.23.14. Ac.
3.1. Mat. 24.37.
8 Or, a little while
inferior to.
9 Ps. 8.4.6.28. 1.
Co. 2.8.24.37. 28.8.
18. Ep. 1.20.2.2.1.2.
9-11. Col. 1.18.2.10. 1.
Pe. 3.22. Ch. 1.2. Du. 7.
24. Mat. 17.27. Jn. 3.35.
13.31.7.
10 1.4.7.14.1.14.7.53.
2.12. Ro. 8.2. Ga. 4.4.
Phi. 7.8. Mat. 1.17-
25. Lu. 3.7.25. 28. Mat.
1.1.2.1.1.1.1.1.1.1.1.1.
11 1.1.1.1.1.1.1.1.1.1.1.
Jn. 6.6. Phi. 2.8.9.
9. Or, 6.6. Phi. 2.8.9.
9. Or, 6.6. Phi. 2.8.9.
Ac. 2.33. 15.2.7.10.17.
53.10.15.
12 1.4.7.14.1.14.7.53.
10.2.2.2.2. Co. 5.15. Re.
5.6.1.1.1.1.1.1.1.1.1.1.
13 1.1.1.1.1.1.1.1.1.1.1.
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97 1.1.1.1.1.1.1.1.1.1.1.
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100 1.1.1.1.1.1.1.1.1.1.1.

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1 Lu. 24.26. 40. Ge.
15.25. Ex. 44.7. Ps. 11.6.
7. Ro. 3.25.26. 1 Co. 1.
2.2.2. Ep. 5.7.3. 10.14.
1.1.2.14.
2 Ps. 4.4. Ro. 1.1.28.
1 Co. 10.31.8.6. 2 Co. 9.
15.
3 1 Is. 2.3. Zec. 2.11.
Ro. 5.19.21. Re. 7.4.9.
4 1 Is. 59.7.9. Ch. 1.2.
31. Phil. 2.9.3. Ac. 3.15.5.
12.2.2.13.
5 Ch. 12.2.3.5.8.9.
Mat. 3.15. Lu. 13.32.24.
24.6.
6 Perfect. As an
example suited to his
people in their pre-
sent state of suffering,
and a sacrifice suffi-
cient to take away
their sins.—C.
7 Ch. 10.10.44.13.12.
Jn. 17.19.21. Ro. 4.4. Jn.
1.1.4. Ac. 17.29.
8 Ps. 72.25.18.2. Mat.
28.10. Jn. 20.17. Re.
29.
9 Ps. 118.2.9.2.28.8.
1 Is. 59.7.9. Ch. 1.2.12.
13.12.
2 Ch. 1.2.12.13.12.
55.5. Jn. 10.25.17.6.
4 ver. 11. Is. 7.14.11.
6 Jn. 1.14. Ga. 4.4.3.
Phi. 2.7.8.
7 Jn. 12.31. Col. 2.15.
8 Jn. 1.14. Ro. 8.2.
10 1 Co. 1.2.1.1.1.1.1.1.1.
15.5.4.5.5.
6 ver. 11.4.15. Phil. 2.
7.8. Jn. 1.14. Ro. 8.2.
2 Jn. 1.14. Ch. 1.15.4.5.
1.2.3.5.9.14.29. 10.40.
12.14.13.5.

10 For ¹it became him, ²for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make ³the Captain of their salvation ⁴perfect⁸ through sufferings.

11 For both ¹he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them ²brethren;

12 Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

13 And again, ¹I will put my trust in him. And again, ²Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, ¹he also himself likewise took part of the same; that through death ²he might destroy him that had the power of death, that is, the devil;

15 And ¹deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him* the nature of angels; but he took on *him* ²the seed of Abraham.⁹

17 Wherefore in all things it behoved him to be made ¹like unto *his* brethren, that he might

which he suffered in their room and stead, to take away their sins and the curse of the law, and to purchase their happy resurrection and eternal life—he might entirely conquer, overthrow, and make void the power of that great destroying adversary the devil, who, by means of Adam's first transgression, had brought sin and death upon men, and has a limited empire over death, to inflict it upon obstinate and incorrigible sinners, and to be their everlasting tormentor in eternal death; 15. And that through his suffering of death he might destroy death in its destructive influence; and deliver his people from the sting, dominion, and terrors of it, and in due time give them a complete victory and triumph over it—even though their inward sense of guilt, the terrors of the Jewish dispensation, or heathen ignorance of a happy immortality, had long rendered the thoughts of their death enslaving and terrible. 16. For, to accomplish these important ends, he did not lay hold upon the nature of angels, by taking it into personal union with his divine, as if he intended to recover any of them who fell from their original holiness and happiness; but, passing by them, he laid hold on, and personally united to himself, the far inferior nature of man, as derived from the patriarch Abraham, to whom God promised that in his seed all the nations of the earth should be blessed. 17. From which it is plainly evident that, in order to Christ's duly answering the great design of his office as their Redeemer and Saviour, it was thought fit and necessary that he should partake of their nature in all its essentials; and be made in suffering, and everything but sin, like unto those brethren whom he was to bring to glory—that so, by his own experience of sufferings in their stead, he might be the better qualified, and the more feelingly engaged, to act the part of a compassionate, tender-hearted High-priest for them towards God, in making satisfaction to his Father's justice for their sins, and in purchasing and procuring peace and reconciliation for them. 18. And having thus experimentally endured the temptations of Satan and troubles of this world, as well as the weight of his Father's wrath, and triumphed over them, he is the more fit and inclined to sympathize with, support, comfort, and relieve his brethren, when exercised with any like temptations, afflictions, or trials.

Ver. 3. *So great salvation.* This salvation was 'great,' (1) In the love from which it sprung. (2) In the means by which it was accomplished—the incarnation, death, and resurrection of the Son of God. (3) In the means by which it is applied—the Spirit of the living God. (4) In the disease of sin and ruin of death from which it delivers. (5) In the rest and glory to which it conducts. C.

Ver. 5. *The world to come* is not the future state following death and judgment, but the times of Messiah in this world.

be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people.

18 For^a in that he himself hath suffered, being tempted, he is able to succour them that are tempted.¹

CHAPTER III.

1 Christ is more worthy than Moses, 7 therefore if we believe not in him, we shall be more worthy of punishment than hard-hearted Israel.

WHEREFORE,^a holy^b brethren, partakers of the heavenly calling, consider^c the Apostle and High-priest of our profession, Christ Jesus;

2 Who was faithful to him that appointed^d him, as also^e Moses was faithful in all his house.²

3 For^a this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some man; but he that buildeth all things is God.

5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a Son over his own house; whose^e house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore^a (as the Holy Ghost saith, 'To-day if ye will hear his voice,

8 Harden^b not your hearts, 'as in the provo-

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A.D. cir. 64.

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cation, in the day of temptation in the wilderness;

9 When^a your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore^a I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter^b into my rest.)

12 Take^a heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;⁴

15 While it is said, 'To-day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For^a some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

during which the prophecies concerning Jews and Gentiles will be all fulfilled. C.

Ver. 11. He that sanctifieth, does not here signify 'he that maketh holy,' but he that by his own death separates his people from the world and dedicates them to God. See Jo. 17, 19. He. 10, 14.—'Are all of one flesh and blood,' which his brethren had from Adam, which he received by the Holy Ghost, and by which, being himself without sin, he yet bore their sins in his own body on the tree.' See ver. 14. C.

Ver. 16. The word 'nature' is supplied by the translators, but the marginal reading is greatly preferable. Literally, it stands thus: 'For of angels he taketh not hold, but of the seed of Abraham he taketh hold.' C.

REFLECTIONS.—In the superior excellency of its principal preacher, in its manifold and marvellous attestation, and in the full and extensive salvation which it exhibits, the gospel far transcends the law of Moses. With great care and reverence, then, ought we to hear, receive, and retain it, and all the spiritual and eternal blessings which it conveys. To neglect so great a salvation is one of the most atrocious crimes, and exposes men to the most terrible vengeance of God.—How astonishing is it that God should leave angels to perish in their sins, and fix his love upon men, and unite his Son to them! But never can we sufficiently adore the excesses of that love through which we behold him in our nature, for a time debased, suffering, and dead; and then gloriously exalted to his Father's right hand, as head over all things to his gospel church, and expecting till all his enemies be made his footstool. Infinite is the mercy that God should thus bring many sinful men, as his chosen, adopted, and regenerated children, to eternal life through the sufferings and death of his Son. Ye, herein all his perfections are highly glorified, and his Son qualified to be an exalted intercessor and Captain of salvation. Delightful is Jesus' connection with us, as our elder Brother, and the source of all our sanctification, comfort, and victory over sin, Satan, fears, troubles, and death. And amazing is his Priesthood, and kind his manner of executing it. But great indeed are the effects of this love, that by the death of my divine Saviour I am made alive and free; and sin, devils, and death are conquered—that, by his tempta-

tions and trials, I am succoured under and delivered from mine! Since he, then, is merciful, let me always flee into his bosom; and since he is faithful, let me always adore and trust him.

CHAPTER III. Ver. 1. Since the great Author of the gospel is so much more excellent and useful than all the former prophets, and even angels, let me beseech you, my dear brethren by descent from Abraham, and, in the judgment of charity, brethren not only to me and all the saints, but even to Christ himself—separated to him by profession, devoted to his service, sanctified by his blood, and, finally, and effectually called by the gospel to a state of union and fellowship with him, and to a full right to and anticipating possession of all the privileges of the new covenant—more attentively to consider and seriously reflect upon the supereminent dignity of our Lord Jesus Christ, who, as the messenger of God, reveals to us the whole of the gospel truth which we profess, and as our great High-priest is the subject-matter thereof, who confirms and ratifies it by his death; and so is the author, life, and glory of our heavenly calling, and of our holy profession of his name, and of all our love to and hopes towards God through him; 2. Who being chosen, called, ordained, and sent by God to declare his whole will relative to the faith, worship, obedience, and salvation of the church, performed his work with a fidelity infinitely superior to Moses, his noted type, whom God himself attested as singularly faithful in publishing the whole system of laws and revelations given him, and in his whole government of his chosen people in the wilderness. 3. But, notwithstanding this honourable testimony, Christ is infinitely more honourable in himself, being not a mere man like Moses, but truly God-man in one person, and is worthy of infinitely greater honour, as he is the Former, Proprietor, Lord, and Head of the church, whereas Moses was but a member of it. 4. Nay, being the great Provider of all the materials, and Manager of all the affairs, of the Jewish or gospel church, for his own glory, he can be nothing less than God himself. 5. And Moses indeed, not as a

lord or proprietor, but as a servant, acted most faithfully in delivering the laws and ordinances of God about everything relative to the Jewish church, that he and they might be the distinguished figures of the far more excellent things which were to be more clearly revealed under the New Testament. 6. But though Christ graciously condescended to take upon him the form of a servant in his human nature and office capacity, yet, in what he has done relative to the church, he acted not merely as a servant, but as his Father's equal and only begotten Son, Heir of all things, and Lord of it, as his house or family, which he purchased with his blood, gathered and formed, furnished, ordered, and governed, by his Word and Spirit; and of which all of us are members who, being truly united to him by faith, do, notwithstanding all the tribulations which befall us, steadfastly persevere in the faith, profession, hopes, comforts, and holiness of the gospel.—7. To warn such of you as are but nominal professors against utter apostasy, and quicken real believers to hold on and hold out to the end in their holy profession of Christ and his gospel, let me remind you of the charge given by the Holy Ghost to our fathers in the days of David. 'Now immediately, and without delay, while the present season of God's mercy and patience lasts, and his messengers are sent to you, if ye would attend to, regard, and embrace what he says by them, for your spiritual and eternal advantage, 8. 9. Take heed that ye do not wilfully shut your eyes against his light, nor stop your ears against his voice, and resist his Spirit, and so harden your hearts against his fear, and against all his methods of wisdom and love, for your present and future happiness, as your forefathers did, by their provoking unbelief, strifes, and murmurings in the wilderness of Arabia. I tried them by diversified dispensations of providence; and they for forty years, beholding my marvellous work of mercy and judgment, often put my faithfulness, power, kindness, patience, and just vengeance to the trial; as if they had doubted my ability and willingness to fulfil my promises or threatenings. 10. Therefore, being all that time sorely displeased, and at length wearied out, with their re-

CHAPTER IV.

1 The rest of Christians is attained by faith. 12 The power of God's word. 14 By our high-priest Jesus the Son of God, subject to infirmities, but not to sin, to us must and may go boldly to the throne of grace.

LET us^a therefore fear, lest, a promise being left us^b of entering into his^c rest, any of you should seem^d to come short of it.

2 For^e unto us was the gospel preached, as

peated and aggravated unbelief and insolent behaviour. I solemnly declared them incorrigible in the error and perverseness of their hearts, and obstinately ignorant of and inattentive to my doctrines, laws, and ordinances, or any upright, holy, and peaceable conversation. 11. And, to render my threatening absolutely irreversible, I swore by myself, that, on account of their high and numberless provocations obstinately persisted in, not one of them, from twenty years old and upward, except Caleb and Joshua, who were men of an other spirit, should ever enter into Canaan, which I had promised to Abraham and his seed, as a land of quietness, peace, and safety, in which I myself, in the ark of the covenant, would dwell among them; but should every one of them disgracefully die in the wilderness. 12. Being therefore warned by these awful examples, left for our admonition, and excited by a consideration of the dignity of Christ's person and office, and of our near concern with him, and of the rich advantages we may hope for from him, take heed, my dear Christian brethren, examine and watch over yourselves to the utmost, lest at any time, through the influence of Satan, the world, and your own corrupt hearts, unbelief—which, proceeding from an habitually sinful temper of soul, by distrusting God, and giving him the lie, reflects the highest dishonour upon his authority, sincerity, uprightness, faithfulness, power, and grace, and is the most noted and effectual spring and root of obstinate and final apostasy from God, Father, Son, and Holy Ghost, who has all life in himself, and is the Author of all spiritual and eternal life to believers—should prevail in you. 13. And, as a mean of preventing this dreadful evil, not only guard against the first workings of unbelief and apostasy in yourselves; but, while your life and the day of gospel grace is continued with you, stir up and encourage one another, without delay, and upon every opportunity, to steadfastness in the faith, and to a holy and circumspect watchfulness against carnality of mind and negligence, and against the temptations of Satan, the allurements and terrors of the world, and everything which tends to carry you away from Christ and the gospel—lest any of you should be lulled asleep and stupefied, and so led aside from him through the guileful and treacherous influence of indwelling corruption, magnifying the terror of sufferings for his sake, and the advantage of worldly ease, pleasure, affluence, or safety, and with fair pretences vanishing over the destructive ways of sin. 14. And it is of the utmost consequence for preserving us from this deceitfulness of sin and hardness of heart, to take heed that we have indeed real Christians; for it is manifest that we have a happy partnership with Christ in his righteousness, Spirit, grace, and benefits, as persons vitally united to him, and interested in all that he is and hath, when he hold fast our spiritual subsistence in him, and steadfastly maintain, and to the end of our lives persevere in our holy profession of him against all opposition and danger. 15. Take heed therefore now to yourselves, and do all that in you lies to fortify one another against apostasy; and if, while life and opportunity are continued, ye would believe and obey what God inculcates upon you for your good, beware of contracting an insensibility and hardness of heart, as your fathers did when they provoked the anger of the Lord against them by their unbelief and rebellion in the wilderness. 16. For most of them, after they had heard the law awfully published by God himself at Sinai, and had received the instructions relative to their ceremonial worship, instead of being suitably affected by it, indulged themselves in the highest provocation against God; nevertheless, Caleb and Joshua were men of a better spirit and conduct, and entered into the promised land. 17. But with whom of these Israelites was God so highly offended forty years as to exclude them from the promised land of Canaan? Was it not with those only who had repeatedly and notoriously rebelled against him through unbelief, and whose dead bodies, on account of their wickedness, lay slain, like miserable and detestable objects, in the Arabian

desert through which they travelled to Canaan? 18. And against whom did God, in his just and awful indignation, swear that they should never be admitted to enjoy the privileges, peace, and blessings of that rest in Canaan? Was it not against those only who, notwithstanding all their professions and obligations, warnings and excitements, rejected God and his gifts by their unbelief? 19. It is therefore plain, from the whole, that unbelief was the root and spring of all their other provocations, by which they forfeited all right and claim to the promise of admission into the typical rest of Canaan.

Ver. 1. *Upry*. Separated from the world and dedicated to God. Such Christians are by profession, and, if that profession be sincere, such they are in reality. C.

Ver. 6. *Over his own house*. According as the Greek word is or is not aspirated, the translation will be 'over his house;' that is, over God's (ver. 4) or 'his own house;' that is, over Christ's. — *Whose house*. *House*, in this place, evidently signifies 'family' in which sense it is consequently to be understood, ver. 2-5; from which this is a conclusion. C.

Ver. 7. These words, quoted from Ps. 95. 7, were uttered and written, instrumentally, by David; they are, however, attributed directly to the Holy Ghost, because 'holy men of old spake as they were moved by the Holy Ghost.' C.

Ver. 10. *Two are grieved*. When 'grief,' 'wrath,' or other similar emotions are attributed to God, they are not to be represented as mere figures and accommodations and concessions of God to the language of men; but are to be understood as exemplified in Jesus, 'God manifest in the flesh.' C.

Ver. 13. This 'deceitfulness' appears in many forms, especially the following: (1) The temptation promises a blessing, as Satan promised god-like immortality to our first parents. (2) That it is so little, it cannot be rigorously dealt with. (3) That it is infrequent and easily repented of. (4) That God is merciful, and will not rigidly enforce his laws. (5) Sin is disguised under fair names; pride is called spirit; covetousness, care; ungodliness is called thoughtlessness. C.

REFLECTIONS.—In dignity how far, how inconceivably far, Jesus, the God, the Maker, the Lord, the Proprietor and Governor of the church, transcends Moses, a mere man formed by himself, a member, a servant in it! Faithful was he to his Father, who constituted him mediator. And worthy is he to be contemplated, adored, trusted, and rejoiced in, and openly professed. But unworthy are those to be held members of his household who are not washed in his blood, sanctified by his Spirit, and effectually called by his grace. Alarming and earnest are God's calls and invitations to men; indispensably necessary is a present attention to his voice, and acceptance of his favours; and fearful is our guilt, and dreadful our danger, if we harden our hearts, and contemn his offers of grace. In nothing does the deceitfulness of sin more appear than in men's obstinate unbelief. If it reign in our heart, there is no apostasy but may be expected in our life, and no plague or damnation will be too dreadful for our reward. Alas! what multitudes of gospel hearers perish in this sin! And who knows what numbers are, by an angry God, consigned over to the power of it, and to irreversible condemnation for it, even in this life.

CHAPTER IV. Ver. 1. Since therefore God, as a warning to us, dealt so severely with our fathers for their disobedience and unbelief, it ought to be our deep concern to maintain an awful reverence of his greatness, holiness, and justice, and a religious dread of provoking him—not to disdain and disdain, but to excite us to the most diligent use of all appointed means, in a humble dependence on his grace, for our own and others' preservation from apostasy and its terrible consequences—lest, when God, who is the contriver and author of, and who delights in, this rest, as recorded, exhibited, and given to us in the gospel, a gracious promise of admission to a state of peace and lively fellowship with him through Christ, in truly evangelical worship and obedience in this world, and of a glorious peace in the world to come, ye should, through sloth and unbelief, reject and forsake that promise of rest, or seem to faint in your Christian course towards it; 2. For the gospel of salvation has been now preached to us, as it was more obscurely to them; but the precious truth of God did not in the least turn to the real advantage

well as unto them: 'but the word preached¹ did not profit them,² not being mixed with faith in them that heard it.'

3 For^a we which have believed do enter into rest; as he said, 'As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.'

tage of many of them, when they heard it by Moses, or other inspired messengers of God; because they did not closely apply and appropriate the same to their hearts, and feed thereon by faith as the nourishment of their souls, and no more will that which we hear be eventually profitable to us unless we receive and digest it by faith. 3. 4. But as all entrance into God's promised rest is by believing, so those of us who have by a true and lively faith received, and rested on Christ (and for salvation do enter into a state of spiritual and evangelical rest and peace with God through him, according to the light and grace of the New Testament dispensation; and we now, by faith and hope, in gospel worship enter into the heavenly rest, as a pledge and assurance of our personal entrance into the full enjoyment of it in due time; for by comparing the several passages of Scripture which speak of God's rest, it is plain that there remains for us New Testament believers a rest far more excellent than that of Canaan. Even God's oath, excluding the unbelieving Hebrews from Canaan, supposed that all true believers should enter into his rest; so that there was a rest promised 2500 years after the rest of the creation had taken place, on the seventh day of the week and of time. 5. And, moreover, this oath, as it stands in David's psalm, must not be understood as merely relating to the Hebrews' entrance into Canaan, which had taken place more than 400 years before, but also to a rest which then remained to be entered into. 6. Since, then, God's threatening against them who believed not implied that some should actually enter in, and those to whom that typical rest was first preached, through their unbelief, did not enter; 7. Therefore God, by David, fixes another day of entering into his rest, and calls the Jews carefully to improve it, plainly intimating that what is there said related to a rest which was to be enjoyed long after they were in possession of the promised land: 8. For if Joshua, the son of Nun, that noted type of our Lord and Saviour Jesus Christ, had put the Hebrews into the full possession of the rest ultimately intended in that psalm, the Holy Ghost would not, by David, have mentioned another season in which the Hebrews who dwelt in 'possession of Canaan were to seek a further rest, which could be no other than that which, being typified by the former, was to be introduced by Jesus Christ the Messiah. 9. Since therefore neither the rest of the seventh-day sabbath, nor the rest of the settlement in Canaan, could be intended by that TO-DAY mentioned by David, it is evident there must still remain, under the gospel state, a more complete and glorious rest, typified by the former, which is to be inherited by the true people of God, and which includes a spiritual rest by faith in Christ from Jewish ceremonies—from the law as a covenant—and the holy and joyful rest of the New Testament sabbath, in commemoration of his resurrection; and principally that heavenly rest of perpetual and immediate communion with Christ, of which all the preceding rests are but types, pledges, or foretastes. 10. For our Lord Jesus, having finished his obedience, sufferings, and death, rose again, and took possession of his heavenly glory, and so rested from his labours of purchasing our eternal redemption, even as God, when he had finished his work of creation, rested on the seventh day, and formed no more new kinds of creatures. And every believer who has entered into the spiritual rest of the gospel state and New Testament sabbath, ceases from loving or wilfully practising his former works of wickedness, and from resting on his once-beloved works of self-righteousness; and when, after finishing his course of obedience, conflicts, and trials, he enters into the complete and heavenly rest, he will perfectly cease from everything selfish, sinful, or troublesome. 11. Since, then, there remains for us a rest inexpressibly more safe, sweet, glorious, and lasting than that of Canaan, let us, in the use of all appointed means, and in dependence on divine grace, with the utmost diligence labour to overcome all difficulties, and break through all oppositions and discouragements

4 For he spake in a certain place of the seventh day on this wise, "And God did rest the seventh day from all his works.

5 And in this *place* again, "If they shall enter into my rest.

6 Seeing therefore ^{it} remaineth that some must enter therein, and they to whom it³ was first preached ^{entered} not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, "To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.

8 For "if Jesus⁴ had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a ^{rest}⁵ to the people of God.

10 For ^{he}⁶ that is entered into his rest, he also ^{hath}⁷ ceased from all his own works, "as God *did* from his.)

11 Let⁸ us labour therefore to enter into that

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1. Ge. 1:1-2, 3, &c.
2. Ps. 115:1, 2, 3, &c.
3. Ch. 3:16, Ro. 9:6-8;
11:1-5; 7:11, 2:19, Ju.
2:27.

4. Or, the gospel.
5. Ch. 3:16, Ro. 11:1,
20:25, Ju. 1:16, 3:14, 1:15.

6. Or, the gospel.
7. Ch. 3:16, Ro. 11:1,
20:25, Ju. 1:16, 3:14, 1:15.

8. Or, the gospel.
9. Ch. 3:16, Ro. 11:1,
20:25, Ju. 1:16, 3:14, 1:15.

10. Or, the gospel.
11. Ch. 3:16, Ro. 11:1,
20:25, Ju. 1:16, 3:14, 1:15.

12. Or, the gospel.
13. Ch. 3:16, Ro. 11:1,
20:25, Ju. 1:16, 3:14, 1:15.

14. Or, the gospel.
15. Ch. 3:16, Ro. 11:1,
20:25, Ju. 1:16, 3:14, 1:15.

16. Or, the gospel.
17. Ch. 3:16, Ro. 11:1,
20:25, Ju. 1:16, 3:14, 1:15.

18. Or, the gospel.
19. Ch. 3:16, Ro. 11:1,
20:25, Ju. 1:16, 3:14, 1:15.

20. Or, the gospel.
21. Ch. 3:16, Ro. 11:1,
20:25, Ju. 1:16, 3:14, 1:15.

22. Or, the gospel.
23. Ch. 3:16, Ro. 11:1,
20:25, Ju. 1:16, 3:14, 1:15.

24. Or, the gospel.
25. Ch. 3:16, Ro. 11:1,
20:25, Ju. 1:16, 3:14, 1:15.

26. Or, the gospel.
27. Ch. 3:16, Ro. 11:1,
20:25, Ju. 1:16, 3:14, 1:15.

28. Or, the gospel.
29. Ch. 3:16, Ro. 11:1,
20:25, Ju. 1:16, 3:14, 1:15.

30. Or, the gospel.
31. Ch. 3:16, Ro. 11:1,
20:25, Ju. 1:16, 3:14, 1:15.

32. Or, the gospel.
33. Ch. 3:16, Ro. 11:1,
20:25, Ju. 1:16, 3:14, 1:15.

34. Or, the gospel.
35. Ch. 3:16, Ro. 11:1,
20:25, Ju. 1:16, 3:14, 1:15.

36. Or, the gospel.
37. Ch. 3:16, Ro. 11:1,
20:25, Ju. 1:16, 3:14, 1:15.

38. Or, the gospel.
39. Ch. 3:16, Ro. 11:1,
20:25, Ju. 1:16, 3:14, 1:15.

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show that to this also
there is a parallel in
the Christian dispensation.
In it there is
a High-priest infinitely
more exalted in
presence and more suc-
cessful in work than
the Jewish High-
priest.—P.

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CHAPTER V.

1 The authority and honour of our Saviour's priesthood. 11 Negligence in the knowledge thereof is reproved.

FOR every^a high-priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who^b can have compassion on¹ the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And^c by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And^d no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also^e Christ glorified not himself to be made an high-priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

6 As he saith also in another place, *Thou art* a priest for ever after the order of Melchisedec.

7 Who in the days of his^f flesh, when^g he had offered up prayers and supplications, with strong crying and tears,^h unto him that was able to save him from death,ⁱ and^j was heard in^k that he feared;^l

8 Though^m he was a Son, yet learned he obedience by the things which he suffered;

9 Andⁿ being made perfect, he became^o the

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ing on of hands, and of ⁹resurrection of the dead, and of eternal judgment.

3 And^b this will we do, if God permit.

4 For ^{it} is impossible for those who were once^c enlightened,³ and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And^d have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, ^{to} renew them again unto repentance; seeing they ^ecrucify to themselves the Son of God afresh, and put ^{him} to an open shame.

7 For^e the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by^f whom it is dressed, receiveth blessing from God:

8 But^g that which beareth thorns and briers ^{is} rejected, and ^{is} nigh unto cursing; whose end ^{is} to be burned.

9 But, beloved, ^{we} are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For ^{God} ^{is} not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do

A.M. chr. 4068.
A.D. chr. 64.

g Sec 1. Co. xv. Mat.

75. 39-46. Ro. 10:1-15.

h ver. 1. Ac. 18: 21.

i Ro. 15: 30. Ja. 4: 15. Co.

4: 19-27.

j ch. 10. 26. 27. 29.

k 5. 12. 13. 14. 15. 16.

l Ju. 5. 2. Pe. 2. 20. 21. 1.

m 1. 10. ch. 10. 15.

n ch. 10. 20. 21. 22.

o Nu. 24. 3. 15. 16. 17.

p 10. Mat. 7. 1. 10. 19. 19.

q Co. 10. 10. 1. Fe. 3: 12.

r ch. 4.

s This is not a de-

scription of the sav-

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Sancti, but refers only

to a clear and intel-

lectual instruction in

the principles of reli-

gion.—C.

t Mar. 4. 16. 20. 15. 6.

u Co. 10. 10. Ga. 2. 3.

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x ch. 10. 20.

y Is. 4. 10. 15. 10-13.

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A.M. chr. 4068.
A.D. chr. 64.

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n Ro. 12: 1. 1. Co. 15.

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p ch. 3. 6. 14. 10. 22. 35.

q 2. Pe. 1. 10. 1. 14. Phil.

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s 2. Pe. 1. 10. 1. 14. Phil.

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^eshow the same diligence ^{to} the full assurance of hope unto the end:

12 That^f ye be not slothful, but ^gfollowers of them who through faith and patience inherit the promises.

13 For^h when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, ^{after} he had patiently endured, he obtained the promise.

16 For men verily ^{swear} by the greater: and an oath for confirmation ^{is} to them an end of all strife.

17 Wherein God, willing more abundantly to show unto the ^{heirs} of promise ^{the} immutability of his counsel, confirmed ^{it} by an ^{oath}:

18 That by two immutable things, ⁱⁿ which ^{it was} impossible for God to lie, we might have ^a strong consolation, ^{who} have fled for refuge to lay hold upon the hope set before us:

19 Whichⁱ ^{hope} we have as an anchor of the soul, both sure and stedfast, and which entereth into that ^{within} the veil;

20 Whither ^{the} forerunner is for us entered, even Jesus, ^{made} an High-priest for ever after the order of Melchisedec.

virtue and sweetness of God's word, and of the powerful operations of the Holy Ghost, peculiar to the New Testament church, willfully apostatize from the profession of the gospel to Judaism or heathenism, they absolutely reject the only remedy which God has appointed for their recovery, and provoke him to abandon them to a desperate voluntary blindness of mind and hardness of heart, leaving no room for an effectual renovation and recovery to any true and saving repentance—because they practically approve the wickedness of those who crucified the eternal Son of God, and persecute him in his members; yea, manifest that they would again crucify him as a notable impostor, if they had opportunity; and after distinguishing trials of the power, excellency, and sweetness of his truths, openly renounce them, and him in them, as if they had found him as infamous and deceiving as ever his enemies pretended. 7, 8. For, to compare professed Christians to fruitful and barren soils, those who, being inwardly renewed by God's grace, bring forth fruits of righteousness, which are, by Jesus Christ, acceptable to God, and for the praise of his glory, shall be further owned and blessed of him with his spiritual favours and influences, that they may still more abundantly increase in faith, love, and holy obedience, and become more and more meet to be partakers of the inheritance of the saints in light; but they who partake only of the forementioned illuminations, external means and advantages, without a habit of true grace in their soul, and produce nothing but unbelief, impotence, hardness of heart, and the entangling, hurtful, and self-ruining fruits of wickedness proceeding therefrom, are on the very point of falling under the immediate execution of God's curse upon them, and of being in time and eternity burned up by the fire of his wrath. 9. But as to most of you, whom I look upon and love as sincere believers, beloved of God, I am confident that ye have experienced better things than the above-mentioned privileges, attainable by reprobates—even the special and saving blessings of regeneration, justification, adoption, and others, which flow from vital union with Christ, and infallibly secure and issue in eternal salvation; though, for your warning and the awakening of false professors, I have suggested to you what terrible apostasy and ruin men may fall into after distinguished appearances of grace. 10. And my persuasion of your perseverance and eternal happiness is founded on the stability of the

covenant of grace; for God, who is equity and truth itself, never did, nor will, unfaithfully violate his promises of gracious rewards, to be conferred on the merits of his Son; nor will he be the unmindful of those acts of holiness and righteousness by which ye have manifested your faith in, love to, and regard of his person, honour, and authority; and particularly of that compassion, tenderness, and liberal assistance which ye have and still do manifest to his despised and afflicted saints, in these days of poverty, peril, and reproach. 11. But knowing that the end and means are connected in his gracious purposes and promises, I earnestly beg of him, and beseech you to labour in his strength, that every one of ye may constantly persevere, and more and more abound in such diligent care and endeavours to bring forth the genuine fruits of faith and love, till, by the blessing of God thereon, ye have a full and fixed assurance of your irrevocable interest in Christ and the promises of eternal life; 12. That to obtain it, and under the influence of it, ye may be excited to the utmost diligence in using the means of grace, and fulfilling the duties of your station, in imitation of and following after those believers in former ages who, notwithstanding manifold tribulations, have, through a fixed faith in God's promises, and patient waiting for the accomplishment thereof, got beyond all their sins and troubles, and entered into the possession of the heavenly inheritance. 13, 14. And to encourage your hope and perseverance in faith and patience, consider how God has condescended to give us the utmost assurance of his punctual and faithful accomplishment of his promises: for, to instance in one leading promise, upon which all the rest depend, when God promised to Abraham a seed from which the Messiah should descend, in whom all the nations of the earth were to be blessed, he confirmed it by an oath, as the strongest security for the fulfilment of it; and because he could not, like us in our oaths, appeal to a greater, he appealed to his own being and perfections, and, as it were, solemnly pledged them for the truth and performance of his promises—in which he engaged himself abundantly and certainly to bless Abraham with all the blessings of time and eternity, and to give him innumerable multitudes of descendants, temporal and spiritual. 15. And accordingly, after he had long waited with his hope, and undergone manifold trials of his faith, God fulfilled his promise in blessing him with greater worldly prosperity, and in multiplying his

children during his life, as an earnest of his divine and spiritual seed, and in admitting him at death, through faith in the Messiah, who was to spring from his loins, into the full possession of eternal life. 16. And herein God gave him the fullest assurance possible of his veracity, according to the most valid and approved method which men use for the satisfaction of their fellow-creatures as to the truth of what they affirm or promise; for, on important occasions, it is their custom to ascertain and fix their declarations and promises with an oath, in which they call the infinitely great God to attest their sincerity, and to punish them if they falsify their affirmation or engagement; and such an appeal is reckoned the most strong and decisive evidence that can be given of the truth of what they say, to the satisfying of all doubts, determining of all debates, and silencing of all contradictory testimonies. 17. In this strongest form of assurance, to put an end to all the doubts, fears, and disputes of his people, who are the heirs of the promised blessings, with respect to his promises of grace and salvation, and to give superabundant evidence that his free and eternal purposes of love manifested in his promises, are unchangeably the same, and shall never be repealed, defeated, or falsified, hath God sealed and confirmed his designs; 18. That, by the unchangeable word and oath of the unalterably true and faithful God, we might have the firmest ground possible for the most abundant, prevailing, and solid comfort, to overcome all doubts and fears, and support us under all our afflictions and temptations, who have been enabled, under a sense of guilt and danger, to flee, with the utmost eagerness and speed, concern and vigour, for deliverance and safety to Christ, the promised seed, and to lay hold on him, and on all the blessings of salvation in him, as proposed to our faith and hope in the declarations and promises of the gospel: 19. Which object of hope, as laid hold on and trusted in by faith, secures our souls from destruction, and holds them fast and steady amidst all the dangers and troubles of this present life, since he hath passed into the highest heaven, and our hope in him penetrates through the visible heavens, and fastens upon him, and his Father through him, as exhibited in his promises; 20. Into which heavenly, blessed, and glorious state, Jesus, our exalted Head and Saviour, is entered, not alone, as the Anomic high-priest, into the holy of holies, but as our *Forerunner*, to open for us an abundant entrance, notify our coming,

CHAPTER VII.

1 Christ Jesus is a priest after the order of Melchisedec, 11 and so far more excellent than the priests of Aaron's order.

FOR this ^aMelchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation ^bKing of righteousness, and after that also King of Salem,¹ which is, King of peace;

and prepare mansions for us; and as our everlasting High-priest, after the order of Melchisedec, to make continual intercession for us, upon the footing of his righteousness, fulfilled in our stead.

Ver. 4. *Tasted of the heavenly gift.* Who have found that God's gift of his Son for the salvation of believers (Jn. 3:16) is sweeter to the hungry soul than honey or the honey-comb to the bodily taste.—*Partakers of the Holy Ghost*, in his miraculous evidences by tongues and other miracles.

Ver. 5. *Have tasted the good word.* Felt and acknowledged their need of a Saviour, and of pardon through his blood.—*The powers of the world to come.* The terrors of the Lord in judgment, and the hopes of rest and glory.

Ver. 6. *If they fall away.* Rather, 'and having fallen away,' that is, having apostatized from the profession, and renounced the principles of Christianity.—*To themselves.* Rather, 'within themselves,' in their hearts, in which they have 'crucified the Lord' in purpose, as the Jews and Romans did in reality.

REFLECTIONS.—With great care we ought to learn the fundamental principles of the Christian religion. But not content with this, we should make daily progress in knowledge, for our spiritual edification, and establishment in faith, comfort, and holiness. Men may go great lengths even in a kind of experimental religion, and nevertheless remain destitute of the grace of God. But inexpressibly dangerous is apostasy from the truths of Christ after such high attainments. And hardened and loose professors terribly expose themselves to redoubled damnation in hell, if not also fearful miseries in this life. With great care and prudence should ministers faithfully awaken the secure, so as not to distress the weakest believer. Love to God, appearing in kindness to his poor saints, and in a holy conversation, is a certain mark of true grace in the heart; and diligence in religion is the way to thrive in it. And if we have any good hope of eternal salvation, we ought to labour after a full assurance in it. Faith and patience, implanted in our heart, will produce perseverance in our life. And the example of former saints should quicken us to it, while the promise and oath of God, and the exaltation of our Redeemer, give us the fullest and surest ground of encouragement. Rich, numerous, and suitable are the blessings which God has prepared for them that fear him; and marvellous is his condescension in giving such abundant security for the accomplishment of his kind purposes, and gracious promises of eternal life. Happy are they who, deeply convinced of guilt, and pursued by storms, have fled to Jesus Christ for refuge, and who, amidst all their troubles, have anchored their souls by faith and hope on him, as exalted to his Father's right hand to prepare a place for them. Storms of every kind can never drive them home to their High-priest and Saviour.

CHAPTER VII. Ver. 1. For this famous Melchisedec, of whom our Lord Jesus, in his kingly and priestly office, is the great antitype, was a renowned king of the ancient accursed Canaanites at Salem, and divinely called to officiate as a priest among them; and, meeting with Abraham in his return from the slaughter of Chedorlaomer's army, he not only refreshed his fatigued warriors with bread and wine, but, in the execution of his priestly office, authoritatively pronounced a blessing on him, and all those Jews or Gentiles who were represented by him as his seed; 2. To him Abraham, in acknowledgment of his superior character of priesthood, paid the tithes, or tenth part of all the spoil which he had taken in the war; and his name, and that of his abode, represents him as first a *king of righteousness*, and then *king of peace*; 3. Yea, his whole genealogy of ancestors or successors, and his birth, death, and the beginning and ending of his priesthood, are entirely concealed by the Holy Ghost in Scripture, that by this means he might be a more eminent type of the eternal Son of God, who is at once our most glorious, generous, and compassionate King and great

High-priest, in and by whom all his faithful servants and people are blessed with all spiritual blessings, and to whom even the greatest acknowledge their dependence, and to whose superiority they submit; and who, being our righteousness and peace, rules in righteousness, and procures and bestows on all his subjects peace with God, with their consciences, and with one another; and who, being without mother as God, without father as man, has no predecessor or successor in his office, but, as immediately appointed by God, abides a Priest for ever, to make continual intercession for us. 4. Now that we may have the more clear and exalted views of the excellency and dignity of Christ's priesthood, think seriously how great a man Melchisedec, who but typified him, must have been, when Abraham, the progenitor and covenant-head of the whole Hebrew nation, acknowledged him his sacred superior, by giving him the tithes of his spoil. 5-7. Ye cannot but observe also that the Jewish priests descended from Levi receive tithes only from their brethren and equals, and that by virtue of a law from God, assigning them that portion which belonged to God himself; but here one of a very different stock received tithes from Abraham, their most honoured progenitor, and authoritatively blessed him in the name of God; and common sense dictates that he who authoritatively blesses another must be superior to him in dignity. 8. Besides, the Levitical receivers of tithes are represented to us as mortal men, dying one after another; but this Melchisedec, by the veil cast over his history, is never represented as one dead, but only as living. 9, 10. And, moreover, all those Levites who by the Mosaic law receive tithes from their Hebrew brethren, really, though indirectly, paid tithes to Melchisedec, being all in the loins of Abraham, as their ancestor, covenant-head, and representative, when Melchisedec met him; and so must be greatly inferior to Melchisedec, who, after all, was no more than a type of our infinitely more excellent and glorified Jesus Christ, the great King and High-priest of his church.

11. Now, it is plain that if perfection of atonement for sin or acceptance with God, or in the form and fellowship of the visible church, and especially in holiness and happiness, could have been really and effectually obtained by the Levitical priesthood, in connection with which the Jews received and in part observed the law of Moses, there could have been no need to introduce a high-priesthood after another and higher order. 12. It therefore necessarily follows that the Levitical priesthood and ceremonial law connected with it, must be changed and abolished to make way for a better priesthood, and an evangelical dispensation, in the person of Christ; for if the priest-hood established by and connected with the ceremonial law of Moses be altered, that law, the administration of which was chiefly confined to the Aaronical priesthood, must also be abolished, to make way for this evangelical constitution, which derives its efficacy from that more excellent and exalted order of priesthood. 13, 14. And as one evidence hereof, it is manifest that Jesus Christ, who was prefigured by Melchisedec, did not spring of the tribe of Levi, to which the legal priesthood was restricted, but of the tribe of Judah, none of which had any warrant from God to officiate as priests, in offering sacrifices, burning incense, or the like. 15-17. And another evidence that the Levitical priesthood, and the ceremonial law which depended on it, must be abolished, is, that there is now, according to ancient predictions, divinely raised up a High-priest after the different and more excellent order of Melchisedec—even a High-priest who is not appointed to his office according to the ceremonial law of carnal ordinances given by Moses, by which the frail and decaying descendants of Levi were appointed to theirs,

A.M. cir. 4068.
A.D. cir. 64.

CHAP. VII.

a Ge. 14. 17-20. Ps. 75:27, 28, 35, 58. Da. 4:25. Ac. 16:17. Ge. 14:18. Ps. 141:3. b Win. 15. 32, 33. 20. 6, 7. Ps. 45:6, 7; 72:1-7. Je. 23:5, 6; 33:14, 15. Mt. 5:4-10. 14. 1. It has been the opinion of the Jewish commentators, from the earliest ages that *Salem* was the ancient name of Jerusalem, their chief city, inasmuch as the name is given to the city in Ps. 134. In this passage the

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apostle may possibly refer to a place; but the scope would rather indicate the contrary—namely, that he considered *King of Salem* as a descriptive title, like *King of righteousness*. c Or, without predecessor. d Is. 7:14. Je. 31:22. Lu. 1:35. Ps. 27:1. 114. Ro. 8:3. 1 Th. 1:7. 107:17, 25-28. e Ge. 14:20. ver. 5, 6, 8. f Ac. 2:29; 8. g Nu. 18. 21-26. De. 18:1. Jos. 14:2. c. 31. 5, 6. Ne. 13:10-12. h Jn. 10:36. Ro. 3:21.

3 Without father, without mother, without descent,² having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually.

4 Now consider ^ahow great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily ^bthey that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to ^cthe law, that is, of their

but by a far more excellent and abiding constitution, suited to that unchangeable life which he is in himself as the eternal Son of God, and to that eternal life of glory and honour to which he is now advanced as God-man Mediator; for, as hath been repeatedly hinted, God, by solemn oath, declared him, in his one person, a Priest for ever, after the order of Melchisedec. 18. And in this new and everlasting priesthood of Christ there is really, supposed or implied, an abrogation of the whole ceremonial law of Moses, as insufficient and unavailable to purge men's consciences from guilt, or to justify them to eternal life: 19. For that law was of itself quite incapable of perfecting its worshippers in anything belonging to their conscience and reconciliation with God, and was merely intended to prefigure Jesus Christ and his priestly character and work, and the gospel state of the church founded thereon—by the introduction of which is presented to us a better ground of confidence towards God, and a better, nearer, and more advantageous access to him, than ever the Jews, or even their priests, had by the law. 20, 21. And to assure us hereof, Christ was not chosen and installed in his priestly office in the less solemn manner of the Aaronic priests; but to mark the excellency, unchangeableness, and perpetuity of his priesthood, his Father constituted him a Priest for ever in his own person, with the irrevocable solemnity of an oath. 22. Yea, in proportion to the superior excellency of his priesthood to the Levitical, in its nature and form of installation, Jesus, our once crucified but now exalted Saviour, was divinely constituted the undertaker, promiser, and sponsor for us in the infinitely more excellent covenant of grace, particularly with respect to its last dispensation under the gospel, when, by his death, it was put in force, and clearly dispensed to men in the form of a testament, in which all his purchased blessings are freely bequeathed to the heirs of promise. 23, 24. And further to manifest the weakness and unprofitableness of the legal or ceremonial dispensation, the priests, being all mortal, succeeded one another in their different generations, and could never after death resume their office; but Jesus Christ, being God-man, who could never die out of his office, but perpetually and everlastingly abides in the execution of it, without any interruption by his death, has, in his own single person, an unchangeable and everlasting priesthood, which cannot pass away from him to another. 25. From what has been said concerning Christ as our great High-priest, it necessarily follows that he has not only all divine ability original in himself, but also all official power and authority, as well as willingness to give complete deliverance from all sin and misery, fears and dangers, and to advance to all the glory and blessedness of the heavenly state—to the utmost of their wants, desires, hopes, and capacities, and to the utmost boundaries of infinite duration—all those that, in prayer, or other parts of gospel worship, come unto God through him as their only Mediator,—seeing he ever liveth as God in their nature, and as their great High-priest and Advocate, to make continual intercession for them; pleading that, through the merits of his obedience and suffering, all the spiritual, temporal, and eternal blessings of the new covenant may be given them in due time: 26. For such an excellent, almighty, and ever-living High-priest was necessary and alone fit for us, who is, in every respect and degree, pure from sinful pollution in heart and life, and who, in holiness, as well as in dignity, authority, and exaltation, far transcends all the holy angels and glorified saints in the heavenly state; 27. Who needed not, in the manner of the Aaronic priests, first to offer up sacrifice for his own sins, and then for the sins of his people, nor needed to repeat his sacrifice for their sins—his once offering of himself, as an atoning sacrifice, being

brethren, though they come out of the loins of Abraham:

6 But he, whose descent² is not counted from them, received tithes of Abraham, and blessed³ him that had the promises.

7 And without all contradiction⁴ the less is blessed of the better.

8 And here men that die receive tithes; but there he receiveth them,⁵ of whom it is witnessed that he liveth.

9 And, as I may so say, Levi also, who receiveth tithes,⁶ paid tithes in Abraham.

10 For he was yet in the loins of his father when Melchisedec met him.

11 If⁷ therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise⁸ after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.⁴

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord sprang out⁹ of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident:¹⁰ for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, "Thou art a priest for ever, after the order of Melchisedec."

18 For¹¹ there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For¹² the law made nothing perfect, but the bringing in⁵ of a better hope did; by the which we draw nigh unto God.⁶

20 And inasmuch as not without an oath he was made Priest:

A.M. Chr. 4968.
A.D. Chr. 64.

3 Gr. poligeis.
1 Ge. 14. 20.

2 Ge. 12. 13. 14. 15.
4 Ge. 13. 24. Ga. 3. 16.

3 Ps. 135. 2.

4 Ge. xxviii. xlii. De.
xxiii. Epi. 1. 3. with ch.

1. 4. 7. 14. 26. ch. 5. 6. Re.

118. 1. 2. 3. 4. 5. 6. 7. 8.

5 Ge. 14. 20. Ac. 7. 8.

6 Ver. 18. 19. ch. xxi. 1.

7 Ps. 110. 4. ch. 5. 6. 10.

8 Ps. 110. 4. ch. 5. 6. 10.

9 Ps. 110. 4. ch. 5. 6. 10.

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21 (For those priests were made without an oath;⁷ but this with an oath by him that said unto him, "The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec.")

22 By so much was Jesus made⁸ a surety of a better testament.

23 And⁹ they truly were many priests, because they were not suffered to continue by reason of death:

24 But this man,¹⁰ because he continueth ever, hath an unchangeable priesthood.³

25 Wherefore¹¹ he is able also to save them to the uttermost⁹ that come unto God by him, seeing he ever liveth to make intercession for them.

26 For¹² such an High-priest became us, who is holy, harmless, undefiled, separate from sinners, and made¹³ higher than the heavens;²

27 Who needeth not daily, as¹⁴ those high-priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once,³ when he offered up himself.

28 For the law maketh men high-priests¹⁵ which have infirmity; but the word of the oath, which was since the law,⁴ maketh¹⁶ the Son, who is consecrated⁵ for evermore.

CHAPTER VIII.

1 By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished. 7 And the temporal covenant with the fathers, by the eternal covenant of the gospel.

NOW of the things which we have spoken this is the sum: "We have such an High-priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary,¹ and of the true tabernacle, which the Lord pitched, and not man.

3 For¹⁷ every high-priest is ordained to offer gifts and sacrifices: wherefore¹⁸ it is of necessity that this man have somewhat also to offer.

4 For¹⁹ if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve²⁰ unto the example and shadow

of such infinite worth as to finish transgression, and make an end of sin, obtain eternal redemption, and perfect for ever them that are sanctified. 28. For the ceremonial law appointed men priests who were sinful, weak, and mortal; but the oath of God, which was afterwards intimated, invested the eternal Son of God, who is absolutely unblemished and perfect, with a priesthood which is of perpetual duration and efficacy for the salvation of men.

Ver. 3. *Without father, &c.*, is generally understood to signify "without a father" who was a priest.—*Without a mother* who was daughter of a priest.—*Without descent*, without scriptural genealogy, ver. 6.—*Beginning of days*, any fixed period for commencing.—*Not end of life*, any fixed period for denoting the priestly office, such as the descendants of Levi enjoyed. But, truly, since "he abideth a priest continually," and "liveth for ever," it seems difficult to arrive at any other conclusion than that he was a manifestation rather than a mere type of Christ, and such as Abraham subsequently enjoyed. See Ge. 15. 1-18; 17. 1-22. C.

Ver. 11. *Perfection* is predicated, through the remaining parts of this epistle, chiefly of the following subjects: (1) Of the priesthood of Christ, which is pronounced perfect, because he was sinless, ver. 26, 27; because his office was unchangeable, ver. 10, 24, 28; because in him sacrificial offering terminated, ch. 10. 10-12; because remission of the sins of believers was, by his sacrifice,

completed, ch. 10. 16; because, by his ascent, access to God was opened, ver. 10; ch. 10. 19-22; and by his intercession the salvation of believers is made sure, ch. 7. 25. (2) Of the perfect covenant exhibited and confirmed in Christ, ch. 8. 6-13; 9. 9-14. (3) Of the perfect inheritance secured to the children of God, ch. 9. 15. (4) Of the perfect condition of his church, whether as triumphant or militant, ch. 11. 40. (5) Of the perfect work of the Spirit to bring forth in believers on earth, and, (6) Of the perfect state of the saints in the glory of heaven, ch. 12. 22-24. C.

Ver. 27. *Daily*. Inasmuch as the high-priest did not offer "daily," but annually, on the day of expiation, it has been proposed to render the phrase, "from time to time." This, however, is a straining of the original, and is by no means necessary, inasmuch as the high-priest might justly be said to offer daily what he offered, not by himself, but by any of the other priests. See 1 Ki. 8. 62-64. 9. 25. C.

REFLECTIONS.—Superlative is the excellency and royal dignity of our great High-priest Jesus Christ. In his supernatural and divine call; his transcendent ability to fulfil all righteousness and bless his people; in the dignity and moral qualifications of his person; in the solemn manner of his instalment; and in the spiritual nature, marvellous efficacy, unchangeable and incommunicable nature, and perpetual duration of his priesthood, he far transcends all Levitical priests of the Old Testament. Consider, O my soul, how

the priests went ²always into the first tabernacle, accomplishing the service of God.

7 But into the second ¹went the high-priest alone ¹once every year, not without blood, which he offered for himself, and for the errors of the people:

8 The Holy Ghost this signifying, ²that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which ¹was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

which represented him as the abundant, suitable, and never-failing provision of his people, and them as in him presented before God in their respective generations. 3. 4. Passing through this eastern apartment, called the sanctuary, you entered into the western, called the ORACLE, or HOLY OF HOLIES, where was the golden *censer*, in which the high-priest carried the burning coals from the altar of burnt-offering, to burn the incense before the ark on the day of expiation, as a representation of Jesus' intercession, founded on and deriving its virtue from his atoning sacrifice; and the ark, which contained the law of the covenant made with Israel, and represented Christ as the reconciler and rest of his people, and end of the law for righteousness to be- lievers; and the golden *pot* of manna, which represented him as the true and ever-living bread which came down from heaven; and the *budding rod*, with which Aaron and Moses had wrought many miracles, and which represented Jesus Christ as growing out of dry ground, but manifested to be our ever-growing and flourishing High-priest; and, in fine, the *two tables* on which God at Sinai wrote the ten commandments of the moral law, lodged in the midst of the ark, intimating their fulfilment in Christ, as a covenant, for the justification of his people, and their continuing an unchangeable and perpetual rule of holy obedience in his faith. 5. And above the ark were two glorious *cherubims* of gold, which represented holy angels and gospel ministers as looking into, admiring, and ready to promote our redemption to God through the righteousness of his Son. —But these things not being so directly to my purpose, I shall not insist upon them.—6. Now this sacred tent or temple, being thoroughly prepared, according to the divine model given to Moses or David, the ordinary priests, in their turns, entered into it every day, to offer sacrifice, burn incense, and dress the lamps. 7. But the high-priest alone, and only upon the day of the great annual expiation, entered into the holy of holies, and that not without blood of expiatory sacrifices, one for himself, and another for the Israelites' sins of infirmity and ignorance: 8. By this restricted access to the holy of holies, the Spirit of God plainly signifying that the access of believers to the throne of grace, or heavenly state, was not, as now, clearly revealed, while the ceremonial tabernacle, temple, and services thereof, continued to be established and observed by divine institution. 9. For these structures, and all the services pertaining to them, were, by the appointment of God, no more than temporary, imperfect, and figurative representations of those good things which have been manifested and fulfilled under the gospel. None of their oblations, bloody or unbloody, having the smallest influence to remove the moral guilt of sin from their conscience, but only to remove the ceremonial defilement and prevent temporal punishment: To. Consisting in meat-offerings and drink-offerings, manifold washings and sprinklings, and numberless other ceremonies, which only removed external ceremonial pollutions, and consecrated to external service; and which, because of their insufficiency to purify the conscience, and perfect the state of the church, were appointed to continue no longer than till the Messiah, being come, should establish in the church a complete state of spirituality and holiness, light and grace. 11. But he, having at last actually appeared in our nature as a High-priest, hath accomplished what had been long prefigured by ceremonial ordinances, and purchased and procured for his people the expected blessings of grace and glory, by officiating in his transcendently

excellent manhood, and in the heavenly state, both of which were formed by the immediate operation of God himself. 12. Nor did the sacrifice, by virtue of which he entered into the heavenly state, in dignity and excellency less transcend the Levitical sacrifices; for it was not, as in the case of the Jewish sacrifices, by the blood of man, though useful, animals, but by his own precious blood, that he, through the veil of his own flesh, entered into the heavenly oracle—to present himself God-man, with the merit of his perfect and ever-available sacrifice for us, before the immediate presence of God: having thereby purchased and secured for us, not a figurative pardon or annual reprieve, but a complete and everlasting forgiveness and deliverance from sin, Satan, and the broken law, the incensed wrath of God, a present evil world, and death; and a full and unchangeable right and title to an eternal inheritance of all blessedness and glory. 13. For if the blood of bulls and goats, and other mean and insignificant animals, or the ashes of a heifer mingled with running water, were, by God's appointment, effectual to purify men from the external ceremonial impurities of their bodies, and give them a re-admission to public worship in the tabernacle or temple, and into the congregation of the Lord, from which they had been excluded on account of their defilement, 14. How much more effectually and gloriously shall Jesus' finished righteousness, his unblemished and infinitely valuable sacrifice of himself—which he, through the infinite dignity and supporting influence of his divine nature sanctifying his gift, and through the unmeasurable unction and inconceivable influence of the Holy Ghost, did, with the utmost readiness and submission to his Father's will, with entire trust and confidence in him, with fervent zeal for his glory, and with the most amazing love and compassion to his people, fulfil and offer up to God, as an offended Judge—purge your consciences from all the guilt and defilement of your unprofitable, abominable, and destructive works of wickedness, and free you from all dreadful apprehensions of condemnation and wrath on their account; and animate and enable you, with confidence and cheerfulness here, and in perfection hereafter, to believe in, worship, and obey the only living and true God. 15. And for bringing about this great end, he undertook and executes the office of Mediator of the new and better covenant, and particularly of that New Testament dispensation of love, by means, not of legal sacrifices, but of his own death, as an atonement for the sins of those under the Old as well as New Testament, who, in whatever period, have been or are effectually called into a state of union to and fellowship with him, they might, in a free and honourable manner, be made partakers of the blessings of grace here and glory hereafter. 16, 17. And the new covenant, as dispensed to us, being of a testamentary nature, in which Jesus Christ, who purchased all possible blessings, and as Trustee of the covenant, has them all lodged in his hand, actually bequeaths them to sinful men: his death was also necessary to render this testamentary disposition firm and irrevocable, and of full force to all them who by faith claim their title under him. 18–20. And it was chiefly in order to prefigure this that the Sinai covenant, and establishment of the legal dispensation, was ratified and confirmed by the blood of typical sacrifices; and that Moses, the typical mediator, having rectified to the Israelites the principal laws of the covenant respecting them as a chosen and nation, did, in a solemn manner, sprinkle the book in which those laws were written,

10 Which stood ²only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until ²the time of reformation.

11 But Christ ¹being come an High-priest of good things to come, by ²a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither ¹by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

13 For ¹if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

and all the representatives of the people, with the blood of the sacrifices offered on that occasion—solemnly intimating that that sprinkling of blood was a divinely instituted confirmation of the covenant between God and them, whereby his faithfulness for fulfilling his promises, and their obedience in performing the duties of it, were mutually engaged.—21. Moreover, when the tabernacle was first erected, and afterwards once every year on the great day of expiation, it, and all the vessels of service therein, were ceremonially purged from defilement, and consecrated to their sacred use, by a sprinkling of sacrificed blood. 22. Nay, so important was the blood of sacrifices under that dispensation, that almost all purification from ceremonial defilement was effected by the offering and sprinkling of it; and without the bloodshedding of typical sacrifices, no typical forgiveness of sin, or removal of temporal judgments, could be obtained. 23. Now, if it was necessary that the book and the people, the tabernacle and its furniture, which were but figurative representations of spiritual and heavenly things, should be purified and consecrated to their sacred use by typical sacrifices and sprinklings, it was certainly proper that Jesus Christ, and his people, and all the spiritual and heavenly things, places, and furniture, should be consecrated by the infinitely more excellent sacrifice and blood of God's only begotten Son: 24. For Jesus Christ, the anointed High-priest of his church, has not, like the Jewish high-priest, entered into holy places formed by the art and labour of men, which were but mere figures of the heavenly sanctuary; but has, in his human nature, ascended into heaven itself, that there, in the immediate presence of God, he might continually present himself as our Representative, and the merit of his blood as the price of our eternal salvation. 25, 26. Now was it necessary that Christ, like the Jewish high-priests, should repeat his atoning sacrifice, that he might again and again enter into the heavenly sanctuary; for had that been the case, it had been necessary very often since the fall of man to have suffered unto death, that he might make atonement for one generation after another: but such is the infinite dignity, perfection, and virtue of his sacrifice, and such its extensive influence to former, present, and future generations, that his single manifestation of himself, in the end of the ceremonial dispensation, and beginning of the gospel period, to offer his soul and body as personally united to his divine nature, was absolutely sufficient and effectual to expiate the guilt and abolish the power and fruits of all the sins of his people. 27. And as, by the righteous appointment of God, all sinful men must, in the ordinary course of nature, once die, and after that appear before the judgment-seat of Christ, that a final and decisive sentence, relative to their eternal happiness or misery, may pass upon them, according to their qualities, thoughts, words, and actions: 28. So Christ, to fulfil the law of God as a broken covenant, and to abolish the curse and purchase eternal happiness, was once, and but once, offered in sacrifice, to bear the imputed iniquities and suffer the punishment of all the unnumbered millions of his chosen people; and unto them who, by faith, hope, desire, and love, expect and patiently wait for his coming again to judge the world, he will at the last day appear, not, as formerly, charged with sin or bearing the punishment of it, but in the most transcendent glory and majesty, to give them the complete enjoyment of that heavenly and eternal happiness which he purchased for them by his death.

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament is, there must also of necessity be the death of the testator.

17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This is the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry.

22 Almost all things are by the law

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See ver. 12. Ac. 20.
1 Pe. 1. 19. 1 Jo. 1. 7.

Ro. 1. 4. 1 Pe. 3. 18.

15. 2 Jo. 1. 3. 1 Jo. 1. 7.

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25. 6-10. 1 Jo. 8. 24.

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purged with blood; and without shedding of blood is no remission.

23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment;

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation.

CHAPTER X.

1 The weakness of the law sacrifices. 10 The sacrifice of Christ's body once offered. 14 for ever hath taken away sins. 19 An exhortation to hold fast the faith, with patience and thanksgiving.

FOR the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which

Ver. 1. In this chapter Paul compares, in some of their more important details, the two covenants or dispensations—the Jewish and Christian; demonstrating at every step the transcendent glory of the latter. In one point above all is this comparison shown calculated to set forth the superiority of the Christian—the supreme efficacy of the blood of Christ as set against the nullity of the blood of bulls and of goats to purge away sins. The whole argument is most instructive, throwing much light not merely upon the typical rites of the Mosaic law, but upon the fundamental doctrines (especially the doctrine of substitution) of Christianity. *P.*—*A new and living way.* An earthly place of worship, prepared of perishable materials and by human skill, as distinguished from the 'greater and more perfect tabernacle not made with hands,' ver. 11. *C.*

Ver. 4. The golden altar is not mentioned by Moses (Le. 16. 12), but it is described by Josephus (*Antiq.* b. iii.), and it appears to have been left in the holiest from an anniversary till another. *—Wherein, &c.* See note on 1 Ki. 8. 9, in which the mode of reconciling the apparent discrepancies seems decidedly preferable to that of DeWing, Stuart, and others, who consider the apostle to speak of the tabernacle as furnished by Moses, and the historian in 1 Ki. 8. 9 to speak of the temple as ordered by Solomon. *C.*

Ver. 7. Once—that is, upon one day; for it is evident from the Old Testament that he entered twice on the day of expiation, Le. 16. 12-15, which statement is followed by Philo, p. 591, though the rabbins say he entered four times; but for this they adduce no certain scriptural authority.—*Errors.* Sins of ignorance, as distinguished from sins of presumption, the law provided no atonement, Nu. 15. 30, 31; Ps. 10. 12; He. 10. 28.

Ver. 11. Good things to come—after the incarnation of Christ; viz. access to God by a new and living way; the ever-living intercessor, ver. 8; a perfect expiation of sin, ver. 12; peace of conscience, ver. 9; and eternal blessedness, ver. 15.—*By* (that is, by means of his appearance and services in) 'a greater and more perfect tabernacle,' even the heavens of glory, ver. 12, 24.—*Not of this building.* Rather, 'not of this creation,' not of earthly, but heavenly structure. *C.*

Ver. 13. Such sacrifices restored the unclean to domestic companionship with his friends, and social worship in the tabernacle, Le. xix. c.

Ver. 14. Through the eternal Spirit he was raised from the dead, 1 Pe. 3. 18, and so offered in his body 'without spot' before his Father. *C.*

REFLECTIONS.—The great things concerning Jesus Christ and salvation through him were gradually, but for a long time obscurely, and by dark shadows, revealed to the church. But infinitely glorious and useful must he be, our great High-priest—to prefigure whom, in his person and service, so many ancient types were necessary. Unbounded is the value and efficacy of his atoning sacrifice, and extensive its virtue through time and through eternity. Full of blessings to sinful men, and infinitely free, firm, and irrevocable are the promises of the new covenant ratified by his death. And necessary for his honour and for our salvation is his

intercession at his Father's right hand; and how efficacious and successful! Certain and unavoidable are death and judgment. Happy are they who, having all their sins forgiven through his blood, are looking for his glorious appearance to judge and save them.—Quickly shall he, my soul, who bore the curse, hung on the cross, and lay in the grave, sit down on his great white throne to judge and save me.

CHAPTER X. Ver. 1. From the hints which I have suggested, it is plain that the Mosaic law, with its ceremonial institutions, being as it were, mere representations of the shadows of Christ's person, office, work, sufferings, and blessings, the most noted sacrifices thereof, offered every year on the great day of general atonement, could never free the worshippers from the guilt of sin, or bring them into a state of friendship, acceptance, and perfect conformity to God. 2. For if these important ends had been perfectly obtained by those yearly sacrifices of national atonement, they would never have been repeated; as the worshippers pronounced in their being once completely cleansed from their guilt, and accepted of God to eternal life, could never more have had any perplexing or condemning fears on account of sin in their own conscience. 3. But so far was this from being the case, that in the very offering of those sacrifices there was every year, on the day of general expiation, a repeated, solemn, and public confession of the Israelites' iniquities, even of those which preceded the former annual expiation, as well as of those which were committed after it, in order that they might afflict their souls for them. 4. For indeed such is the infinite disproportion between the demerit of sin, or the satisfaction demanded for it by the law and justice of God, and the worthless sacrifices of bulls and goats, that no rules of wisdom or justice could admit them as sufficient to make a true, proper, and effectual atonement for sin. 5-9. And it is plain that the insufficiency of legal sacrifices to atone for sin, or render men acceptable to God, is represented in Ps. xl. as the occasion of God's preparing a perfect human sacrifice for his own Son to obey and suffer; and of Christ's cheerful and solemn engagement to fulfil the law, and satisfy justice, in the room and stead of his people, according to his will and purpose in the covenant of grace; 10. By

which will of God, as perfectly fulfilled in Jesus' sinless offering, not of bulls and goats, but of himself, we are really and effectually purged and delivered from the guilt, power, and defilement of our sins, and are dedicated to the service of God. 11-14. Every Aaronic priest, in token of humble reverence, and of readiness for further service, stands before God, frequently offering the same kind of sacrifices, daily, weekly, monthly, or annually, which can never make atonement for nor remove the guilt or pollution of sin; but so incomparably superior is the dignity of our gospel High-priest in his person and sacrifice, that, after finishing his one atonement for all the sins of his people, he rose from the dead to immortal honour, and with majesty, glory, and acceptance entered on a state of the highest dignity, rest, and authority—thenceforward never repeating his sacrifice; but joyfully expecting the fulfilment of his Father's promise, and exercising all power in heaven and earth, till sin, Satan, the world, and death be actually, universally, and completely subdued, trampled on, and triumphed over, by him.—For by that one offering of himself on the cross he has obtained a perfect, unchangeable, and eternal deliverance from guilt, and a fitness for the enjoyment and service of God in the nearest relation and access to him,

they offered year by year continually make the comers thereunto perfect.

2 For then would they not have² ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But³ in those sacrifices there is a remembrance again made of sins every year.

4 For⁴ it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore, when he cometh into the world, he saith, 'Sacrifice and offering thou wouldst not, but a body⁵ hast thou prepared me:'

6 In burnt-offerings and sacrifices for sin thou hast had no pleasure.

7 Then said I, 'Lo, I come' (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice and offer-

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8 ch. 9. 14. 1. 7.

Ps. 109. 1. 14. 2. 5. 44.

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ing and burnt-offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first,⁹ that he may establish the second.

10 By¹⁰ the which will we are sanctified, through the offering of the body of Jesus Christ once for all.

11 And¹¹ every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins:

12 But¹² this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For¹⁴ by one offering he hath perfected for ever them that are sanctified.

and rich encouragements for holy freedom and confidence, in our approaches to God as our reconciled Father, and of entering by faith, or even by actual admission, into heaven itself, through the inestimably precious blood of Jesus Christ, our ascended High-priest, Forerunner, and Advocate; 20. Even by the newly opened, perpetually excellent, living, and life-giving way of the covenant of grace, which he has prepared, dedicated, and established for us, through his righteousness, and the death of his human nature in our stead; 21. And since we now have a great and glorious High-priest, of incomparable, nay, infinite dignity in his person, office, and exaltation, and of unbounded authority, as the Head of his church militant on earth and triumphant in heaven—where he, and his Father, and the blessed Spirit, reside in a far more exalted manner than in the Jewish tabernacle—22. Let us, encouraged by these considerations, and by the assistance of his Spirit, humbly approach to God, as our

him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet,⁵ moved with fear,⁶ prepared⁷ an ark to the saving of his house; by the which he condemned the world,⁷ and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob,⁸ the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there ever of one, and

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8 Or, being warned.

6 Rather, 'taking
forethought'—fore-
seeing by faith what
was about to take
place, and making
preparations accord-
ingly.—P.

7 Ge. 1.1-22:5-23.

7 Ps. 3. 2. 19. 2. 20. 2. 21. 2. 22. 2. 23. 2. 24. 2. 25. 2. 26. 2. 27. 2. 28. 2. 29. 2. 30. 2. 31. 2. 32. 2. 33. 2. 34. 2. 35. 2. 36. 2. 37. 2. 38. 2. 39. 2. 40. 2. 41. 2. 42. 2. 43. 2. 44. 2. 45. 2. 46. 2. 47. 2. 48. 2. 49. 2. 50. 2. 51. 2. 52. 2. 53. 2. 54. 2. 55. 2. 56. 2. 57. 2. 58. 2. 59. 2. 60. 2. 61. 2. 62. 2. 63. 2. 64. 2. 65. 2. 66. 2. 67. 2. 68. 2. 69. 2. 70. 2. 71. 2. 72. 2. 73. 2. 74. 2. 75. 2. 76. 2. 77. 2. 78. 2. 79. 2. 80. 2. 81. 2. 82. 2. 83. 2. 84. 2. 85. 2. 86. 2. 87. 2. 88. 2. 89. 2. 90. 2. 91. 2. 92. 2. 93. 2. 94. 2. 95. 2. 96. 2. 97. 2. 98. 2. 99. 2. 100. 2. 101. 2. 102. 2. 103. 2. 104. 2. 105. 2. 106. 2. 107. 2. 108. 2. 109. 2. 110. 2. 111. 2. 112. 2. 113. 2. 114. 2. 115. 2. 116. 2. 117. 2. 118. 2. 119. 2. 120. 2. 121. 2. 122. 2. 123. 2. 124. 2. 125. 2. 126. 2. 127. 2. 128. 2. 129. 2. 130. 2. 131. 2. 132. 2. 133. 2. 134. 2. 135. 2. 136. 2. 137. 2. 138. 2. 139. 2. 140. 2. 141. 2. 142. 2. 143. 2. 144. 2. 145. 2. 146. 2. 147. 2. 148. 2. 149. 2. 150. 2. 151. 2. 152. 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19 Accounting^a that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.⁵

20 By faith ^bIsaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith ^aJoseph, when he died, made
mention of^e the departing of the children of
Israel; and gave commandment concerning his
bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith ^hMoses, when he was come to years, refused to be called the son of Pharaoh's daughter;⁷

25 Choosingⁱ rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

that Isaac, by prophetic influence, assigned to Jacob the principal, and to Esau the subordinate, blessings for themselves and their seed; and that Jacob, when very feeble, in like manner foretold the fate of Joseph's two sons, assigning the principal glory to Ephraim the younger; and that Joseph, when dying, assured his brethren that God would certainly preserve them in, and in due time bring them out of Egypt; and in testimony of his faith herein, appointed them to carry his bones with them to Canaan, and bury them there. 23. By faith, when Joseph, in his last will, made provision in and deliverance from Egypt, that Moses' parents, observing something extraordinary in their child, dared, contrary to the commandment of Pharaoh their king, to conceal him three months after his birth. 24-26. By faith in the same promises of God, made to Abraham, Isaac, and Jacob, and in the invisible things of the heavenly state, Moses, when forty years old, and extraordinarily qualified with learning and wisdom, renounced his adoptive relation to Pharaoh, which might have issued in his succession to the crown of Egypt, and chose rather to be with his brethren in the severest oppression, suffering, and trouble, with God's own peculiar people, than to gratify his flesh with the enjoyment of all the uncertain and perishing grandeur, affluence, and sensual pleasures of a pompous, idolatrous, and luxurious court; deliberately reckoning reproach, derision, and persecution, for the sake of Christ, and in communion with him and his people, more valuable and useful, for the honour of God and his own spiritual interests, than all the wealth and honours that might befall him in Egypt. 27. By faith, he looked off from those perishing riches on the one hand, and beyond those temporal hardships on the other, to the immortal and inexpressible glories reserved for him in heaven, which he knew would more than recompense all the reproaches, wants, and sufferings he could undergo for the sake of a good conscience on earth. 27. By faith in the command and promise of God, about forty years after he returned from Midian; and, fearless of King Pharaoh's threatenings and wrath, demanded his permission for the Hebrews to leave the land of Egypt, and to go up into Canaan. 28. By faith, he led them forth to liberty, by faith depending entirely on the invisible God. 28. By faith in the promise of God to deliver his people from Egypt, and in the promised Messiah typified by that divinely appointed ordinance, he, and the children of Israel, directed by him, observed the passover, and sprinkled the blood on their upper lintels and door-posts, that the angel who, that very night, destroyed all the first-born of the Egyptians, might not hurt them. 29. And it was clearly by faith that he perceived, and command of God, that the Red Sea should divide, and that he should open for the Israelites from Egypt to the Arabian wilderness—in which Pharaoh and his army, attaining

to go to follow them, were every one of them drowned, 30. It was by the faith of Joshua, Caleb, and others, in the promise, faithfulness, power, and command of God, that the walls of Jericho miraculously fell down while the Israelites shouted, after they and the ark of God had compassed the city seven days. 31. It was by faith in the God of Israel, and his grant of the land of Canaan to his favourite Jews, that Rahab, a Gentile, who had been a harlot, kindly received the spies whom Joshua sent to view the city, and so, together with her, was saved from destruction. 32. Many inhabitants, who disregarded what they had heard of God's miraculous appearances for Israel, perished in a general slaughter. 33. But why should I multiply further instances of the power and triumphs of faith? Both my time, and the intended limits of this epistle, forbid me to give a particular account—how, by faith in the promise and command of God, Gideon reformed his city, and, with a handful of undisciplined men, routed the Midianites; Barak and Deborah, with ten thousand undisciplined troops, vanquished the Canaanites, and, at length, Gideon, and Jephthah overthrew the Ammonites; Samson, in his life, and at his death, destroyed the Philistines; David endured manifold trials, conquered giants and nations; Samuel, by miracles, delivered and terrified his people; Elijah, Elisha, and other prophets, patiently endured their troubles, boldly declared their messages, and, then necessary, confirmed them by miracles;—33. How, through faith in God's promise and providence, Moses and Joshua subdued the Canaanites, and David the nations around; and they and others not only kept the commandments of God, but lived in the most perfect manner, and were, then, with great equity and impartiality, or by remarkable appearances of providence obtained the actual accomplishment of particular promises made to them: Daniel stopped the mouths of lions in the den; Samson slew one, David another, and Beniahah a third: 34. Shadrach, Meshach, and Abednego restrained the force of Nebuchadnezzar's fiery furnace; they, and Elijah, Elisha, and others, escaped the murderous plots and attempts of cruel tyrants; others, as Hezekiah, were recovered from desperate diseases, and, as a reward for their piety, courage, and cowardice, became valiant conquerors. 35–38. By means of faith, the Shunammite and widow of Zarephath beheld their deceased sons restored to life; and many, in the persecutions of Ahab, Jehoram, Ahaz, Manasseh, Jehoiakim, or others, courageously endured the most exquisite sufferings and cruel deaths, in hopes of a resurrection to eternal life, refusing to redeem their lives by the smallest apostasy from the truth; while Isaac, Elisha, Joseph, Samson, Micahiah, and Jeremiah, or others, unflinchingly, and most courageously, endured the most cruel torments, and, at last, death, in consequence of their just reformation; and others, who were murdered in different cruel and barbarous forms; and others, of whose

esteeming the reproach of Christ⁸ greater than the treasures in Egypt: ⁹for he had respect unto the recompense of the reward.

By^k faith he forsook Egypt, not fearing
 wrath of the king: for he endured, as seeing
 who is invisible.

Through faith ¹¹he kept the passover, and
sprinkling of blood, lest he that destroyed
the first-born should touch them.

By faith ^athey passed through the Red
by *dry land*; which the Egyptians assay-
do, were drowned.

By faith ^pthe walls of Jericho fell down,
they were compassed about seven days.

By faith ⁸the harlot Rahab perished not
 with them that believed not,⁹ when she had re-
 ceived the spies with peace.

and what shall I more say? for the time
fail me to tell of ^vGideon, and *of* ^sBarak,
^tSamson, and *of* ^uJephthae; *of* ^vDavid
and ^zSamuel, and *of* the prophets;

Who through faith ^ysubdued kingdoms,

converse, adimonitions, and prayers, the wicked inhabitants of the world were not worthy — as David, Elijah, and others — were obliged to flee about as vagabonds from place to place, and hide themselves in desert dens, and caves of the earth. 39, 40. But though these ancient saints and servants of God, by means of their faith, have obtained an honourable testimony in the infallible records of God's Word, and embraced and relied upon the promise of the Messiah, yet they never lived to see him come in the flesh, fulfil the work of our redemption, and introduce the glories of the gospel state of the church—God having provided for us who now believe these better things, that their ancient state of religious worship and privileges might not be perfected without our being exalted to the same high-fulfilment of all righteousness, and exceeding riches of grace, which are manifested in their transcendent light, glory, and efficacy in the gospel dispensation which we now enjoy.

Ver. 1. The apostle had asserted (ch. 10, 36) that believers had always 'need of patience', because they received not 'the promise' in part but in person, but in future promise. He then proceeds, by prophetic authority, that 'the just shall live by faith'; and puts (ch. 11) to define faith *hypocritis*, 'the firm confidence' (of the reality) of things hoped for, as if they were in actual possession. — *Esse*, 'the revelation of things not seen', as if they were already before the eyes; whereby he proves that as faith always embraces things future and invisible, it can never be separated from that nation, which waits for them.

⁶ Verse 19. In part of the foregoing statement, Paul now addresses the example of "the elders" [as well those anterior as posterior to Abraham], who obtained "a good report" both of God and of men. The elders were Jews who had been faithful to their faith, believing Jews trusted for righteousness, but through one common faith, and under the uniform influence of unwearied patience, C. ad. 70, they were able to stand firm against all persecutions, coming from their country at the call of God, ver. 15, and Isaac and Jacob, who accompanied him in his unsettled wanderings. Cf. also the words of the apostle, Rom. 8:13, "If ye will, ye shall reject the Greek of the apostle, rendering this passage—he adored the top of his staff; whereby they obtain an agreeable countenance for image worship." But all the Greek MSS. agree—*ἐν τῷ ὀνόματι τοῦ κυρίου*, "in the name of the Lord,"—"upon the top." The Hebrew word translated "staff" may, however, be also translated either "staff" or "bed's head," according to the version of the Septuagint. The Vulgate has *caput*, "head," authorized version, Ge. 47:31, and is supported by all the ancient versions except the LXX., and by modern expositors of the text. It is not probable that the Hebrew word signifies anything other than simply "staff" or "secrete," its apostolic adoption from the LXX. should surely entitle it to be retained as the true

Ver. 26. *The reproach of Christ*—for expecting whom as a deliverer the Hebrews were ridiculed and reproached. C.

Ver. 27. *He forsook Egypt*—not when he fled to Midian, Ge. 2. 14, 15, but when he led out the Israelites, and forsook all his property and prospects of advancement, as ‘the son of Pharaoh’s daughter.’ And this he did, ‘not fearing the wrath of the king,’ whom he, most probably, expected to pursue him and his undisciplined host with his army. C.

Ver. 31. *The harlot Rahab.* That is, who had been a harlot for the word, whether in Hebrew or Greek, will bear no other meaning, but who, having come to a knowledge of the true God, had 'brought forth fruits meet for repentance.' Thus 'Simon the leper' and 'Matthew the publican' retain their names, when the one had been healed and the other had become an apostle. C.

Ver. 40. *That they without us should not be made perfect in their knowledge of the mysteries of redemption* (Mat. II. 11; 13.

A.M. cit. 4068.
A.D. cit. 54.
7 R. 40, 19, 21-27.
11, 12
7 R. 40, 21, 27 below
6 Ge. 27, 27-37
31
Cf. 48, 20, 24, 25; Ex. 13,
13, 19; Jos. 24, 23; Ac. 7,
30, 40, *rememored*.
2 Ex. 2, 2, 1, 16, 22,
2
2 1st, 56, 41, 8, 1, 8, 8,
8
Mat. 10, 1, 15, 7, 7, 21
-24
7 This fact, though
sacred history, was be-
lieved to be a fact of
an authentic tradi-
tion, and is mention-
ed as such.
-24
2 Ex. 7, 3, 7, 23,
23, Job. 20, 1, 16, 23, 23,
23
The interpreta-
tion of this verse is
difficult, and may be
translated as follows:
"Reckoning that
I have raised up a son
from among the de-
voted, I have said, 'I
have also [Abraham]
said, 'I have said, 'I
have said, 'I have said,
back in a parable, or
negatively. Afforded
the opportunity of
of the last clause, in
the text, the word
difficulty lies, thus:-
The true identifica-
tion of the person
I, I am persuaded to
be the same as
under which Isaac

the ram, as already hinted by Chrysostom, was usually sacrificed high up in the air, and Isaac for the burnt-offering, but the ram was slain in his stead. Under the figure of Isaac was slain, being received back by his father, risen from the dead, and had undergone the same death as the figure of the ram.

9. *Or, for Christ*
 Col. 1.7; Ac. 13.2; 2 Co. 1.5; 13.12; 1 Th. 2.19; 2 Th. 1.10; 2 Ti. 1.10; 2 Co. 4.14; 1 Pe. 4.1.
 * Ex. 10.28; 10.29; 12.13; 12.15; 12.16; 12.17; 12.18; 12.19; 12.20; 12.21; 12.22; 12.23; 12.24; 12.25; 12.26; 12.27; 12.28; 12.29; 12.30; 12.31; 12.32; 12.33; 12.34; 12.35; 12.36; 12.37; 12.38; 12.39; 12.40; 12.41; 12.42; 12.43; 12.44; 12.45; 12.46; 12.47; 12.48; 12.49; 12.50; 12.51; 12.52; 12.53; 12.54; 12.55; 12.56; 12.57; 12.58; 12.59; 12.60; 12.61; 12.62; 12.63; 12.64; 12.65; 12.66; 12.67; 12.68; 12.69; 12.70; 12.71; 12.72; 12.73; 12.74; 12.75; 12.76; 12.77; 12.78; 12.79; 12.80; 12.81; 12.82; 12.83; 12.84; 12.85; 12.86; 12.87; 12.88; 12.89; 12.90; 12.91; 12.92; 12.93; 12.94; 12.95; 12.96; 12.97; 12.98; 12.99; 13.1; 13.2; 13.3; 13.4; 13.5; 13.6; 13.7; 13.8; 13.9; 13.10; 13.11; 13.12; 13.13; 13.14; 13.15; 13.16; 13.17; 13.18; 13.19; 13.20; 13.21; 13.22; 13.23; 13.24; 13.25; 13.26; 13.27; 13.28; 13.29; 13.30; 13.31; 13.32; 13.33; 13.34; 13.35; 13.36; 13.37; 13.38; 13.39; 13.40; 13.41; 13.42; 13.43; 13.44; 13.45; 13.46; 13.47; 13.48; 13.49; 13.50; 13.51; 13.52; 13.53; 13.54; 13.55; 13.56; 13.57; 13.58; 13.59; 13.60; 13.61; 13.62; 13.63; 13.64; 13.65; 13.66; 13.67; 13.68; 13.69; 13.70; 13.71; 13.72; 13.73; 13.74; 13.75; 13.76; 13.77; 13.78; 13.79; 13.80; 13.81; 13.82; 13.83; 13.84; 13.85; 13.86; 13.87; 13.88; 13.89; 13.90; 13.91; 13.92; 13.93; 13.94; 13.95; 13.96; 13.97; 13.98; 13.99; 14.1; 14.2; 14.3; 14.4; 14.5; 14.6; 14.7; 14.8; 14.9; 14.10; 14.11; 14.12; 14.13; 14.14; 14.15; 14.16; 14.17; 14.18; 14.19; 14.20; 14.21; 14.22; 14.23; 14.24; 14.25; 14.26; 14.27; 14.28; 14.29; 14.30; 14.31; 14.32; 14.33; 14.34; 14.35; 14.36; 14.37; 14.38; 14.39; 14.40; 14.41; 14.42; 14.43; 14.44; 14.45; 14.46; 14.47; 14.48; 14.49; 14.50; 14.51; 14.52; 14.53; 14.54; 14.55; 14.56; 14.57; 14.58; 14.59; 14.60; 14.61; 14.62; 14.63; 14.64; 14.65; 14.66; 14.67; 14.68; 14.69; 14.70; 14.71; 14.72; 14.73; 14.74; 14.75; 14.76; 14.77; 14.78; 14.79; 14.80; 14.81; 14.82; 14.83; 14.84; 14.85; 14.86; 14.87; 14.88; 14.89; 14.90; 14.91; 14.92; 14.93; 14.94; 14.95; 14.96; 14.97; 14.98; 14.99; 15.1; 15.2; 15.3; 15.4; 15.5; 15.6; 15.7; 15.8; 15.9; 15.10; 15.11; 15.12; 15.13; 15.14; 15.15; 15.16; 15.17; 15.18; 15.19; 15.20; 15.21; 15.22; 15.23; 15.24; 15.25; 15.26; 15.27; 15.28; 15.29; 15.30; 15.31; 15.32; 15.33; 15.34; 15.35; 15.36; 15.37; 15.38; 15.39; 15.40; 15.41; 15.42; 15.43; 15.44; 15.45; 15.46; 15.47; 15.48; 15.49; 15.50; 15.51; 15.52; 15.53; 15.54; 15.55; 15.56; 15.57; 15.58; 15.59; 15.60; 15.61; 15.62; 15.63; 15.64; 15.65; 15.66; 15.67; 15.68; 15.69; 15.70; 15.71; 15.72; 15.73; 15.74; 15.75; 15.76; 15.77; 15.78; 15.79; 15.80; 15.81; 15.82; 15.83; 15.84; 15.85; 15.86; 15.87; 15.88; 15.89; 15.90; 15.91; 15.92; 15.93; 15.94; 15.95; 15.96; 15.97; 15.98; 15.99; 16.1; 16.2; 16.3; 16.4; 16.5; 16.6; 16.7; 16.8; 16.9; 16.10; 16.11; 16.12; 16.13; 16.14; 16.15; 16.16; 16.17; 16.18; 16.19; 16.20; 16.21; 16.22; 16.23; 16.24; 16.25; 16.26; 16.27; 16.28; 16.29; 16.30; 16.31; 16.32; 16.33; 16.34; 16.35; 16.36; 16.37; 16.38; 16.39; 16.40; 16.41; 16.42; 16.43; 16.44; 16.45; 16.46; 16.47; 16.48; 16.49; 16.50; 16.51; 16.52; 16.53; 16.54; 16.55; 16.56; 16.57; 16.58; 16.59; 16.60; 16.61; 16.62; 16.63; 16.64; 16.65; 16.66; 16.67; 16.68; 16.69; 16.70; 16.71; 16.72; 16.73; 16.74; 16.75; 16.76; 16.77; 16.78; 16.79; 16.80; 16.81; 16.82; 16.83; 16.84; 16.85; 16.86; 16.87; 16.88; 16.89; 16.90; 16.91; 16.92; 16.93; 16.94; 16.95; 16.96; 16.97; 16.98; 16.99; 17.1; 17.2; 17.3; 17.4; 17.5; 17.6; 17.7; 17.8; 17.9; 17.10; 17.11; 17.12; 17.13; 17.14; 17.15; 17.16; 17.17; 17.18; 17.19; 17.20; 17.21; 17.22; 17.23; 17.24; 17.25; 17.26; 17.27; 17.28; 17.29; 17.30; 17.31; 17.32; 17.33; 17.34; 17.35; 17.36; 17.37; 17.38; 17.39; 17.40; 17.41; 17.42; 17.43; 17.44; 17.45; 17.46; 17.47; 17.48; 17.49; 17.50; 17.51; 17.52; 17.53; 17.54; 17.55; 17.56; 17.57; 17.58; 17.59; 17.60; 17.61; 17.62; 17.63; 17.64; 17.65; 17.66; 17.67; 17.68; 17.69; 17.70; 17.71; 17.72; 17.73; 17.74; 17.75; 17.76; 17.77; 17.78; 17.79; 17.80; 17.81; 17.8

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Christ's greater reward, not fearing death, as seeing life through the Resurrection, and the triumph over death, though the Egyptians assayed to slay him, who fell down dead seven days. He perished not, in she had risen up for the time, and of Barabbas; of David's prophets; and kingdom.

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THRASHING SCENE AT HELIOPOLIS. [HARRIS, xi: 21-22.]—Threshing scene at Helipolis. Helipolis was the place where Joseph married. Reference is made in the 21st and 22d verses of the 11th chapter of Hebrews both to Jacob and Joseph. We give the above picture of a threshing scene at Helipolis because it was in this region that Jacob and Joseph are supposed to have lived. It was in all

probability near this place that Jacob and Joseph met when Jacob came down from Canaan. Joseph married the daughter of Potiphar, and Potiphar was a priest in the Temple of the Sun which stood near this place. Here also Moses was educated, and here, according to tradition, Joseph and Mary sojourned during the time of their flight into Egypt.



DRAWING WATER FROM THE NILE. [HEB., xi: 26.]—We give this illustration here because it gives us a typical scene in Egypt—such a scene as has been common in Egypt from the time of Moses to the present. The history of the Hebrews is intimately related to the history of Egypt. No sooner had Abraham come up from Ur of the Chaldees than he made his way to Egypt. For four hundred and

thirty years Egypt was the Holy Land, for this was the length of the period that God's people lived in Egypt. In the above view a yoke of oxen is hitched to a round frame work which in turn is attached by rude cogs to another wheel, and this in turning causes the jars to revolve, bringing the water from below. This is the way the land is irrigated.

profit, that *we* might be partakers of his holiness.

11 Now⁹ no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore ¹⁰lift up the hands which hang down, and the feeble knees;

13 And⁷ make straight⁵ paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow⁴ peace with all men, and holiness, without which no man shall see the Lord:

15 Looking² diligently lest any man fail of the grace of God; lest any ¹¹root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest⁸ there *be* any fornicator, or profane person,⁷ as Esau, ¹²who for one morsel of meat sold his birthright.

17 For ye know how that afterward, ⁹when he would have inherited the blessing, he was rejected: for he found no ⁸place of repentance,⁹ though he sought it carefully with tears.

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the days of our youth, we all submitted to the chastisements of those natural parents from whom we derived our frail, corrupt, and mortal bodies, and who, under God, provided for their subsistence and safety, have we not infinitely stronger reasons to submit to the sovereign authority and disposal of him who is the immediate Creator, Preserver, and Governor of our immortal souls, and renews them by his regenerating grace; and meekly, and even thankfully, to accept of his fatherly chastisements for our iniquities, being ashamed of and turning from the causes thereof, that so we may live in holy fellowship with and devotedness to him here, and in heavenly glory with him hereafter? 10. For truly our natural parents, during the short time of our minority, were apt to correct us in an arbitrary manner, through humour, passion, pride, or weakness, without duly aiming at our good, or at least mistaking the proper season or measure of the rod; and all the benefit we received from it was confined to this life. But God corrects us, in infinite wisdom and compassion, in order that he may effectually promote our spiritual and eternal benefit, by subduing and purging away our sin, and rendering us more and more like to himself in knowledge, righteousness, and true holiness. 11. It is true indeed that even fatherly chastenings are in themselves irksome and distressing while we are under them; yet, being sanctified by God, and the consequence thereof, dutifully endured by us, they render us more wise, humble, watchful, prayerful, more circumspect in our walk, more weaned from this world, and more spiritual, holy, and heavenly-minded than before; and work for us a far more exceeding and eternal weight of glory. 12. Since, therefore, these are the gracious ends and advantages of God's correcting you with such manifold sore afflictions, beware of giving way to dejection and despondency under them, or of disheartening one another, but encourage yourselves and each other, in the Lord your God, to hold on in his ways with alacrity, vigour, joy, and triumph. 13. And that your afflictions be suitably improved, in a close adherence to Christ, and a conversation becoming the gospel, remove all hindrances and stumbling-blocks out of your own and your brethren's way to eternal life, that ye and they may walk uprightly, and run steadily in the paths of truth and holiness—lest through temptation, ignorance, or fear of suffering, or the cunning craftiness of Satan and his agents, any weak Christians among you should be turned aside from Christ and his paths of righteousness and grace; but rather let it be your earnest care that such may be duly informed, directed, encouraged, strengthened, and confirmed in the profession, faith,

hope, and holiness of the gospel. 14. Study, by all means, to pursue and maintain peace with all men, Jews or Gentiles, friends or enemies, and to promote universal holiness in heart and life, in conformity to the image and will of God—since, without a conscientious regard to this, no man, be his pretences or profession what they will, can be fit for, or, in the nature of things, or according to the constitution of the gospel, ever be admitted to immediate fellowship with Christ and God in him. 15. Therefore, each of you carefully inspect your own principles, temper, and conduct, and watch over one another, lest any of you, through sloth, carnality, or unbelief, should live destitute of an interest in the special favour of God, and of a real work of heart-changing grace; lest any apostate, or any corrupt principle of apostasy in doctrine or practice, offensive to God and ruinous to men, should spring up among you, to the hurt of the infected, and the grief and trouble of others, and thereby many be defiled with erroneous principles, or divisive or profane practices, marring the beauty, purity, peace, and order of the church: 16. Lest any of you who make a profession of Christ's name should abandon himself to whoredom or other uncleanness, or profanely undervalue the special blessings of the new-covenant and gospel state of the church—as Esau, who, for one morsel of meat to gratify his sensual appetite, sold his birthright, and all the peculiar honours and blessings attending it—the consequences of which were very tremendous and irrevocable. 17. For ye cannot but have learned from Scripture, that the society of such wished to have recovered it, in order to obtain his father's principal blessing, his most opportune and mournful entreaties were, through the direction of God, absolutely rejected by his father Isaac; and so will very empty professor of Christianity at the last day hopelessly cry for mercy, and bewail his condition, when God shall make him feel the terrible effects of his irreversible sentence of condemnation. 18. The transcendent excellency of the blessings of the gospel above those of the ceremonial dispensation, renders it also the more desirable and dangerous to come short of, or slight them; for ye are not called to covenant or hold fellowship with God in the manner of your fathers, at the material mountain of Sinai, and when covered with flaming fire, thick clouds of smoke, and storms of thunder—which represented that dispensation as carnal and movable, terrible in its threatenings, dark in its manifestations, and severe in its curses and punishments; 19. And where the thunders and the voice by which the ten commandments were published were so terrible, that your fathers entreated that God would no

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And^a the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, ^bAnd if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And^c so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto ^dmount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an ^einnumerable company of angels,

23 To^f the general assembly and church of the first-born, which are written^g in heaven, and to ^hGod the judge of all, and to the spirits of just men made perfect,

24 And to Jesus ⁱthe mediator of the new covenant,² and to ^jthe blood of sprinkling, that speaketh better things than *that* of Abel.

25 See^k that ye refuse not him that speaketh.

more speak to them in so immediate and awful a manner, but communicate his mind and will by the ministry of Moses, as a mediator between him and them. 20. Conscious to themselves that they were utterly incapable of perfect obedience to God's commandments, or of being justified by their imperfect obedience, they could not even bear up under those dreadful appearances of God, which were displayed in the manner of publishing them; for, as an awful indication of his inaccessibility to sinners, according to the tenor of this law, and of the vengeance to be executed upon the violators of it, if either man or beast but touched Mount Sinai during that solemnity of the Divine Presence, he or it was to be stoned to death, or pierced through and slain. 21. Nay, so alarmingly dreadful were the tokens of the Divine Majesty, that Moses, notwithstanding his eminent sanctity, his office of mediator between God and the people, and all the familiar converse which he had with him, was overwhelmed with the utmost terror and consternation. 22. But, as a prelude of, and as a step of advance towards the inexpressibly delightful happiness of the heavenly and eternal state of the church, ye are brought, under the gospel dispensation, into delightful fellowship with God, in his most excellent state of ordinances, in which is the perfection of beauty and joy of the whole earth, and in which God, who has all life in himself, and bestows all life on others, forms his numerous people, Jews and Gentiles, into a comely and orderly society, endowed with glorious privileges, and governed and protected by himself—a society the original, nature, privileges, and tendency of which are heavenly, and in which ye are admitted to a most noble and exalted communion, in love and service, with astonishing multitudes of holy angels, 23. And into a spiritual and holy fellowship with the delightful assembly of all true believers in earth or heaven who are born again by the Spirit of God, and adopted into his family as heirs of himself and joint-heirs with Christ, in whom they were chosen before the foundation of the world, who were written in his book of life, and are now engraved on his heart, as his interceding Advocate; and to God the Judge of all, as your reconciled Father, who has accepted you in his beloved Son, and will quickly vindicate your character and reward your services: and, though not yet personally admitted to heaven, ye have spiritual communion in faith, love, joy, worship, and obedience, with all the separated spirits of all the saints of former ages, which, having departed from their bodies, do now live perfectly free from sin, sorrow, temptation, trouble, or danger, and enjoy perfect holiness and happiness in

For if they escaped not who refused him that spake on earth, much more *shall not we escape* if we turn away from him that *speaketh* from heaven:

26 Whose voice *then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this word, *Yet once more, signifieth the removing of those things that are shaken, *as of things that are made, that those things which cannot be shaken may remain.

A.M. cl. 468.
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1 Ch. 2. 5, 33, 47, 10, 38.
2 Ex. 19. 18. Hag. 2.
6, 7, 23, ver. 10, 47.
3 Ps. 106. 26, 27. Mat.
23. 35. Ps. 110. 1.
16. 18. ver. 28. Ec. 2. 11.
30. 18. ver. 18. 18.
4 Ps. 110. 1. Hag. 2.
14. 1. Lu. 1. 31, 27, 21.
5 Ps. 110. 1. 1. Ps. 14. 2.
6 Ps. 110. 1. 1. Ps. 14. 2.
7 Or, hold fast.
8 Ps. 110. 1. 1. Ps. 14. 2.
9 Ps. 110. 1. 1. Ps. 14. 2.
10 Ps. 110. 1. 1. Ps. 14. 2.
11 Ps. 110. 1. 1. Ps. 14. 2.
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86 Ps. 110. 1. 1. Ps. 14. 2.
87 Ps. 110. 1. 1. Ps. 14. 2.
88 Ps. 110. 1. 1. Ps. 14. 2.
89 Ps. 110. 1. 1. Ps. 14. 2.
90 Ps. 110. 1. 1. Ps. 14. 2.
91 Ps. 110. 1. 1. Ps. 14. 2.
92 Ps. 110. 1. 1. Ps. 14. 2.
93 Ps. 110. 1. 1. Ps. 14. 2.
94 Ps. 110. 1. 1. Ps. 14. 2.
95 Ps. 110. 1. 1. Ps. 14. 2.
96 Ps. 110. 1. 1. Ps. 14. 2.
97 Ps. 110. 1. 1. Ps. 14. 2.
98 Ps. 110. 1. 1. Ps. 14. 2.
99 Ps. 110. 1. 1. Ps. 14. 2.
100 Ps. 110. 1. 1. Ps. 14. 2.

28 Wherefore we receiving ^aa kingdom which cannot be moved, let us have ^bgrace, ^cwhereby we may serve God acceptably with reverence and godly fear:

29 For ^dour God is a consuming fire.

CHAPTER XIII.

1 Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness, 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 to confess Christ, 16 to give alms, 17 to obey governors, 18 to pray for the apostle. 20 The conclusion.

LET brotherly^a love continue.¹
2 Be² not forgetful to entertain strangers:

the vision and enjoyment of and likeness to God—being children of the same Father, united to the same Head, Christ, as living members of his mystical body, animated by the same Spirit, and entitled to the same everlasting inheritance; 24. And ye are brought not to Moses, a typical mediator, but to Jesus, the only true and effectual Saviour and Mediator between God and men, with whom the covenant of grace was made, by whom its conditions are fulfilled, and its blessings administered; and ye have communion with God and his Son, angels and people, not by bloody sacrifices of beasts, but by faith in the virtue of Jesus' precious blood, which was shed for many, and is divinely applied to your consciences for justification, sanctification, spiritual comfort, and eternal salvation, and which speaks better things than Abel's own blood, which cried for just vengeance on Cain his murderer, and still speaks warnings of wrath to all persons of a persecuting spirit; nay, better things than the blood of Abel's sacrifice, which only availed for his own acceptance:—whereas this blood of Jesus pleads for pardon and everlasting life to his betrayers and murderers, and to all sorts of sinners who believe in him.—25. Since therefore the gospel state of the church is so incomparably more excellent than the Jewish, as ye regard the glory of God or your own salvation, take heed lest temptations, worldly-mindedness, unbelief, or excessive attachment to ancient ceremonies, should make you reject, refuse, or turn away from that blessed Mediator of the new covenant, who, in the most gracious and endearing manner, speaks to you in his preached gospel, and by the miraculous influences of his Spirit which attend it; for if your fathers, who rebelled against Moses, and refused to receive the laws of God at his mouth, did not escape distinguished punishments, how much more impossible is it that any of us should escape who, through unbelief, reject, despise, and disobey him who is the Lord from heaven, and who, being ascribed to heaven, thence publishes to us the glad tidings of eternal salvation, in all their spirituality, light, and glory, by his Word and Spirit. 26. Whose voice of thunder and awful majesty at the giving of the law made Mount Sinai and the people around it to quake and tremble; but now, in order to introduce the full happiness of the gospel dispensation, he has promised to remove and destroy the whole Jewish constitution, civil and ecclesiastic. 27. And his words, *yet once more*, plainly intimate that the Jewish constitution, in which so many things were made by the hands of men, should be removed, that the glorious and unalterable privileges, worship, and ordinances of the gospel, which are introduced in their stead, might abide till the end of the world. 28. Since therefore ye by faith actually receive the blessed and fixed state of the gospel church, with all its privileges and blessings, under Christ our Royal Prince and Head, let us, according to the nature, provisions, and encouragements of this kingdom, hold fast our profession, and, in a careful and conscientious use of the ordinances of Christ, receive and improve those free favours which God has bestowed upon us, to excite and enable us to serve, worship, and glorify him in an acceptable manner through Jesus Christ, under a deep sense of our meanness and vileness, and of his holiness, power, and majesty; 29. For he, who is our covenant God—by visible dispensations, as we are professed Christians, and by special grace, as we are true believers—is still infinitely jealous for his own glory with respect to his worship; and his righteous indignation burns against those who reject him and the blessings of his kingdom, by unbelief and daring contempt.

Ver. 1. The sin that doth most readily entangle us—an allusion to the inconvenience of long flowing robes in a race. The specific sin intended must be unbelief, seeing faith is the particular grace required. C.

Ver. 4. You have not yet suffered as martyrs, as did the prophets of old, and so many of your fellow-Christians in your own days. C.

Ver. 5. A quotation from Pr. 3. 11, 12, which is of great importance, not merely on account of the practical exhortation it contains, but as showing, upon apostolic authority, that God, and not Solomon, is the speaker—a fact of primary value in the interpretation of the book of Proverbs. C.

Ver. 11. This fruit is not yielded to them that suffer chastisement, but to them that are exercised thereby—exercised in watchfulness, self-examination, and patience. C.

Ver. 14. Without which holiness no man shall see the Lord. This speciality is important—as to attain, or even 'follow peace,' times, be utterly impossible, or even unlawful, Jude 3-18. C.

Ver. 18. For ye are not come, &c.; therefore your privileges being so much greater than those of Israel at Sinai, how much greater must be your judgment should you, like so many of them, disbelieve and apostatize. C.

Ver. 21. This saying of Moses is not found in Scripture, but is probably a reference to the unrecorded words Ex. 19.—Note. Such an instance affords no countenance to the Romish doctrine of unwritten tradition, for this is recorded upon apostolic authority. C.

Ver. 24. According to R. Baxter, Doddridge, &c., 'which crieth not against us as Abel's blood did for revenge, but saveth us by satisfying vindictive justice.' But how could the blood of Abel shed by God be said, in this or any sense, to have spoken good things? for that is implied, if any blood speak 'better things' by 'the blood of Abel,' therefore, must be understood 'the blood of Abel's sacrifice,' which spoke the language of faith in an atonement to be made, whereas 'the blood of sprinkling' speaks of salvation accomplished. C.

REFLECTIONS.—There is need of much care and activity in imitating ancient saints, and especially in imitating Jesus our Forerunner, in persevering faith, patience, and holiness. And great is our encouragement in his success, and from his furnishing, directing, and strengthening us for our work. What kindness and care the Lord shows in afflicting us only for our great honour and benefit! And yet we rarely either relish or behave aright under afflictions, especially if they are severe. There is need of watchfulness, mutual excitement, and assistance in our Christian course, and that the strong should bear with and help the weak.—And delightful is the appearance, and happy the end, when peace and holiness are properly united in our conduct. But, alas! fearful and desperate is the issue of unconcern under the means of grace, or of apostasy from gospel truth.—Delightful is the state of the gospel church, of the new covenant, and of heaven; and how much superior to that under the law and the ceremonies! Firm is its establishment, and sweetly our exalted Redeemer speaks to us therein. With earnest attention and holy awe ought we then to hear his voice, and perform the duties of his worship. No covenant relation or gospel grace can render him less holy, just, jealous, awful, or majestic. And great fear is due unto him in the meeting of his saints.

CHAPTER XIII. Ver. 1. And, as ye have begun, let it be your earnest care and endeavour to maintain an abiding and growing exercise of brotherly love, and an affectionate temper and behaviour, in all offices of friendship one towards another, and towards all your fellow-Christians, who are members of the same spiritual family, children of the same heavenly Father, partakers of the same grace, and heirs together of the same glory. 2. Extend your brotherly compassion also to strangers, especially to those who are 'righteousness' sake are driven from their homes, or go about voluntarily preaching the gospel: receive them into your hearts and houses, and supply them with everything needful. This conduct will at once honour God, relieve your distressed brethren, and tend to your own satisfaction and advantage; for by this generous temper Abraham, Lot, and others, had the honour and benefit of entertaining angels instead of strangers. 3. And as ye have had compassion on me in my bonds, I earnestly recommend to you to bear on your hearts, sympathize

with, pray for, and, as far as in you lies, contribute to the relief and comfort of those faithful ministers or professors who are imprisoned, or otherwise persecuted, for righteousness' sake, considering yourselves as members of the same mystical body, and still liable to the like afflictions in your present mortal state. 4. Marriage, when duly entered into by proper persons, ought to be reckoned an honourable ordinance of God, for producing a lawful offspring, for connecting families, and for the good of society, and as a proper remedy against all uncleanness; but fearful are the punishments which they who indulge themselves in whoredom and adultery may expect from God in this world, and especially in the last judgment and eternal state. 5. And to promote your exact performance of the duties which I have mentioned, see that none of you indulge immoderate desires or pursuits after the things of this world, either in excessive or unjust eagerness to obtain them, or in grudging proper expenses for the reasonable support of yourselves and families, or in unwillingness to communicate to the necessities of others; and study always to be heartily pleased with and thankful for the circumstances, however mean and afflicted, into which God, your infinitely wise and gracious Father, puts you; for he himself, who is almighty, all-sufficient, and unchangeable in faithfulness, has, for your encouragement in troubles and temptations, solemnly promised that he will at no time, and on no account, leave you to yourselves or your enemies; but will be with you to strengthen, help, uphold, guide, and bring you to glory. 6. So that, resting by faith upon this comprehensive promise, as applicable to ourselves, we may, and ought, each for himself, with humble confidence, sweet composure, and holy boldness, to avow that, in all our straits, wants, and troubles, the almighty and all-gracious JEHOVAH is our support, succour, and defence, and on our side, to take our part, revive our soul, and overrule everything for our good; and therefore we will not be afraid of the very worst that our most powerful, subtle, and inveterate enemies on earth can do against us. 7. And to promote your performance of such duties, and assured faith in such promises, see that ye pay a due regard to them who have been your faithful ministers and spiritual guides, under Christ their great Lord and Master; and in imitation of their faith and faithfulness, keep in mind, embrace, and adhere to those doctrines, commands, and promises which they, according to the Word of God, delivered to you, as the only rule of your faith, worship, and obedience—seriously reflecting on the peaceful and joyous manner in which they finished their course of holiness, and obtained a happy dismission from and victory over every trouble and danger by death, and on the glorious scope and object of their ministration and walk. 8. Even Jesus Christ, our appointed Saviour, who, in his divine person, offices, and saving virtue, is unchangeably the same in all the periods of the church, past, present, and to come. 9. Take heed therefore, lest, by departing from this unchangeable Saviour, as preached and exemplified to you by your former pastors, ye should, like ships in a storm, or clouds in the air, be carried away with notions about Jewish ceremonies different from, foreign to, and inconsistent with the simplicity of the gospel of Christ; for it is incomparably better to have your souls fully persuaded of and steadfastly fixed in a dependence on the free favour of God in Christ, revealed in the gospel, for the remission of sin, peace of conscience, and acceptance with God, unto eternal life, and your heart fortified against wavering about the truth and importance of this doctrine by an experience of its renewing, quickening, and comforting efficacy, than to expect that blessings can be obtained by ceremonial ordinances relative to sacrifices, meats, and drinks, which never,

for thereby some have entertained angels unawares.

3 Remember^a them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4 Marriage^b is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 Let^c your conversation be without covetousness; and be content with such things as ye have:² for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule^a over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation:

8 Jesus^d Christ the same yesterday, and to-day, and for ever.

9 Be^a not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

A.M. cir. 40/58.
A.D. cir. 64.

c Ge. 18:319-2.
d Mat. 25:38. Ro. 12:15.
15. Ne. 14:1. Co. 12:16.
Col. 4:15. Co. 10:16:34.
1 Pe. 3:8. Gal. 6:1-2.
e Ps. 15:1-2. Eccl. 2:18.
3-4. Co. VII. 1 Th. 2:15.
3-4.

f Co. 6:9. Ga. 5:19.
2p. 5:5. Col. 3:5.
Ch. 12:15. Ro. 13:27.
8. Mat. 5:5.
31. Eccl. 5:8. Co. 10:16:34.
1 Th. 5:6. Phil. 4:12-2.
Co. 5:11.

g More literally: 'Let your manner of life (the general tenor of your acts) be without covetousness, contented with the things you have.'—P.

h De. 31:6. Jos. 1:5.
Ge. 28:15. 1 So. 12:25:1.
Ch. 28:15. 14:10-17.
12:21. 4. Ps. 37:25-8.
Pr. 10:3, 15:17:5, 16.

i Ps. 119:36. 4:11.
118:6, 8.
j Ver. 17:24. 1 Th. 5:12. ch. 6:12. 1 Th. 5:17. 1 Co. 11:1. Ca. 1:8.

k See the index to 30c. are the guides.

l 1 Th. 1:12:37-41.
Co. 1:24. 39:2:23. 12:1.
Co. 4:11. Ep. 4:5. Re. 1:4:25.

m 1e. 28. Mat. 24:4.
24. Ro. 12:17. Col. 2:8.
20:2 Th. 2:2. 1 Jn. 4:1.
Ep. 4:14. 1 Th. 4:1.
36:3-20. 2 Th. 1:16:3.
13 Jude 5. Ac. 20:30.

n 1 Th. 6:7. Ac. 20:24.
3. Th. 2:11. 12. Ro. 14:1.
17:1. Co. 1:13. 8. Col. 4:1.
16:2 Th. 1:12. 12:15:3.
14. ch. 12:28:9, 10.

o The index of 'sub-
mission' and 'rule'
certainly imply that
spiritual discipline
over church members
lies in the hands of
spiritual watchmen.
See note on ver. 7-C.

A.M. cir. 40/58.
A.D. cir. 64.

A 1 Co. 9:13. 1 Jn. 10:17. Ep. 5:2. 1 Jn. 2:1. Col. 3:11. Ga. 3:5.
27:5. 4. Mat. 8:11:1.

B We have an altar,
8c.—that is, an altar
offering—even Jesus
Christ.—
f Eccl. 2:14. Le. 4:12.
15:20-17. 16:7. Nu.
19:3.

g Jn. 19:17. 16:7. Mar. 15:20-22.
h Co. 4:4:5. 11. ch. 11:25:13. 3. Phil. 2:17. Ac. 5:17:58. 1 Pe. 4:14.

i Without the Jew-
ish camp. Forsaking
all trust in legal
righteousness, let us
join ourselves to the
Lord.—
j De. 15:9. Mi. 2:10.
Phil. 3:20. 12:2. Co. 4:17:18. 5:1-8. Ch. 4:9. 11, 10:16, 12:20.

k 1 Pe. 5:1:11. Ep. 5:20. 1 Th. 5:18. Le. 7:22. Ch. 29:31:3. 16:3.
34. 1:25:10. 14:25:10.
15:16. 16:17:16.
18:15. Gal. Ho. 14. 2.
Ps. 134:1.

l Or, confessing to
30c. are the guides.

m Ro. 12:13. Co. 9:12. ch. 10:16:34. 12:1.
Co. 1:11. Ep. 4:5. Re. 1:4:25.

n Or, guide.
o See note "a" in first column.

p Eccl. 3:17-19:32:7.
8. Ro. 12:13. Co. 9:12. ch. 10:16:34. 12:1.
Co. 1:11. Ep. 4:5. Re. 1:4:25.

q Unprofitable. Rather, very harmful. Inattention, self-absorption, and insubordination being insurmountable impediments to growth in grace.—
r Ro. 12:13. Co. 9:12. ch. 10:16:34. 12:1.
Co. 1:11. Ep. 4:5. Re. 1:4:25.

s Ac. 23:1. 24:15. 2 Co. 12:12:4.

even under the Old Testament, were of any spiritual and saving advantage to those that were most occupied therein. 10. We members of the New Testament church have an incomparably better altar and sacrifice in our Lord Jesus Christ, which furnishes an incomparable feast of spiritual and eternal blessings to our faith, which they who still cleave to and rely on ceremonial observances have no authority or claim to partake of, any more than the priests had to eat any part of the more noted sin-offerings. 11. For, according to the appointment of God, the bodies of those sacrificed animals, the blood of which was carried by the high-priest into the holy of holies on the great day of national atonement, were wholly burned without the camp. 12. In evident fulfilment of which type, as well as to prefigure his leaving the Jewish nation to miserable ruin, Jesus Christ, our great High-priest, that he might effectually make atonement for the sins of his spiritual Israel, and consecrate them as a peculiar people to God by the shedding of his blood, suffered his painful and ignominious crucifixion on Mount Calvary, without the gates of Jerusalem. 13. Let us therefore who profess his name and look for salvation through him, go forth, by faith and hope, desire and love, to him, leaving the Jewish temple, altars, and all the legal institutions pertaining to them, and all the concerns, allurements, and enjoyments of this present world, behind us, as things which we have no further expectations from or concern with, and cheerfully and boldly own and confess a crucified Redeemer, notwithstanding all the shame, contempt, and scorn we may suffer for his sake. 14. For as the city of Jerusalem, which succeeded the camp in the wilderness as the seat of ceremonial worship and political ordinances, will quickly be destroyed by the Romans, so we believers have no durable state of happiness or settled residence in this lower world; but, as strangers and pilgrims on earth, we realize by faith, earnestly desire, look, and long for, and by all the ways and means of God's appointment, seek for a state of everlasting rest and peace, honour and safety, harmony and delight, in the future blessedness of heaven. 15. In consideration therefore of Christ's having redeemed and consecrated us to God by his own blood, let us at all times, in all circumstances, and for everything, especially for the blessings of redemption, offer up—through him as our only High-priest, Sacrificer, Advocate, and Altar that sanctifies our gifts—the sacrifices of grateful acknowledgments, praises, and thanksgivings. 16. And while your hearts and lips are full of gratitude and praise to God through Christ, be careful to cultivate a

merciful, kind, and generous temper, and to abound in all acts of beneficence towards your fellow-creatures, especially the poor; for this, as well as thankful praise, is, through Christ and his only meritorious oblation, very acceptable to God as your reconciled Father. 17. And as ever ye would improve the appointed means of evangelically discharging the above-mentioned duties, not only regard the faith and holiness of your deceased pastors and fathers, but religiously regard the doctrines and precepts of those who are, or may hereafter be, your spiritual guides; and, as far as the Word of God permits, receive and submit to their instructions, exhortations, admonitions, and reproofs; for, if faithful, they, with all diligence, watch over you in the Lord, that they may inspect your principles, tempers, and behaviour, and guard and caution you against all iniquity, error, and spiritual danger, and apply themselves to promote the edification and eternal salvation of your souls, in the affecting view of giving an account to Christ, in the last judgment, of their faithfulness, diligence, and success—which they wish to do with joy, that their labours have issued in your eternal welfare; not with grief, that they have issued in your aggravated condemnation and ruin. 18. Sensible of the awfulness and difficulty of our work, and of our insufficiency for it, we ministers of the gospel earnestly request your continual importunate prayers for us—that whatever our success be, we may be found faithful in the day of Christ; for, notwithstanding our sufferings, and that, if it be for his name, we may deliver me from my present confinement, and allow me an opportunity of paying you another visit, to our mutual comfort and edification.—20. And for this, and all other useful purposes, may our reconciled God, Father, and Friend, the author and giver of all true peace and prosperity—who, by an act of supreme authority, judicially discharged, and raised from the dead our Lord Jesus Christ, as a public person, who had represented and fully satisfied his law and justice for all the elect, and whom, in all his offices, he constituted the great Shepherd of his ransomed people, to

gather, guard, lead, feed, and bring them safe to eternal glory, in virtue of his bloody sufferings and death, whereby he fulfilled the condition, purchased the blessings, and confirmed the promises of the new and everlasting covenant of grace; 21. Rectify every disorder of your souls and of your society, that ye may be thoroughly prepared, disposed, and enabled to perform every good work relative to himself, yourselves, or others, to a holy, spiritual, and evangelical manner, from principles of faith and love, according to the rule of his Word, in obedience to his command, and for his glory; and work in you to will and to do everything as in his sight, conformably to his image, agreeably to his holy nature and will, and acceptably to him, as the effects of his own grace through the merits and mediation of Christ.—22. And now let me beseech you, my dear countrymen and fellow-Christians, that, laying aside all prejudice, ye readily receive, consider, and improve these exhortations, consolations, instructions, and cautions which I have given you in this letter, as briefly as the number and importance of the contents, and my ardent concern for your real advantage, could permit. 23. And know, for your comfort, that Timothy, who was for a time my fellow-prisoner in Christ, is now released, and gone from this place upon important business; and, if he come quickly back, I intend, if the Lord grant me a release, to come along with him to visit you. 24. Meanwhile, let such of you to whom this letter comes present my affectionate and Christian respects to all your church-rulers and fellow-Christians who behave as sanctified by the Spirit of God. 25. And may the free love and favour of God through Jesus Christ, with all the blessed manifestations, fruits, and effects of it, attend all and every one of you, for your growth in grace and in the knowledge of Christ, and for your direction, preservation, and comfort, till ye arrive at his heavenly kingdom.

Ver. 1. An exhortation peculiarly necessary to the Jews, who had many prejudices against the Gentiles, and also suitable to the Jewish converts, who, being persecuted by their former friends, were in danger of supposing themselves set free from the ties of charity. C.

Ver. 7. Remember them, &c. A distinct evidence that the apostle recognizes the preachers of the Word as 'rulers' over their brethren in the Lord, and that spiritual discipline in the hands of such rulers is an essential mark of an apostolic church.—Where faith follow, &c. 'Whose faith follow' (considering the end of their conversation)—which faith is, 'Jesus Christ the same.'—C. This seems to be the true connection, though some eminent modern expositors consider ver. 8 not a reference to ver. 7, but a preface to ver. 9. C.

Ver. 20. This does not signify that our Lord Jesus Christ was brought from the dead through the blood of the everlasting covenant, but that he was constituted 'the great Shepherd' of the

S. T. PAUL'S ROAD. [HARRIS, xlv:28.]—The epistle to Hebrews was written by St. Paul from Italy, and he has here a picture of a road which St. Paul passed directly after writing the Epistle. This is about midway between Naples and Puteoli. The picture was taken on June 5th, 1894. We are looking toward the east, and when the artist took the picture, Vesuvius, sending up its volume of eternal smoke,

was in plain view. Grim and precipitous rocks rise straight up from the ground on either side of the road, but nature has so mantled and clothed these with her flowers and vines that they are relieved of their rugged, barren look. Nature makes it her duty to illuminate with flowering plants every old ruin and rock in this region, thus relieving what is rugged, and softening what is sharp.



19 But^b I beseech *you* the rather to go on, in that I may be restored to you the sooner.

20 Now 'the God of peace, that ^abrought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,¹

21 Make^c you perfect in every good work to do his will, working² in you that which is well-pleasing in his sight, through Jesus Christ; ^{to} whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the

A.M. cir. 466.
A.D. cir. 64.

^a Phil. 22. Phil. 1. 10.
20. 22. Ro. 15. 30. 31. 1.

^b Co. 14. 31. 2 Co. 13. 11.
Phil. 4. 9. 1 Th. 5. 23. 2 Th.

^c Ro. 15. 33. 16. 20. 1.
Co. 14. 31. 2 Co. 13. 11.

^d Ac. 2. 24. 37. 15. 26.
4. 10. 5. 30. 10. 43. 13. 30.

^e 17. 31. Ro. 1. 4. 4. 24. 25. 8.
11. 1 Co. 6. 14. 13. 15.

^f 20. Col. 2. 12. 1 Th. 1. 10.
23. 10. 20. 9. 15. 1 Pe. 1.

^g 21. 2 Ec. 9. 11.
^h Is. 40. 11. 46. 9. Ez.

ⁱ 24. 25. 37. 14. Jn. 10. 11.
14. 1 Pe. 2. 25. 5. 4.

^j 1 Or. testament.
^k 2 Co. 3. 5. Phil. 2. 13.

^l 1 Th. 5. 1. 1 Pe. 2. 10.

A.M. cir. 466.
A.D. cir. 64.

² Or. doing.

³ See Re. 1. 5. Ro. 16.
27. 1 Th. 1. 17. Ps. 72. 18.

⁴ 1 Th. 1. 17. Ps. 72. 18.
20. 17. 4.

⁵ 1 Th. 1. 17. Ps. 72. 18.
20. 17. 4.

⁶ 1 Th. 1. 17. Ps. 72. 18.
20. 17. 4.

⁷ 1 Th. 1. 17. Ps. 72. 18.
20. 17. 4.

⁸ 1 Th. 1. 17. Ps. 72. 18.
20. 17. 4.

⁹ 1 Th. 1. 17. Ps. 72. 18.
20. 17. 4.

¹⁰ 1 Th. 1. 17. Ps. 72. 18.
20. 17. 4.

¹¹ 1 Th. 1. 17. Ps. 72. 18.
20. 17. 4.

word of exhortation: ³for I have written a letter unto you in few words.

23 Know ye that *our* ^bbrother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule ³over you, and all the saints. They of Italy salute you.

25 Grace^c *be* with you all. Amen.

[¶] Written to the Hebrews from Italy by Timothy.

sleep through the blood of the everlasting covenant.' Some connect ver. 20, 21 thus—'Make you perfect, &c., through the blood, &c.' but the construction of the original seems unfavourable to this arrangement. C.

REFLECTIONS.—It is very delightful when professed Christians are remarkable for mutual and fervent charity; for kind hospitality, tender sympathy, seasonable

liberality; for untainted chastity; for contentedly living on God as their portion; for imitation of deceased ministers; obedience to and fervent prayer for living ministers of Christ; and for steadfast adherence to truth, and readiness to suffer for and serve their dying Redeemer.—What an all-sufficient Saviour is he to, and what marvellous things hath he done for us, to

engage us to love, trust in, and cleave to him!—Awful is the office, work, and account of gospel ministers, and infinite is the mercy that a reconciled God of grace, and a risen Saviour and chief Shepherd, have, by the new covenant, provided proper furniture and assistance, as well as rewards, for both ministers and people who uprightly aim at his honour.

CONCLUDING REMARKS ON THE EPISTLE TO THE HEBREWS.

The epistles to the Romans, Galatians, and Hebrews, furnish three great gospel lights for illuminating the dark pages of the law. That to the Hebrews seems to have been directed to parties exclusively Jews, for all its arguments are drawn from purely scriptural sources; and while they evidence the intimate familiarity of the writer with the most minute ordinances of the law, they imply an equal acquaint-

ance with them in the parties to whom they are addressed. The great object of the epistle seems reducible to three points:—1. Christ was superior to angels in nature; 2. To Moses as a lawgiver; 3. To Aaron as a priest; and, if proved superior to them, the conclusion must be inevitable with a Jew—he must therefore be the only true God. C.

THE GENERAL EPISTLE OF JAMES.

James wrote this epistle to his Hebrew brethren of the twelve tribes, who were dispersed in the several provinces of the Roman empire; many of whom had been converted to the Christian faith. The scope thereof is to stir them up to manifest their faith by their good works;—to bear their trials with cheerfulness and patience;—maintain honourable thoughts of God;—watch over their turbulent passions;—receive the word of God with meekness, and put it into practice, ch. i.—conduct themselves impartially to the rich and kindly to the poor, ch. ii.: to guard against reviling, censorious, and imperious language, ch. iii.: and a litigious, proud, worldly, and envious spirit, and overlooking of God's providence, ch. iv.: and against luxury, injustice, and profane swearing;—and to patience, mutual confession of faults, fervent prayer, and a diligent study to promote one another's spiritual welfare, ch. v.

[James the son of Alphaeus, the brother of Jude, and the near relation of our Lord—called also James the Less, Mar. 15. 40, either on account of inferiority in stature or age to James the son of Zebedee—is generally esteemed the writer of this epistle. Ecclesiastical history, confirmed by the Acts of the Apostles, ch. 12. 17, 15. 13; 21. 13; and some of the Epistles, 1 Co. 15. 7; Ga. 1. 19; 2. 9, 12, represents him as residing generally at Jerusalem superintending the churches, till the time of his martyrdom, A.D. 62. This epistle is found in the ancient Syriac version, which was completed in the end of the first or beginning of the second century. It is alluded to by Clemens Romanus, Hermas, and Ignatius, and directly cited by Origen, Jerome, and Athanasius, which allusions and citations concur with its internal evidence, to attest its inspired character. It is called *general*, because not addressed to any particular church, but 'to the twelve tribes scattered abroad.' It contains references to Ge. 15. 6; 20. 17; 22. 9–12; De. 9. 18–20; Jos. 2. 1; 1 Ki. 3. 9, 11, 12; 8. 46; 17. 1; 18. 42–45; Job 1. 21, 22; 42. 10; Ps. 94. 12; Is. 41. 8; Je. 29. 12, 13; Mal. 3. 6. C.]

I am led by a close examination of evidence to the conviction, that James, the son of Alphaeus, and James who is styled in Ga. 1. 19 'the brother of the Lord,' were different persons (see Jn. 7. 3; Mat. 13. 55). The former was an apostle; the latter does not seem even to have been a believer in Christ at all till after the resurrection. Immediately on his joining the little Christian church, however, he took a prominent position, being president of the council at Jerusalem. It is my opinion, from the statements made in Scripture, that James was son of Joseph and Mary; and consequently, as stated by Paul, 'the brother of our Lord.' He was the author of this epistle. James' usual place of residence was Jerusalem, and there are several incidental allusions in the epistle which show that it was written in Palestine, ch. 3. 12; 1. 6; 5. 17, 18. Its date cannot be definitely fixed, but probably it was written at a comparatively early period—not later than A.D. 50. P.]

CHAPTER I.

¹ We are to rejoice under the cross, 5 to ask patience of God, 13 and in our trials not to impute our weakness, or sins, unto him, 19 but rather to hearken to the word, to meditate in it, and to do thereafter. ²⁵ Otherwise men may seem, but never be truly religious.

JAMES, ^aa servant of God and of the Lord Jesus Christ, ^{to} the twelve tribes which are scattered abroad, greeting.

A.M. cir. 464.
A.D. cir. 60.

CHAP. I.

^a Mat. 10. 31. 12. 55.
Ac. 1. 3. 13. 13. 31. 15.

^b Ga. 1. 19. 2. 12. 13. 15.
1 Th. 1. 1. 1. 1. 1. 1.

^c 1 Jn. 3. 5. Ac. 2. 11.
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^d 1 Th. 1. 1. 1. 1. 1. 1.
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^e 1 Th. 1. 1. 1. 1. 1. 1.
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A.M. cir. 464.
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¹ Ro. 2. 7. 5. 14. 8. 25.
26. 14. 1. 1. 1. 1.

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2 My brethren, 'count it all joy when ye fall into divers temptations;

3 Knowing^a *this*, that the trying of your faith worketh patience.

4 But^b let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If^c any of you lack wisdom, let him ask

God, that giveth to all *mea* liberally, and upbraideth not; and it shall be given him.

6 But^a let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed.¹

7 For let not that man think that he shall receive any thing of the Lord.

8 A² double-minded man is unstable in all his ways.²

9 Let the brother of low degree rejoice³ in that he is exalted.⁴

10 But⁵ the rich, in that he is made low; because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the

A.M. chr. 4064.
A.D. chr. 66.

2 Mar. 11. 24. 13.

8 Re. 14. 7. He. 11. 6.

1 Ep. 4. 14. He. 11. 6.

Pe. 2. 17. Jude 12. 13.

Ge. 4. 2. Ps. 66. 28.

1 See note below.

2 Ho. 10. 27. 8. 1. 1.

3 Mt. 13. 12. Ps. 125. 18.

4 29. 12. K. 17. 40.

5 Verses 1-10 are

closely connected in

sense—Let not that

man (the man who

double-minded) think

he shall receive any

thing of the Lord; he

is a man of two minds

in all his ways.

6 He has no decision,

no faith—P.

7 Or, glory.

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from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he with the word of truth, that we should be a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear,⁵ slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his

A.M. cir. 464.
A.D. cir. 60.

7 Ge. 1.2, 3, 14, 15, 22, 26, 27, 28, 29, 30, 1.6, 1.7, 1.8, 1.9, 1.10, 1.11, 1.12, 1.13, 1.14, 1.15, 1.16, 1.17, 1.18, 1.19, 1.20, 1.21, 1.22, 1.23, 1.24, 1.25, 1.26, 1.27, 1.28, 1.29, 1.30, 1.31, 1.32, 1.33, 1.34, 1.35, 1.36, 1.37, 1.38, 1.39, 1.40, 1.41, 1.42, 1.43, 1.44, 1.45, 1.46, 1.47, 1.48, 1.49, 1.50, 1.51, 1.52, 1.53, 1.54, 1.55, 1.56, 1.57, 1.58, 1.59, 1.60, 1.61, 1.62, 1.63, 1.64, 1.65, 1.66, 1.67, 1.68, 1.69, 1.70, 1.71, 1.72, 1.73, 1.74, 1.75, 1.76, 1.77, 1.78, 1.79, 1.80, 1.81, 1.82, 1.83, 1.84, 1.85, 1.86, 1.87, 1.88, 1.89, 1.90, 1.91, 1.92, 1.93, 1.94, 1.95, 1.96, 1.97, 1.98, 1.99, 2.00, 2.01, 2.02, 2.03, 2.04, 2.05, 2.06, 2.07, 2.08, 2.09, 2.10, 2.11, 2.12, 2.13, 2.14, 2.15, 2.16, 2.17, 2.18, 2.19, 2.20, 2.21, 2.22, 2.23, 2.24, 2.25, 2.26, 2.27, 2.28, 2.29, 2.30, 2.31, 2.32, 2.33, 2.34, 2.35, 2.36, 2.37, 2.38, 2.39, 2.40, 2.41, 2.42, 2.43, 2.44, 2.45, 2.46, 2.47, 2.48, 2.49, 2.50, 2.51, 2.52, 2.53, 2.54, 2.55, 2.56, 2.57, 2.58, 2.59, 2.60, 2.61, 2.62, 2.63, 2.64, 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2 For if there come unto your assembly¹ a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And^a ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place;² and say to the poor, Stand thou there, or sit here under my footstool:

4 Are^e ye not then partial in yourselves, and are become judges of evil thoughts?

5 Harken, ^amy beloved brethren, ^bhath not God chosen the poor of this world ^crich in faith, and heirs of the ^dkingdom, which he hath promised to them that love him?

6 But ^eye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?

7 Do^h not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law, according to the scripture, ^aThou shalt love thy neighbour as thyself, ye do well:

9 Butⁱ if ye have respect to persons, ye commit sin, and are convinced⁴ of the law as transgressors.

10 For^j whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For ^ahe that said,⁵ Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou shalt become a transgressor of the law.

12 So^k speak ye, and so do, as they that shall be judged by ^athe law of liberty.⁶

13 For^l he shall have judgment without mercy that hath showed no mercy; and mercy ^arejoiceth⁷ against judgment.

14 What ^adoth it profit, my brethren, ^bthough a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And^m one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what ^adoth it profit?

17 Evenⁿ so faith,⁸ if it hath not works, is dead, being alone.⁹

A.M. clir. 4064.

A.D. clir. 66.

1 Gr. synagoge.

d Ac. 20. 32, 34. Jude

20, *ecclesia* or *semin.*

e ch. 3. 16, 4. 11. Mat.

7. 15.

f ch. 1. 16, ver. 12, 13.

g Mat. 5. 31, 32. Lu.

6. 20. Co. 10. 16, 17. 18.

h Ec. 2. 2.

i 1. 18, 19. Re. 2. 2.

j Ec. 2. 2. Mat. 8. 20.

k 30. Mat. 5. 12, 13.

l 10. *that*.

m 1. 10, 11, 12. ch. 5. 4.

n 4. 13, 14.

o 1. 13, 14.

p Job. 1. 14, 15. Re. 13. 5.

q With Phil. 2.

r ch. 1. 25, 4. 12. De. 4.

s 23, 24, 25.

t 1. 10, 11, 12. Ga. 5. 14.

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A.M. clir. 4064.

A.D. clir. 66.

1 Man is justified by

works, and not by

faith alone, but the

works show that the

faith is true, and

that the man is

justified by his

works, and not by

faith alone.

2 Some copies read

by thy works.

3 De. 6. 4. Mat. 8. 20.

4 Mar. 2. 24. 7. Ac. 15.

5 17. 10. 15. Phil. 2. 10, 11.

6 Pe. 2. 4. Jude. 6. Re. 20.

7 10.

8 See note 1 in first

column.

9 Job. 1. 12. Ps. 94. 5.

10 11. 1. Co. 8. 6. Ga. 3.

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18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works,¹ and I will show thee my faith by my works.²

19 Thou^a believest that there is one God; thou doest well: the devils also believe, and tremble.³

20 But wilt thou know, ^bO vain man, that ^cfaith without works is dead?

21 Was not Abraham our father ^ajustified by works, when he had offered Isaac his son⁴ upon the altar?

22 Seest thou⁵ how^a faith wrought with his works, and by works was faith made ^bperfect?⁶

23 And the scripture was fulfilled which saith, ^aAbraham believed God, and it was imputed unto him for righteousness: and he was called ^bthe Friend of God.

24 Ye see then how that ^aby works a man is justified, and not by faith only.⁸

25 Likewise also was not Rahab the harlot ^ajustified by works, ^bwhen she had received the messengers, and had sent ^cthem out another way?

26 For as the body without the spirit⁹ is dead, so ^afaith without works is dead also.

CHAPTER III.

1 We are not rashly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13 They who be truly wise be mild, and peaceable, without enraging, and strife.

MY brethren, ^abe not many masters, knowing that we shall receive the greater condemnation.¹

2 For^b in many things we offend² all.³ If ^aany man offend not in word, the same ^bis a perfect man, ^cand able also to bridle the whole body.

3 Behold, ^awe put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though ^athey be so great, and ^bare driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Evenⁿ so the tongue⁴ is a little member, and boasteth great things. Behold how great a matter⁵ a little fire kindleth!

God; but they are absolutely necessary to manifest our justification before men.

CHAPTER III. Ver. 1. Take heed, my dear Christian brethren, that none of you affect to be teachers of others, without proper qualifications for it; or give way, like your Jewish doctors, to a magisterial and censorious temper in matters of religion; for if ye do, your sin will be very aggravated, and your condemnation at the last day inexpressibly dreadful. 2. For all, even the best of us, are guilty of manifold transgressions of both tables of God's law, offending him and our fellow-creatures, which should make us very humble and modest in our thoughts of ourselves or censures of others; but if any one be enabled by grace to restrain his tongue from idle, opprobrious, false, and other sinful language, it marks him a true believer, and a person of great attainments in knowledge and experi-

ence, integrity and holiness, capable of managing himself and his whole behaviour to the benefit of the society he is connected with, religious or civil. 3-6. For as horses are governed by small bits, and large ships by small rudders, so a man's tongue, when properly managed, under the influence of divine grace, is of great use for regulating his whole behaviour—even as, under the influence of a carnal heart, it extravagantly talks away and contemns others; and I entreat you carefully to observe how often a little injurious language kindles a flame of contention and confusion all around it. And indeed scarcely anything can be more mischievous or productive of wickedness than an unruly, furious tongue. It vents a great deal of sin, is the outlet of the whole source of wickedness which lies in a man's heart, and produces much iniquity among others; by its exorbitant licentiousness, it spreads guilt and defilement through the whole man; and as a fire kindled and blown up by

the diabolical influence of the father of lies and accuser of the brethren, it raises such wrath and anger in our own and other people's passions, as throws the whole course of the moral world into a pernicious ferment, and continues from one period of life, and even one generation, to another. 7, 8. No savage, venomous, or voracious beast is so hard to be tamed as a lying, reviling, malignant tongue, actuated by strong, furious, and vile passions. In the most ungovernable manner it vents forth the most devilish and destructive pride, malice, envy, reproach, and falsehood. 9-12. And very often among professed Christians it is at one time honourably employed in praising God the Father of mercies, and of Christ, and of us in him, or in praying to or commending him; and at another time basely prostituted to pour forth revilings, or even horrid imprecations, against our fellow-creatures, for whom we ought to have a reverence, as they were originally

CHAPTER V.

4 Ye^a adulterers and adulteresses,^b know ye not that ^athe friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The^c spirit that dwelleth in us lusteth ^cto envy?

6 But he giveth more grace. Wherefore he saith, ^dGod resisteth the proud, but giveth grace unto the humble.

7 Submit^e yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw^f nigh to God, and he will draw nigh to you. ^gCleanse your hands, ye sinners; and purify your hearts, ye double-minded.

9 Be^h afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

10 Humbleⁱ yourselves in the sight of the Lord, and he shall lift you up.

11 Speak^j not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law^k and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There^l is one lawgiver,^l who is able to save and to destroy: ^mwho art thou that judgest another?

13 Goⁿ to now, ye that say, To-day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas, ye know not what ⁿshall be on the morrow. ⁿFor what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ^oought to say, ^oIf the Lord will, we shall live, and do this, or that.

16 But^p now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore^q to him that knoweth to do good, and doeth it not, to him it is sin.

A.M. cir. 4064.

A.D. cir. 60.

2 Ps. 73. 27. Mat. 22. 37. 24.

3 See note^a below.

4 In 15. 10. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

5 In 15. 10. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

6 In 15. 10. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

7 In 15. 10. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

8 In 15. 10. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

9 In 15. 10. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

10 In 15. 10. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

11 In 15. 10. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

12 In 15. 10. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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22 In 15. 10. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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26 In 15. 10. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

27 In 15. 10. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

28 In 15. 10. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

29 In 15. 10. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

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32 In 15. 10. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 6

not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.⁵

14 Is any sick among you? let him call for the^a elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And^b the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess^c your faults one to another, and pray one for another, that ye may be healed.

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^aThe effectual fervent prayer of a righteous man availeth much.

17 Elias was a man^b subject to like passions as we are,^c and^d he prayed earnestly^e that it might not rain; and it rained not on the earth by the space of three years and six months.

18 And^f he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way^g shall save a soul from death, and shall^h hide a multitude of sins.ⁱ

d¹ Ki.18.42-45.e¹ Mt.18.15,16 De.22.1,2 Le.19.16,17.f¹ Ro.11.14; Co.9.2,11 Ti.4.16, Jude.23.g¹ Pr.10.1,11; Pe.4.8,Ps.32.1.h¹ Pr.10.1,11; Pe.4.8,Ps.32.1.i¹ Pr.10.1,11; Pe.4.8,Ps.32.1.j¹ Pr.10.1,11; Pe.4.8,Ps.32.1.k¹ Pr.10.1,11; Pe.4.8,Ps.32.1.l¹ Pr.10.1,11; Pe.4.8,Ps.32.1.m¹ Pr.10.1,11; Pe.4.8,Ps.32.1.n¹ Pr.10.1,11; Pe.4.8,Ps.32.1.o¹ Pr.10.1,11; Pe.4.8,Ps.32.1.p¹ Pr.10.1,11; Pe.4.8,Ps.32.1.q¹ Pr.10.1,11; Pe.4.8,Ps.32.1.r¹ Pr.10.1,11; Pe.4.8,Ps.32.1.s¹ Pr.10.1,11; Pe.4.8,Ps.32.1.t¹ Pr.10.1,11; Pe.4.8,Ps.32.1.u¹ Pr.10.1,11; Pe.4.8,Ps.32.1.v¹ Pr.10.1,11; Pe.4.8,Ps.32.1.w¹ Pr.10.1,11; Pe.4.8,Ps.32.1.x¹ Pr.10.1,11; Pe.4.8,Ps.32.1.y¹ Pr.10.1,11; Pe.4.8,Ps.32.1.z¹ Pr.10.1,11; Pe.4.8,Ps.32.1.aa¹ Pr.10.1,11; Pe.4.8,Ps.32.1.ab¹ Pr.10.1,11; Pe.4.8,Ps.32.1.ac¹ Pr.10.1,11; Pe.4.8,Ps.32.1.ad¹ Pr.10.1,11; Pe.4.8,Ps.32.1.ae¹ Pr.10.1,11; Pe.4.8,Ps.32.1.af¹ Pr.10.1,11; Pe.4.8,Ps.32.1.ag¹ Pr.10.1,11; Pe.4.8,Ps.32.1.ah¹ Pr.10.1,11; Pe.4.8,Ps.32.1.ai¹ Pr.10.1,11; Pe.4.8,Ps.32.1.aj¹ Pr.10.1,11; Pe.4.8,Ps.32.1.ak¹ Pr.10.1,11; Pe.4.8,Ps.32.1.al¹ Pr.10.1,11; Pe.4.8,Ps.32.1.am¹ Pr.10.1,11; Pe.4.8,Ps.32.1.an¹ Pr.10.1,11; Pe.4.8,Ps.32.1.ao¹ Pr.10.1,11; Pe.4.8,Ps.32.1.ap¹ Pr.10.1,11; Pe.4.8,Ps.32.1.aq¹ Pr.10.1,11; Pe.4.8,Ps.32.1.ar¹ Pr.10.1,11; Pe.4.8,Ps.32.1.as¹ Pr.10.1,11; Pe.4.8,Ps.32.1.at¹ Pr.10.1,11; Pe.4.8,Ps.32.1.au¹ Pr.10.1,11; Pe.4.8,Ps.32.1.av¹ Pr.10.1,11; Pe.4.8,Ps.32.1.aw¹ Pr.10.1,11; Pe.4.8,Ps.32.1.ax¹ Pr.10.1,11; Pe.4.8,Ps.32.1.ay¹ Pr.10.1,11; Pe.4.8,Ps.32.1.az¹ Pr.10.1,11; Pe.4.8,Ps.32.1.ba¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bb¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bc¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bd¹ Pr.10.1,11; Pe.4.8,Ps.32.1.be¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bf¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bg¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bh¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bi¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bj¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bk¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bl¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bm¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bn¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bo¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bp¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bq¹ Pr.10.1,11; Pe.4.8,Ps.32.1.br¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bs¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bt¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bu¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bv¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bw¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bx¹ Pr.10.1,11; Pe.4.8,Ps.32.1.by¹ Pr.10.1,11; Pe.4.8,Ps.32.1.bz¹ Pr.10.1,11; Pe.4.8,Ps.32.1.

THE FIRST EPISTLE GENERAL OF PETER.

Peter had been originally a fisherman in Galilee, but was among the first called by Jesus Christ to be one of his attendants and missionaries. About A.D. 65 or 66 he wrote this first epistle to the Jewish converts scattered through Lesser Asia, or other parts of the Roman empire, and the second about two years after. The scope of the first is, (1) To establish them in the faith of Christ, and to comfort them under their severe persecutions, ch. i.; 2. 1-8. (2) To direct and animate them to an honourable, conscientious, and edifying behaviour in a faithful discharge of all the duties of their civil or family relations, ch. 2. 9-25; 3. 1-7; and to the exercise of brotherly love, personal holiness, and a faithful discharge of their respective duties in the church, ch. 3. 8-22; iv. v. The scope of the second is to represent how gospel privileges and revelations ought to be improved in a growth in holiness of heart and life, ch. i.; to warn them against the seduction of false teachers, and all apostasy from the truth, ch. ii.: and to represent the proper preparation for Christ's appearance to destroy the Jewish nation, and to judge the world, ch. iii.

[That Simon Peter, or Cephas, the son of Jonas,—originally a fisherman of Galilee, and called to be an apostle of our Lord—was the author of this epistle has always been admitted; and its genuineness and canonical authority are confirmed by its being referred to or quoted by Polybius, Clemens Romanus, the Martyrs of Lyons, Theophilus of Antioch, Papias, Irenaeus, Clemens Alexandrinus, and Tertullian. It is addressed to 'the strangers scattered abroad,' more literally to 'the strangers of the dispersion,' which seems peculiarly to point to the Jews (see also ch. 2. 9-12; 4. 3, 4) as the special objects of his ministry, Ga. 2. 7, 8. In matter and object it is nearly akin to the epistle of James; adverting to the persecutions by which the Christians were assailed, and exhorting to patience, perseverance, and holiness. Of the history of Peter, subsequent to his residence at Antioch, A.D. 46, nothing is related in the New Testament. Jerome, however, states that he suffered martyrdom at Rome, in the end of the reign of Nero, A.D. 67 or 68; and that his remains were interred in that city, near the triumphal way;—a statement corroborated by Procopius, *Hist.* p. 195. On the other hand it has been argued, from the internal evidence of the Acts and Epistles, as well as from the want of sufficient external authority from early history, that Peter never was at Rome. But such historical questions are of little importance to him whose religion is the Bible, and who seeks for the marks and authority of the true church of Christ, not in the 'vain traditions' of uninspired men, but in the imperishable records of inspired evangelists and apostles. See Jn. 20. 30, 31; Ti. 3. 16, 17. In the course of the epistle, the apostle alludes to the following portions of the Old Testament:—Ge. 6. 7; 18. 12; Ex. 19. 5, 6; De. 7. 6; Is. 10. 12; 28. 16; 40. 6, 8; 48. 9, 10; liii.; 57. 15; 61. 6; Je. 23. 22; Eze. 9. 6; 34. 4; Da. 2. 44; 8. 13; 9. 26; Ho. 1. 9, 10; Hag. 2. 7; Zec. 13. 9. C.]

CHAPTER I.

1 He bleaseth God for his manifold spiritual graces: 10 showing that the salvation in Christ is no new, but a thing prophesied of old: 13 and exhorteth them accordingly to a godly conversation, forasmuch as they are now born again by the word of God.

PETER,^a an apostle of Jesus Christ, to 'the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 Elect^b according to the foreknowledge of God the Father, 'through sanctification of the Spirit, 'unto obedience and sprinkling of the blood of Jesus Christ: 'Grace unto you, and peace, be multiplied.

3 Blessed^a be the God and Father of our Lord Jesus Christ, which 'according to his abundant^c mercy 'hath begotten us again unto a lively hope^d 'by the resurrection of Jesus Christ from the dead,

CHAPTER I. Ver. 1, 2. I, Simon Peter, whom Jesus Christ has constituted his inspired messenger, especially to my own countrymen—to you my Jewish fellow-Christians, dispersed by divine providence 'through the several countries of Lesser Asia, whom God the Father has, from all eternity, chosen to be made partakers of eternal happiness, through the renovation of their hearts and lives by the Holy Ghost, and the application of Jesus' blood to their consciences for the remission of their sins,—wish the most diversified, manifest, abundant, and ever-increasing discoveries of God's free love and favour, and the fullest enjoyment of all prosperity, spiritual and temporal. 3, 4. Eternal and high praises, thanksgivings, and adorations, be to that great JEHOVAH, who is the God and Portion of our Lord Jesus Christ, as Man and Mediator, and his Father, as he is the second person in the Godhead—that, according to the wonderful riches and multitude of his free and sovereign mercy, he has, through the virtue of the death and resurrection of Christ, by his

Spirit, endowed us with new vital principles of faith and hope, and every other saving grace, and thereby rendered us capable of and fitted for, as well as by adoption entitled to, an inexpressibly pure, permanent, rich inheritance of heavenly glory, inconceivably preferable to any in the earthly Canaan; and which, by the immutable purpose and promise of God, and the merits and intercession of Christ, is solely laid up in heaven for you who are begotten and adopted to it; 5. Who, notwithstanding your weakness, and the innumerable temptations and dangers which surround you, are, by God's almighty power, and through the continued exercise of faith on Christ and his Word, infallibly preserved in your new-covenant state, nature, and course, till you obtain the full and everlasting deliverance from all evil, and enjoyment of everything good, which shall be manifested in all the riches and delights thereof in the last judgment; 6. In the believing views and hopes of which preservation and eternal glory ye do, and may, and will hereafter, ex-

4 To' an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.²

5 Who^a are kept by the power of God through faith unto salvation, 'ready to be revealed in the last time.

6 Wherein^b ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That 'the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom^c having not seen, ye love; in whom, though now ye see *him* not, yet believing, 'ye rejoice with joy unspeakable and full of glory:

ceedingly rejoice and exult, though, in this present imperfect state of weakness, sin, and sorrow, if it be needful for God's glory and your own good, ye are grievously, though comparatively lightly, afflicted by a variety of trials from sin, Satan, the world, and your own weakness; 7. In order that your faith and other graces, after being proved genuine, and greatly excited, improved, and increased, may, at the appearance of Christ to destroy your nation, and especially to judge the world, be evidently and honourably manifested, approved, and graciously rewarded with honour and glory by him: 8. Whom, though ye never saw in the days of his humiliation on earth, yet, through the manifestations of him to you by his Word and Spirit, ye sincerely love, highly esteem, and delight in; and though he is at present quite beyond the reach of your bodily sight, yet, discerning, realizing, and appropriating him to yourselves, and trusting in him by faith, ye, in the most ravishing manner, rejoice, exult, and glory in his person, offices, relations, and fullness, and

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| A.M. chr. 4065.
A.D. chr. 65. | A.M. chr. 4065.
A.D. chr. 65. |
| CHAP. I. | He 9:15. Ac. 20:30.
26:18. Ep. 1:14, 15. Col. 1:12. Ro. 27:27. ch. 5:4. Col. 1:15. 1 Th. 1:24. 5:6. Ps. 31:19. |
| 1 Mat. 4:18, 19; 10:25. 14:28-31; 16:28-31; 17:1-13; 26:33-35; 28:16-20. Jn. 1:42, 43. Ac. 1:18, 25-27. Ga. 1:18, 25-27. 4:11. 1 Th. 1:10. 2 Th. 1:11. 2:14. 3:1. 4:1. 5:1. 6:1. 7:1. 8:1. 9:1. 10:1. 11:1. 12:1. 13:1. 14:1. 15:1. 16:1. 17:1. 18:1. 19:1. 20:1. 21:1. 22:1. 23:1. 24:1. 25:1. 26:1. 27:1. 28:1. 29:1. 30:1. 31:1. 32:1. 33:1. 34:1. 35:1. 36:1. 37:1. 38:1. 39:1. 40:1. 41:1. 42:1. 43:1. 44:1. 45:1. 46:1. 47:1. 48:1. 49:1. 50:1. 51:1. 52:1. 53:1. 54:1. 55:1. 56:1. 57:1. 58:1. 59:1. 60:1. 61:1. 62:1. 63:1. 64:1. 65:1. 66:1. 67:1. 68:1. 69:1. 70:1. 71:1. 72:1. 73:1. 74:1. 75:1. 76:1. 77:1. 78:1. 79:1. 80:1. 81:1. 82:1. 83:1. 84:1. 85:1. 86:1. 87:1. 88:1. 89:1. 90:1. 91:1. 92:1. 93:1. 94:1. 95:1. 96:1. 97:1. 98:1. 99:1. 100:1. | 2 Or, for us.
3 Jn. 17:11, 12, 13. 2 Th. 1:10. 2 Th. 1:12. 1 Th. 10:28. 29. De. 33:27. Jude 1:24. 1 Jo. 5:4. 2 Jo. 1:7. 2 Jo. 1:10. 2 Jo. 1:12. 2 Jo. 1:14. 2 Jo. 1:16. 2 Jo. 1:18. 2 Jo. 1:20. 2 Jo. 1:22. 2 Jo. 1:24. 2 Jo. 1:26. 2 Jo. 1:28. 2 Jo. 1:30. 2 Jo. 1:32. 2 Jo. 1:34. 2 Jo. 1:36. 2 Jo. 1:38. 2 Jo. 1:40. 2 Jo. 1:42. 2 Jo. 1:44. 2 Jo. 1:46. 2 Jo. 1:48. 2 Jo. 1:50. 2 Jo. 1:52. 2 Jo. 1:54. 2 Jo. 1:56. 2 Jo. 1:58. 2 Jo. 1:60. 2 Jo. 1:62. 2 Jo. 1:64. 2 Jo. 1:66. 2 Jo. 1:68. 2 Jo. 1:70. 2 Jo. 1:72. 2 Jo. 1:74. 2 Jo. 1:76. 2 Jo. 1:78. 2 Jo. 1:80. 2 Jo. 1:82. 2 Jo. 1:84. 2 Jo. 1:86. 2 Jo. 1:88. 2 Jo. 1:90. 2 Jo. 1:92. 2 Jo. 1:94. 2 Jo. 1:96. 2 Jo. 1:98. 2 Jo. 1:100. |
| 2 Elect ^b according to the foreknowledge of God the Father, 'through sanctification of the Spirit, 'unto obedience and sprinkling of the blood of Jesus Christ: 'Grace unto you, and peace, be multiplied. | 3 Jn. 17:11, 12, 13. 2 Th. 1:10. 2 Th. 1:12. 1 Th. 10:28. 29. De. 33:27. Jude 1:24. 1 Jo. 5:4. 2 Jo. 1:7. 2 Jo. 1:10. 2 Jo. 1:12. 2 Jo. 1:14. 2 Jo. 1:16. 2 Jo. 1:18. 2 Jo. 1:20. 2 Jo. 1:22. 2 Jo. 1:24. 2 Jo. 1:26. 2 Jo. 1:28. 2 Jo. 1:30. 2 Jo. 1:32. 2 Jo. 1:34. 2 Jo. 1:36. 2 Jo. 1:38. 2 Jo. 1:40. 2 Jo. 1:42. 2 Jo. 1:44. 2 Jo. 1:46. 2 Jo. 1:48. 2 Jo. 1:50. 2 Jo. 1:52. 2 Jo. 1:54. 2 Jo. 1:56. 2 Jo. 1:58. 2 Jo. 1:60. 2 Jo. 1:62. 2 Jo. 1:64. 2 Jo. 1:66. 2 Jo. 1:68. 2 Jo. 1:70. 2 Jo. 1:72. 2 Jo. 1:74. 2 Jo. 1:76. 2 Jo. 1:78. 2 Jo. 1:80. 2 Jo. 1:82. 2 Jo. 1:84. 2 Jo. 1:86. 2 Jo. 1:88. 2 Jo. 1:90. 2 Jo. 1:92. 2 Jo. 1:94. 2 Jo. 1:96. 2 Jo. 1:98. 2 Jo. 1:100. |
| 3 Blessed ^a be the God and Father of our Lord Jesus Christ, which 'according to his abundant ^c mercy 'hath begotten us again unto a lively hope ^d 'by the resurrection of Jesus Christ from the dead, | 4 Jn. 17:11, 12, 13. 2 Th. 1:10. 2 Th. 1:12. 1 Th. 10:28. 29. De. 33:27. Jude 1:24. 1 Jo. 5:4. 2 Jo. 1:7. 2 Jo. 1:10. 2 Jo. 1:12. 2 Jo. 1:14. 2 Jo. 1:16. 2 Jo. 1:18. 2 Jo. 1:20. 2 Jo. 1:22. 2 Jo. 1:24. 2 Jo. 1:26. 2 Jo. 1:28. 2 Jo. 1:30. 2 Jo. 1:32. 2 Jo. 1:34. 2 Jo. 1:36. 2 Jo. 1:38. 2 Jo. 1:40. 2 Jo. 1:42. 2 Jo. 1:44. 2 Jo. 1:46. 2 Jo. 1:48. 2 Jo. 1:50. 2 Jo. 1:52. 2 Jo. 1:54. 2 Jo. 1:56. 2 Jo. 1:58. 2 Jo. 1:60. 2 Jo. 1:62. 2 Jo. 1:64. 2 Jo. 1:66. 2 Jo. 1:68. 2 Jo. 1:70. 2 Jo. 1:72. 2 Jo. 1:74. 2 Jo. 1:76. 2 Jo. 1:78. 2 Jo. 1:80. 2 Jo. 1:82. 2 Jo. 1:84. 2 Jo. 1:86. 2 Jo. 1:88. 2 Jo. 1:90. 2 Jo. 1:92. 2 Jo. 1:94. 2 Jo. 1:96. 2 Jo. 1:98. 2 Jo. 1:100. |
| | 5 Jn. 17:11, 12, 13. 2 Th. 1:10. 2 Th. 1:12. 1 Th. 10:28. 29. De. 33:27. Jude 1:24. 1 Jo. 5:4. 2 Jo. 1:7. 2 Jo. 1:10. 2 Jo. 1:12. 2 Jo. 1:14. 2 Jo. 1:16. 2 Jo. 1:18. 2 Jo. 1:20. 2 Jo. 1:22. 2 Jo. 1:24. 2 Jo. 1:26. 2 Jo. 1:28. 2 Jo. 1:30. 2 Jo. 1:32. 2 Jo. 1:34. 2 Jo. 1:36. 2 Jo. 1:38. 2 Jo. 1:40. 2 Jo. 1:42. 2 Jo. 1:44. 2 Jo. 1:46. 2 Jo. 1:48. 2 Jo. 1:50. 2 Jo. 1:52. 2 Jo. 1:54. 2 Jo. 1:56. 2 Jo. 1:58. 2 Jo. 1:60. 2 Jo. 1:62. 2 Jo. 1:64. 2 Jo. 1:66. 2 Jo. 1:68. 2 Jo. 1:70. 2 Jo. 1:72. 2 Jo. 1:74. 2 Jo. 1:76. 2 Jo. 1:78. 2 Jo. 1:80. 2 Jo. 1:82. 2 Jo. 1:84. 2 Jo. 1:86. 2 Jo. 1:88. 2 Jo. 1:90. 2 Jo. 1:92. 2 Jo. 1:94. 2 Jo. 1:96. 2 Jo. 1:98. 2 Jo. 1:100. |

9 Receiving^t the end of your faith, *even* the salvation of *your* souls.

10 Of^a which salvation the prophets have inquired and searched diligently,³ who prophesied of the grace *that should come* unto you:

11 Searching what or what manner of time the^c Spirit of Christ which was in them did signify, ^awhen it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, ^athat not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you ^awith the Holy Ghost sent down from heaven; ^awhich things the angels desire to look into.

13 Wherefore ^bgird up the loins of your mind, ^bbe sober, and hope to the end^d for the

A.M. cir. 406p.

A.D. cir. 65.

1 Ro. 6.23. Ac. 15.11.

2 Ti. 1.12, with He. 11.

136.12.

3 Mat. 13.17. Lu. 10.

4 Ge. 22.10. Job. 34.22.

9.324. Hag. 2.2. Zecc. 1.

12.13. Mal. 3.1.

Mat. 17.13. 2 Pe. 1.19.

21.

3 Searched diligently. Like miners

searching for precious

minerals, as the

original implies—C.

3 Ch. 3.12. 1 Co. 3.

16. Ga. 4.5. Ro. 8.9. 2

Pe. 1.1.

1 Ps. xxii. xxi. lxx.

lxxix. cxxvii. Is. liii.

50.19. 50.30—Evi. Epi.

9.32. Lu. 24.25.27.

44. Ac. 26.23.29.

7 Du. 9.14. 12. 9.13.

He. 11.13.39.46.

2 Ju. 15. 16. 7-15.

Ac. 4.3. 13.18. 11.10.44.

Co. 1.2. Joel 2.28.13.

44-95 Pr. 1.23.

8 Ex. 25.20. Ep. 3.10.

Lu. 15.10. 8.12. 12.

5-8.

9 Ex. 12.1. 1 Ki. 18.

46. 2 Ki. 4.9. Job 38.31.

40. 7. Is. 41.16. Jer. 17.

Lu. 12.35. 17. 6. Ep. 6.

14.

1 Clu. 21.34. Ro. 13.13.

1 Ti. 3.6. Ti. 1.15.

2.6.14. 10.35. 1 Ti. 2.12.

13. Gr. perfectly.

A.M. cir. 406p.

A.D. cir. 65.

d Ep. 1.6. 7. 2.4.8.

Ro. 3.13. Ch. 2.7. 2.11.

Th. 1.7. 2 Ti. 4.8. He. 9.

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Ep. 4.1. 18.20. 2.2.

Ro. 12.3. Ch. 4.3. Tit.

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^agrace that is to be brought unto you at the revelation of Jesus Christ;

14 As^a obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which ^ahath called you is holy, ^aso be ye holy in all manner of conversation;

16 Because it is written, 'Be ye holy; for I am holy.

17 And if ye ^acall on the Father, ^awho without respect of persons judgeth according to every man's work, ^apass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ^aye were not redeemed with corruptible things, *as* silver and gold, from your ^avain conversation *received* by tradition from your fathers;

19 But^a with the precious blood of Christ, as of a lamb without blemish and without spot:

in the assured hopes of your eternal and immediate enjoyment of him, 9. Of which ye have already received the pledges, earnest, and beginnings, and which ye shall, in a little time, fully receive as a gracious reward, answerable to all the expectations of your faith—even the complete salvation and eternal happiness of your whole person, soul and body. 10. Into the nature, qualities, and circumstances of which complete and glorious salvation, the ancient prophets—who many ages ago foretold what rich and eminent blessings of light and grace, pardon, purity, peace, hope, and joy, should be manifested to and conferred upon you by the gospel—made the most diligent inquiry; 11. Searching out the particular circumstances and manner of those things which the Holy Ghost, proceeding from and imparted by Christ to them, had solemnly and infallibly declared concerning Jesus' incarnation, humiliation, exaltation, and work, and concerning the effusion of himself, the erection and state of the gospel church, and the holiness, comfort, and happiness of Christ's true members, as the effects of his atoning sacrifice: 12. Unto whom it was suggested by the Holy Ghost, that, however much their own souls might be refreshed, and their faith supported by their predictions, yet they were not to be fulfilled in their times, or the blessings conferred on themselves, and on us who live under the New Testament dispensation, and to whom they are declared and offered by apostles and others, who publish the gospel of God's grace in all its light, liberty, grace, and glory; which has been divinely attested and confirmed by the plentiful outpouring of the Holy Spirit, in his gifts and graces, by our exalted Redeemer, according to his promise; and which unfolds things so excellent, profound, and engaging, that even the holy angels earnestly pry into the mysteries contained in it. 13. Having therefore such revelations and encouragements relative to future and eternal blessedness, never wax weary or faint in your minds, but, shaking off the cares and encumbrances of this life, moderating your appetites to and making a temperate use of the things of this world, with holy vigilance carefully maintain a sincere, unshaken, growing, and persevering trust and hope in Christ, to the end of your days, temptations, and conflicts; with joyful confidence and assured expectation of all that blessedness and glory of the heavenly state which is now graciously revealed in the gospel, and shall be freely bestowed upon you at his second coming. 14. Behave therefore answerably to your spiritual, high, and noble birth, privileges, and hopes, as children entirely subject to the authority of your heavenly Father; and never fall in with or conform yourselves to the corrupt inclinations, desires, schemes, principles, practices, language, and fashions of the men of this world, particularly in this degenerate age, as ye did formerly, while ye remained under the power of your sinful lusts, ignorant of Christ and the gospel: 15, 16. But as God, who has called you by his grace into the faith and fellowship of his Son, is perfectly holy in his nature and conduct, study, according to his command, always, and in every relation and circumstance, to ^astate him in the holiness of your hearts and lives.

17. And, if, answerably to your religious profession, ye from the heart sincerely worship him as your Father in Christ, who without regard to any external consideration, will impartially try and pass sentence on every man's work at the last day, so that ye maintain a holy and humble reverence of him, and fear of offending him, and a holy jealousy over your own hearts, while ye are travelling through this world, as pilgrims and strangers, to your better and eternal inheritance in heaven. 18-21. And ye ought to be the more earnest and courageous in this holy imitation and fear of God, since all you believers certainly know that your redemption, from the corrupt and defiling manners and customs handed down to you by your ancestors, was not purchased by the perishing riches of this present world, which can redeem from slavery and bondage among men, but by the infinitely more valuable obedience and sufferings of the pure and unspotted Son of God in our nature, whom he, from all eternity, in the covenant of grace, appointed to be our Mediator and Surety; and has, in the end of the Jewish dispensation, and last age of the world, manifested in the flesh, and made to obey and suffer in your stead; who, through him, as your only Mediator, trust and hope in God as your reconciler: God and Father—since, in Christ, ye have been holily satisfied with what his Son did and suffered in your stead, he has raised him from the dead, exalted him to his own right hand, and made him Head over all things to the church, that ye might be encouraged, through him, thus to trust in God, as reconciled in him, for all the blessings of grace and glory. 22. And since, through a believing acceptance of gospel truth, under the powerful influence of the Holy Ghost, ye have been enabled to mortify and subdue those corruptions which formerly defiled your souls, and to become holy in heart and life, and have been brought to a sincere and hearty affection to your fellow-Christians, see that ye daily more and more cultivate this brotherly kindness in all its genuine and substantial effects, with all the intense fervour of a regenerated heart purified by faith; 23. And as persons who are not merely the natural descendants of Abraham, but have new, vital, and incorruptible principles of grace and holiness implanted in you, by means of the incorruptible, quickening, and unchangeable word of the living, life-giving, and unchangeable God. 24, 25. For all fleshly descent, with its finest fruits, all natural and acquired endowments, all external privileges, ornaments, and honours, are very unsubstantial and transient; but Christ, the essential Word, and the word of the Lord preached to you in the gospel, and the new creature produced by means of it, remain always the same in their nature and effects.

Ver. 2. *Elect*, not merely to 'the privileges of the gospel' (Bloomfield), but to 'salvation' on earth through 'the power of God,' and 'an inheritance incorruptible . . . reserved in heaven,' ver. 4-9. C.

Ver. 3. '*A living hope*'—a hope, as De Wette observes, which has life in itself, gives life, and looks for life as its object. This hope has for its foundation, its surety, its earnest, the resurrection of Christ. P.

Ver. 6. *Wherewith*. In which circumstance of your preservation—as in a fortress—by the electing love and power of almighty

God, 'ye greatly rejoice.'—*If need be*. Rather, 'since thus it is right that your faith should be tried and purified.' C.

Ver. 7. It seems probable from the reference to 'gold' that one great trial of the Christians' faith was the loss of all their riches; and the nature of some of the subsequent exhortations evidently shows that before their conversion they had lived in much luxury and splendour; see ch. 3:3, 4, 14. But grace can enable the Christian either to use riches without abuse, or, if he is poor, for conscience' sake, to resist temptation to gain. C.

Ver. 11. *What time*. At what period of time.—*What manner of time*. Whether of prosperity or adversity in the Jewish or Gentile nations.—*Vote*, This 'inquiry' and 'diligent search' must have been directed to the Scriptures, such as Da. 9:22-27—thus furnishing both an example and an encouragement to every humble, diligent, and prayerful student of 'the more sure word of prophecy.' C.

Ver. 12. *Which things, &c.* Rather, 'Upon which things the angels delight to look down.' Supposed to contain an allusion to the attitude of the cherubim at the mercy-seat. C.

Ver. 17. The construction of the Greek seems to me to require the following interpretation:—'And if ye call upon as Father addressing yourselves to him as children—looking to him as your Father him who judgeth impartially (i.e. Christ, to whom all judgment has been committed), according to each one's work, in fear conduct yourselves during the time of your sojourning.' That is, in filial fear—a fear that will restrain from any offence against Christ or his holy law. P.

Ver. 18. *Redeemed*. Ransomed as captives from slavery.—*Vain conversation*. The vain traditions of the elders, Mat. 15:3, &c.; Ga. 1:14. C.

Ver. 21. *By him*. Rather, 'through him,' as preached to you by his apostles.

Ver. 23. *By*. The Greek preposition translated 'by' expresses agency, not inherent and original power. The Word of God is the agency in regeneration; God himself—God the Spirit—is the power. —*Which little*—being quickened into faith by the Spirit, Ro. 10:17.—It is matter of question whether the apostle describes 'the word of God,' that is, the gospel, or God himself, as 'living and abiding for ever.' In support of the latter view the translation in the LXX of Da. 6:26 is adduced; but the structure of the original, and the quotation that follows, seem to ascribe the attributes of life (He. 4:12) and permanence to the gospel. C.

REFLECTIONS.—No dispersion can separate believers from the love or care of Christ and his faithful ministers. The election of the Father, the redemption of the Son, and the sanctification of the Holy Ghost, delightfully harmonize in producing faith and holy obedience here, in order to complete salvation hereafter. And according to God's unbounded mercy, and by his infinite power alone, we are endowed with new principles of grace, fitted for and carried through trials unnumbered, to the heavenly inheritance, to his praise and honour. Marvellously he tries, strengthens, and honours the graces of his people by means of their troubles. And, amidst them all, boldly may they triumph in the assured views and hopes of their bright glories and complete salvation at the final appearing of Jesus Christ. Wonderful and excellent is the gospel, which exhibits and offers us this great salvation; and with earnest care and ravishing delight prophets and angels pry into the mysteries of it. What a solid foundation have we for our faith in him whom God from eternity appointed our Saviour, whom the ancient prophets foretold, and whom the gospel clearly reveals and makes over to us! In the most astonishing wisdom and grace he gave his life a ransom for us, rose from the dead, and ascended to glory, that we might be emboldened to believe and trust in God as our reconciled Father in him. Affectionately, then, ought we to love this once suffering and now exalted Redeemer,

20 Who^a verily was foreordained before the foundation of the world, but ^awas manifest in these last times for you;

21 Who ^aby him do believe in God, that raised^d him up from the dead, and gave him glory; that your faith and hope might be in God.

22 Seeing ye have ^apurified your souls in obeying the truth through the Spirit unto ^aunfeigned love of the brethren, *see that ye love one another with a pure heart fervently:*

23 Being^a born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For^a all^b flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But^a the word of the Lord endureth for ever. ^aAnd this is the word which by the gospel is preached unto you.

CHAPTER II.

1 *He dehortheth them from the breach of charity: 4 showing that Christ is the foundation whereupon they are built. 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates, 18 and teacheth servants how to obey their masters, 20 patiently suffering for well-doing, after the example of Christ.*

WHEREFORE,^a laying^a aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking,

2 As^a new-born babes, desire ^athe sincere milk of the word, that ye may grow thereby:

3 If so be ye have ^atasted that the Lord is gracious.

4 To whom coming, *as unto* ^aa living ^astone, disallowed indeed of men, but chosen of God, and precious,

5 Ye also, ^aas lively stones, are built^a up a spiritual house, an holy priesthood, to offer up

and all his people for his sake, and delightfully to triumph in his exaltation and grace. ^aEarnestly ought we to obey our heavenly Father, and imitate him in holiness. With holy fear and reverence should we look for his impartial judgment. And with great watchfulness, sobriety, and weakness from worldly things and sinful customs, ought we to travel to our heavenly rest, carefully cherishing the indwelling principle of spiritual life, till it be perfected in life eternal.

CHAPTER II. Ver. 1. Since, by the implantation of new principles of grace, ye have been formed for purity and love, see that, with abhorrence, ye put away from you all malicious, spiteful, and revengeful heart-burnings, designs, and practices against your fellow-Christians; all frauds, deceitful flatteries, insincere compliments, or professions of respect towards God or men; all envious grudging and repining at men's prosperity; and all backbitings and defamations, which proceed from a gulfed, malicious, or envious disposition of heart. 2, 3. And as persons who have had a real, though small experimental knowledge and savour of the mercy and grace of the Lord Jesus to your own souls, earnestly desire, hunger, and seek after the pure, uncorrupted Word of God, as containing proper nourishment for your immortal souls, that ye may grow in grace, comfort, and holiness, and in all spiritual strength and stature, till ye become perfect in Christ; 4. To whom ye must be daily applying by faith for further edification, support, and establishment, as the only foundation of all your faith, security, hope, and happiness; who has life in himself, and quickens and forever animates all that are united to him; and who, however condemned by Jewish rulers or other unbelievers,

was chosen and appointed of God for this end; and in the sight of God, and all who know him, is infinitely excellent in himself, dear and honourable, and completely able to bear the whole weight of his Father's glory, and the salvation of his church. 5. And being quickened by virtue of your union to and influences from him, ye are more and more fitted to be a spiritual habitation for God, and made holy priests unto him, gratefully to offer up yourselves, your prayers, praises, aims, deeds, and other good works, to him, as acceptable and accepted of him, through your propitiatory sacrifice and intercession of Jesus Christ. 6. Accordingly God calls us, with attention and holy admiration, faith and hope, love and joy, to contemplate him as the fitted, prepared, and rightly-placed foundation, which unites and supports the whole church, Jews and Gentiles, and on which the man who rests the whole weight of his eternal salvation, however sinful he may be, shall never meet with any disappointment, confusion, or ruin. 7, 8. To all those therefore who, through the declarations and promises of the gospel, receive and rest on him alone for salvation, be, in his person, offices, relations, and benefits, will be altogether lovely, honourable, and honoured; and notwithstanding all the rage and contempt of Jewish rulers and other unbelievers, he is, by the appointment of God, made the foundation, chief corner-stone, strength, and glory of his spiritual house, the gospel church; in the meantime, according to God's ancient predictions, he becomes to others an occasion of more aggravated guilt and ruin, who, through their obstinate unbelief, in fulfilment of the divine purpose, willingly avoid themselves into deeper damnation. 9. But ye who by faith are built upon him as your foundation, are a new-born

^aspiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, 'Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.'

7 Unto^a you therefore which believe *he is* precious:³ but unto them which be disobedient, ^athe stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient:³ whereunto also they were appointed.

9 But ^aye are a chosen generation, a royal priesthood, an holy nation, a peculiar^a people; that ye should show forth the praises⁵ of him ^awho hath called you out of darkness into his marvellous light:

10 Which^a in time past *were* not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearily beloved, I beseech *you* ^aas strangers and pilgrims, ^aabstain from fleshly lusts, which ^awar against the soul;

12 Having^a your conversation honest among the Gentiles: that, ^awhereas⁶ they speak against you as evil-doers, ^athey may by *your* good works, which they shall behold, glorify God in the day of visitation.⁷

13 Submit^b yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, ^athat with well-

kindred, which God has, by eternal election, effectual calling, and adoption, set apart for himself. Being anointed with his blood and Spirit, like *princes*, ye have power with him, victory over sin, Satan, and the world, and dominion over your own spirit, and are heirs of the kingdom of heaven.—Like *priests*, ye are separated from the rest of the world, and consecrated to God to offer up spiritual sacrifices of holy gratitude.

—Ye are a holy society, collected and united together under Christ your King; sanctified by his Spirit, governed by his laws, and embarked in the same common cause and interest; and ye are purchased and special property—that, answerably to your dignities, privileges, and obligations, ye might, in your nature and life, by thought, word, and deed, show forth the infinite wisdom, power, holiness, justice, goodness, and truth of God, who has by his grace called and brought you from the darkness of ignorance and error, sin and misery, into his most wonderful light of truth and grace, holiness and comfort; 10. So that ye, as well as the Gentiles among whom ye live, are, after a remarkable disowning of God, brought into the sweet and abiding relation of a people to him; and, after a fearful exclusion from his mercy, have now found mercy with him, to the justification and adoption of your persons, and the renovation of your nature and life, after his image. 11. In consideration of these distinguishing favours which God has bestowed upon you, my dear Christian brethren, I earnestly entreat and exhort you, as persons born from above, strangers in this world, and travellers to the heavenly country, to renounce, by his laws, and mortify all your inward workings of sensual inclinations, inordinate affections and desires after carnally things, which arise from the corrup-

2 While they behold 'your chaste conversation coupled with fear.

3 Whose^a adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For^a after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even^a as Sara obeyed Abraham, calling him lord: 'whose daughters' ye are as long as ye do well, and are not afraid with any amazement.²

7 Likewise,² ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; 'that your prayers be not hindered.

8 Finally, *'be ye* all of one mind, having compassion one of another; love as brethren,³ *be* pitiful, *be* courteous:

9 Not^a rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that 'ye are thereunto called, that ye should inherit a blessing.

10 For^a that the will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him 'eschew evil, and do good; let him seek peace, and ensue it.⁴

12 For^a the eyes of the Lord are over the righteous, and his ears are open unto their

A.M. cl. 4069.

A.D. cl. 65.

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Spirit of God; and its

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other great historic

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—P.

1 Th. 4. 11. Am. 9. 4.

Ja. 3. 1.

8 Cor. 10. 1.

1 Pet. 7. Ro. 8. 28.

Job. 2. 2.

2 Mat. 5. ch. 2. 19.

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right hand of God; angels and authorities and powers being made subject unto him.

CHAPTER IV.

1 He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth: 12 and comforteth them against persecution.

FORASMUCH then as Christ hath suffered for us¹ in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That² he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

3 For³ the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries;

4 Wherein⁴ they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

5 Who⁵ shall give account to him that is ready to judge the quick and the dead.

6 For⁶ for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.²

7 But⁷ the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And⁸ above all things have fervent charity

dead works, and making us to act answerably to our solemn obligation to be the Lord's (therein contracted), is a now a noted representation and mean of our salvation, by the death and resurrection of Christ our only Saviour, who, as a pledge, earnest, evidence, and security of it, and as our Fore-runner, to open our way and prepare mansions for us, is now ascended into heaven, enthroned at the right hand of God, and invested with all power over angels, magistrates, and every other creature.

Ver. 2. *With fear.* Not slavish fear, but 'respectful deportment.' C.

Ver. 3. *Whose adorning, &c.* To be understood in a comparative sense; that is, for 'not,' read 'not so much as' *Bloomfield*. It is, however, by no means clear that any scriptural example, even Mat. 9, 13, will fully bear out this comparative sense of *adze*. See Robinson's *Gr. Lex.* 49, 5. The prohibition is easily understood by giving the emphasis to 'adorning,' when, compared with 1 Ti. 2, 9, the meaning will appear thus: 'whose adorning'—that is, all beyond what is necessary for comfort and decency, and a due regard to rank and circumstances—'let it not be that outward adorning,' &c. C.

Ver. 6. *And are not afraid.* Induced by any timidity to deny the truth, as even Sarah did, Ge. 18, 15. Imitate her graces, avoid her faults. See ver. 14. C.

Ver. 7. *According to your knowledge of what is becoming in believers of the gospel.* That your prayers be not hindered. Through any want of domestic harmony.—*Note.* If a man do not seek to preserve peace with his own family, how can he imagine that he is seeking 'peace with God?' C.

Ver. 12. *The righteous.* 'The just (the justified) who live by faith' on Jesus the Son of God and Saviour of sinners. C.

Ver. 13. *Sauvete.* Venerate, glorify the Lord in your hearts, in the midst of all the troubles he may please to send. C.

REFLECTIONS.—Modesty, meekness, and humility, from a principle of faith in God, are the most engaging ornaments of women, married or unmarried. And an honourable, humane, and tender treatment of a wife is the most substantial evidence of a husband's affection. Never ought a family to exist without much daily fervent prayer, both secret and private. And it is an honour to the Christian religion, and a comfort and happiness to professors, when harmony in sentiment, unanimity in affection, readiness to render good for evil, useful converse, a steadfast cleaving to every good principle and practice, and readiness to account or suffer with meekness for their religion, constantly and everywhere prevail.—A holy, humble, benevolent, and

circumspect practice is the best confutation of every calumny. And the more we live in the fear of God the less we shall be influenced by the fears or reproaches of men.—Why should we ever repine at suffering for Christ, that God-man who suffered for us, the just for the unjust, that he might bring us to God? Deep was his debasement, and high his glory that followed. And rich, full, and extensive is that salvation from sin and wrath which he purchased and effects. How important an ordinance is baptism! Alas! unhappy is the thought that many rest on it, as if it were a Saviour, while others use it as a mere ceremony or fancied charm!

CHAPTER IV. Ver. 1, 2. Now, since Jesus Christ has thus patiently and extremely suffered in his manhood for us unjust sinners, to bring us to God, let his noble and enduring example arm you against all impatience and fainting under what ye suffer for his sake; for if, in the virtue of his death in our stead, we have crucified our inward corruptions, and have cheerfully and patiently endured outward sufferings for his sake, and in conformity to him, we shall be disposed to renounce all our former sinful principles and practices, and with grief and hatred to turn from them to God with full purpose of heart, that we may not spend the remaining part of our time in the exercise of carnal and sinful lusts, after the example of evil men, but in holy dispositions and practices, which God commands and delights in, as tending to his glory; 3-5. For we have already spent too much of our time, like heathens, in diversified forms of uncleanness, drunkenness, gluttony, and the most shameful and detestable idolatries.—On account of your unexpected withdrawal from that dissolute lewdness, luxury, and intemperance, ye and your religion are vilified by your wicked neighbours, as if it had made you quite unbecomingly stiff, precise, and humorously; but quickly must they answer for all these reproaches to the Lord Jesus himself, upon whom they ultimately fall, and who is authorized to, and will, ere long, judge all that have ever lived on the earth, to the great joy of his saints and terror of his enemies. 6. For to this end was the gospel preached

among yourselves: for charity shall⁹ cover the multitude of sins.

9 Use⁹ hospitality one to another, without grudging.

10 As¹⁰ every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

11 If¹¹ any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But¹³ rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If¹⁴ ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: for on their part he is evil spoken of, but on your part he is glorified.

15 But¹⁵ let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters.

16 Yet¹⁶ if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

before it. Peter is addressing those who were suffering persecution. He encourages them by the declaration that in former times many had suffered persecution for the name of Christ, but that they were not to be put to death, but still to live. He says here that the design in preaching the gospel to them was that though they might be judged and put to death by earthly persecutors, yet in respect to their souls—their higher nature—they lived to God. This appears to me to be the only true interpretation of this passage.—*P.*

3 Or, will.

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1 Pt. 4:789; 1 Pt. 4:790; 1 Pt. 4:791; 1 Pt. 4:792; 1 Pt. 4:793; 1 Pt. 4:794; 1 Pt. 4:795; 1 Pt. 4:796; 1 Pt. 4:797; 1 Pt. 4:798; 1 Pt. 4:799; 1 Pt. 4:800; 1 Pt. 4:801; 1 Pt. 4:802; 1 Pt. 4:803; 1 Pt. 4:804; 1 Pt. 4:805; 1 Pt. 4:806; 1 Pt. 4:807; 1 Pt. 4:808; 1 Pt. 4:809; 1 Pt. 4:810; 1 Pt. 4:811; 1 Pt. 4:812; 1 Pt. 4:813; 1 Pt. 4:814; 1 Pt. 4:815; 1 Pt. 4:816; 1 Pt. 4:817; 1 Pt. 4:818; 1 Pt. 4:819; 1 Pt. 4:820; 1 Pt. 4:821; 1 Pt. 4:822; 1 Pt. 4:823; 1 Pt. 4:824; 1 Pt. 4:825; 1 Pt. 4:826; 1 Pt. 4:827; 1 Pt. 4:828; 1 Pt. 4:829; 1 Pt. 4:830; 1 Pt. 4:831; 1 Pt. 4:832; 1 Pt. 4:833; 1 Pt. 4:834; 1 Pt. 4:835; 1 Pt. 4:836; 1 Pt. 4:837; 1 Pt. 4:838; 1 Pt. 4:839; 1 Pt. 4:840; 1 Pt. 4:841;

7 Casting^a all your care upon him, for he careth for you.

8 Be^a sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom^a resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

A.M. clir. 4059.
A.D. clir. 65.

2 Ps. 37, 55, 22. Mat. 6, 25-34, 10, 12, 13. Co. 2, 2, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. 1 Th. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. 2 Th. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. 1 Pet. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

11 To^a him be glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.

14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

and hungry lion, is indefatigably restless in his contrivances and endeavours, by persecutions, frauds, and evil suggestions, to wound, tear, and ruin immortal souls; o. Whom ye must courageously resist—steadfastly maintaining the pure doctrines of faith, and your holy profession of the same, in a firm dependence on the power and grace of Christ to vanquish him. And to prevent your being disheartened in the combat, remember that ye are only meeting with such a conformity to Christ in sufferings as your Christian brethren everywhere meet with in this evil world.

10. May therefore that God, who is rich in mercy, and who of his own mere favour is the fountain and giver of all grace, and who, by his Word and Spirit, has effectually called us to the promised, prepared, and infallibly secured inheritance of eternal glory, through the merits and mediation of Jesus Christ, after and by means of these your transient afflictions, render you perfect in knowledge and practice; establish you immovably in the faith, hope, profession, and holiness of the gospel; strengthen you with all might unto all patience, obedience, and suffering; and settle your souls with unshaken peace, safety, and comfort, on that foundation laid in Zion.

12. By Silas, whom I can recommend as a faithful brother, and whom I expect you will find such, I have sent you this short letter, to exhort and encourage you to abide by the testimony which I have herein

given you for the confirmation of your faith, assuring you that this is the true gospel of the grace of God relating to salvation by Christ alone—in the doctrine, belief, and profession of which ye have lived, and I hope shall continue to stand fast, notwithstanding all the terrors and artifices of your enemies to bring you off from it.

Ver. 1. An elder. Rather, 'a co-presbyter;' a title adopted by Peter—(1) Because elder was a name of office better known among the Jews than almost any other, and completely setting aside the Romish claim of priesthood in the sense of 'sacerdot' (2) That the Spirit by whom he wrote might, as by a prophetic anticipation, rebuke those proud titles and assumptions of superiority by which, in virtue of an original supremacy asserted for Peter, the popes of Rome, styling themselves his successors, have continued a terrible 'lordship over God's heritage,' ver. 3, except where the Alpine and Pyrenean churches in Europe, the Christians of St. Thomas in Asia, and a few other scattered churches, continued to preserve the truth of the gospel and their ecclesiastical liberties till the blessed Reformation restored the Bible, and light and liberty to the benighted churches and enslaved kingdoms. C.

Ver. 2. Taking the oversight (ἐπισκοπῆς), 'exercising the episcopate'—discharging your duties as bishops. See Ac. 20, 17, C.

Ver. 5. The term 'elders' is here, as in ver. 1, official. It signifies the ministry of the church. Consequently the word younger must mean the flock, the people, the laity, as contradistinguished from the ministry. P.

Ver. 10. Make you perfect. Join you completely together as the timbers of a building—Solidify, by supporting each part by means of its fellow—Strengthen. Cramp and bind all the parts

together.—Settle, by bringing all to rest on an even and firm foundation. The phrases are all architectural, and seem to be a beautiful reference to ch. 2, 5, C.

Ver. 12. As I suppose. Rather, 'as I regard him.' C. Ver. 13. Babylon. In apostolic times Babylon was still inhabited, and contained a large Jewish community. Doubtless it was while labouring among them Peter addressed this epistle to his brethren in other regions. P.

REFLECTIONS.—With an exemplary spirit and conversation, humbleness of mind, disinterestedness, cheerfulness, and diligence, ought ministers to inspect, instruct, warn, exhort, comfort, and govern the souls committed to their care by Christ, who redeemed them by his blood. And glorions, but free, is the reward that awaits them if they be found faithful. With great humility, submission to one another, self-humiliation under God's mighty hand, and casting our cares upon him, ought every one of us professed Christians to adorn our profession, and prepare for the eternal state. And constant should be our sobriety, watchfulness against and vigorous resistance of Satan, and resignation to our share of sufferings for Christ. It is a mercy that the saints' sufferings are so short and light, their assistance under them so great, and their reward after them, from the God of all grace, so inestimable and everlasting. Their standing for a little time in the faith and love, profession and practice, of the gospel, will quickly issue in their eternal triumph in his praise.

THE SECOND EPISTLE GENERAL OF PETER.

The design of this epistle is merely to follow up the former with some additional illustrations and encouragements. It must be understood, however, as addressed equally to Jewish and Gentile converts, 'to all who had obtained like precious faith.' And though the references seem generally to imply that the parties were perfectly familiar with the Old Testament Scriptures, yet as the Old Testament had already been translated into Greek, there can be little reason for imagining that the Gentile converts would not be as well acquainted with them as the Jews. This brief epistle contains the following numerous references to the other Scriptures: Ge. 1. 6-9; 7. 1-9, 11, 16, 22, 23; 19. 16, 24, 25; Nu. 22. 5, 7, 21, 23, 28; Jos. 23. 14; 2 Sa. 23. 2; Ps. 102. 26; Is. 5. 19; 65. 17-18; Mat. 17. 1-5; Paul's epistles; and probably Re. xxi. C.

CHAPTER I.

1 Confirming them in hope of the increase of God's graces, 5 he exhorteth them, by faith, and good works, to make their calling sure: 12 whereof he is careful to remember them, knowing that his death is at hand; 16 and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eye-witness of the apostles beholding his majesty, and by the testimony of the Father, and the prophets.

SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

A.M. clir. 4071.
A.D. clir. 67.

CHAP. I.
1 See 1 Pet. 1. Mat. 10, 2.
2 In. 20, 21, 25, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
3 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
4 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
5 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
6 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
7 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
8 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
9 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
10 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
11 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
12 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
13 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
14 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
15 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
16 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
17 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
18 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
19 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
20 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
21 1 Cor. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 9

might be partakers of the divine nature,⁵ having escaped the corruption that is in the world through lust.⁶

5 And beside this, 'giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And* to knowledge temperance; and to temperance patience; and to patience godliness;

7 And* to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they* make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is 'blind, and cannot see afar off, and hath forgotten that he' was purged from his old sins.⁸

10 Wherefore the rather, 'brethren, give 'diligence to make your calling and election sure: for if ye do these things, 'ye shall never fall:

11 For* so an entrance shall be ministered unto you abundantly* into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore 'I will not be negligent to put you always in remembrance of these things,

A.M. cliv. 471.
A.D. cliv. 67.

5 See note * below.
6 Rather, 'in lust',
i.e. consisting in lust,
which is one of the
great elements of sin.

7 Pr. 4. 23. Phil. 4. 3.
12. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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9 Pr. 4. 23. Phil. 4. 3.
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until the day dawn, and the day-star arise in your hearts:

20 Knowing this first, that ^{no} prophecy of the scripture is of any private interpretation.

21 For ^{the} prophecy came not in old time ^{by} the will of man: but holy men of God spake *as they were moved by the Holy Ghost.*

CHAPTER II.

¹ He foretelleth them of false teachers, showing the impiety and punishment both of them and their followers: ¹ from which the godly shall be delivered, as Lot was of Sodom: ¹⁰ and more fully describe the manners of those profane and blasphemous seducers, whereby they may be the better known, and avoided.

BUT there^a were false prophets also among the people, even as ^{there} shall be false teachers among you, who privily shall bring in damnable heresies, even ^{denying} the Lord that bought them, and bring upon themselves swift destruction.¹

2 And^a many shall follow their pernicious² ways; by reason of whom the way of truth shall be evil spoken of.

3 And ^{through} covetousness shall they with feigned words³ make merchandise of you: whose⁹ judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if ^{the} Lord spared not the angels that sinned, but cast *them* down to hell, and de-

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wrote only those things which were suggested to them by the Holy Ghost, whose immediate influence excited them to utter the ideas which he had raised in their minds, and to express them in words which exactly convey the true sense of them.

Ver. 5. *Virtute*. *Aspi*, when spoken of man, signifies 'virtue,' in the sense of diligence, laboriousness, energy, fortitude. C.

Ver. 8. The knowledge of Christ is well explained by Alford:—'The knowledge of him is the imitation of him; for as it is true that hereafter seeing him as he is will insure our being perfectly like him, so it is true that here the only way in any degree increasing to see him as he is, is to become increasingly like him. He only can declare Christ who reflects Christ.' P.

Ver. 10. *Give diligence*, &c. As, for example by self-examination on love to Jesus, according to that scripture, Jr. 14. 23. 'If a man love me, my Father will love him, and we will come unto him, and make our abode with him.' C.

Ver. 18. 'And this voice which came from heaven we (the three apostles, as witnesses heard; and we have the prophetic word (concerning our Lord: thereby more manifestly) confirmed.' C.

Ver. 20. 'No prophecy of Scripture (thus manifested) to be real and confirmed, comes from any man's own discovery or private (unauthorized) exposition.' C.

Ver. 21. This verse gives the reason for the statement made in the preceding, that prophecy is not the offspring of human intellect—the prophets themselves not always knowing the full meaning of utterances. They spoke by the inspiration and at the will of the Holy Spirit. The verse ought to be translated as follows:—'For prophecy was never sent after (in accordance with) the will of man; but men spake from God (commissioned by him), impelled by the Holy Spirit.' P.

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fied to teach and recommend them to others. But it is on no human testimony, but on the infallible oracles of God, that our faith must be founded or practice regulated.

CHAPTER II. Ver. 1. But as there were false prophets among your Jewish ancestors who laboured to seduce them from the Lord into idolatry and other wickedness, so there will be especially among your Jewish nation, false teachers, who, under various pretences, will covertly and craftily introduce the most pernicious errors, tending to the sudden, unexpected, and eternal destruction of both teachers and receivers, as they will both doctrinally and practically deny the glory and renounce the wisdom, authority, grace, and holiness of their Lord and Master, discovered in the gospel revelation of him—whom they boast of as their ancient deliverer from Egypt, and marvellous preserver for many ages after them, and who is the acknowledged Saviour and Redeemer of his professed people. 2. And through the natural depravity and enmity of their hearts against God and his ways, many nominal professors of Christ's name shall be seduced into their licentious and destructive principles and practices—on account of which the truths of the gospel, and the way of holiness and happiness therein prescribed, will be blasphemously reproached by its enemies; 3. And by flattering speeches shall these seducers, influenced by their covetous inclinations, labour to deceive you, in order to promote their own secular advantages. But, from the examples of others, it is manifest that the terrible judgments of God, long ago determined and threatened, hasten apace towards them, and shall in due season be executed upon them. 4. For if God did not show favour to nor abate the punishment of those angels that are of a far higher rank, who, through pride and envy, transgressed that law which he had given them for the rule and trial of their obedience, but, for their first offence, hurled them down, with righteous indignation, from their holy and honourable habitation in heaven, and confined them in a state and region of horror and despair, till, at the general judgment, they shall receive their public condemnation, and have their full torment begun; 5. And if he had no pity on the inhabitants of the old world who had despised all his solemn and gracious warnings by Noe, that faithful preacher of righteousness, repentance, and reformation, and of the righteous judgments of God against the impenitent, who, with seven only of his family, was saved,

livered *them* into chains of darkness, to be reserved unto judgment;

5 And ^{spared} not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And ^{turning} the cities of Sodom and Gomorrah into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And ^{delivered} just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The^a Lord knoweth how to deliver^a the godly out of temptations, and to ^{reserve} the unjust unto the day of judgment to be punished:

10 But^a chiefly them that walk after the flesh in the lust of uncleanness, and ^{despise} government:⁶ presumptions *are* *they*, self-willed; they are not afraid to speak evil of dignities.

11 Whereas^a angels, which are greater in power and might, bring not railing accusation against them⁷ before the Lord.

when God, by a universal flood of waters, drowned the rest of the inhabitants of the world for their obstinate wickedness; 6. And if, by fire and brimstone from heaven, he utterly destroyed Sodom, Gomorrah, Admah, and Zeboim, on account of their horrid profanity and unnatural lawdness, and set them up as a type or pattern of that final conflagration and eternal fire which shall consume all the wicked of the earth, that obstinate sinners of succeeding ages might see what they had to expect from his hand; 7, 8. While in distinguished kindness he plucked his righteous servant Lot as a brand out of the burning, who had been sorely grieved, fatigued, and oppressed in his own soul at the sight and report of the vile, dissolute, lascivious, obscene, and unnatural behaviour of that perverse and wicked people among whom he dwelt;—9. These undoubted facts invincibly prove that the almighty and infinitely wise Sovereign of the world perfectly knows at what time, and in what manner, and by what means, to extricate his faithful servants and worshippers out of all snares, troubles, and dangers, in the very worst of periods; and how to confine the wicked, though most powerful and crafty, under his supreme dominion, till he bring them forth, as condemned criminals, in the last judgment, to be punished for the iniquity of their hearts and lives.—10. And according to his infinite wisdom and power, he will peculiarly reserve and punish those impious seducers who, answerably to their corrupt principles, live according to the carnal states and desires of their sensual natures, unrestrainedly gratifying their impure and lascivious inclinations, and insolently pouring contempt upon all regular government and authority over them that could put a check upon their vices. Daring, refractory, and headstrong, they seek only to please themselves, and make their own will their sole law, and fearfully and impudently reproach and rail at the apostles and other ministers of Christ, and at the civil magistrates whom God hath set over them to regulate and control their exorbitant passions, appetites, and manners; 11. While angels, who are far superior in dignity to these proud boasters, or any earthly magistrates, are so far from contemning or reviling these deputies of God, that they never use any opprobrious bitter language against the devils themselves. 12. But these presumptuous despisers of governments, instead of imitating good angels, like furious beasts of prey, reproach, rage, and rail against persons and things, civil or religious, whose excellence they neither know nor approve; and therefore shall, by

12 But these, ^{as} natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish ⁱⁿ their own corruption;

13 And¹ shall receive the reward of unrighteousness, ^{as} they that count it pleasure ^{to} riot in the day-time.² Spots ^{they are} and blemishes, sporting themselves with their own deceivings, while they feast with you;³

14 Having⁴ eyes full of adultery,¹ and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of ^{Balaam} the son of Bosor, who loved the wages of unrighteousness;

16 But⁵ was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet.

17 These⁶ are wells without water,² clouds that are carried with a tempest; to whom⁷ the mist of darkness is reserved for ever.

18 For⁸ when they speak great swelling words of vanity, they allure through the lusts of the flesh, ^{through much wantonness,}³ those that were clean⁴ escaped⁵ from them who live in error.

19 While they promise them ^{liberty,} they themselves are ^{the servants of corruption:} for of whom a man is overcome, of the same is he brought in bondage.

20 For⁹ if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

means of their own indelible corruption and wickedness, be utterly and eternally destroyed; 13. Yea, shall be fearfully but justly punished for their complicated crimes, as persons who glory and delight in the most shameless intemperance and unchastity, and are a reproach to the Christian name, gratifying their luxurious inclinations, with their own deceived or deceiving devices, and cheating and imposing upon you, while, under pretences of love and friendship, they partake with you in your ordinary or religious feasts. 14. Their eyes are continually and insatiably employed in wanton and adulterous looks, to discover their own lewd inclinations, and to excite the like in others, or to find out proper objects for inflaming and gratifying the vilest affections. They cannot refrain from contriving, or committing sin, or endeavouring to draw others into it; and so, by their enticements in word and deed, they insare such unguarded persons as are not established in the truth and holiness of the gospel, nor fortified with grace against their gulfeful arts. As children of wrath devoted to destruction under the curse of God's righteous law, their hearts are entirely engaged in contriving how to fulfil their covetous desires after the riches and honours of this world. 15. 16. They have renounced the only true way of salvation through Jesus Christ, and of walking before God in faith and holy obedience, and have wandered into the ways of sin and error which lead to eternal misery, treading in the paths and copying the example of Balaam, who, amidst all his fair pretences, laboured to curse God's Israel, and directed how to seduce them into uncleanness and idolatry, in order that he might obtain worldly riches and honour; and was, by his own ass, when miraculously enabled to speak, sharply reproved for his iniquitous and wickedness. 17. Amidst great pre-

tences to and appearances of knowledge, they are really void of true wisdom and grace; and, instead of being truly useful, for the refreshment and fruitifying of the church or their followers, they are carried about by the violence of their convictions from one error and sin to another, till at last they shall be shut up in that infernal darkness, misery, and despair appointed to them for their everlasting portion. 18. For by their high pretences to holiness and wisdom, they only vent the pride and vanity of their own hearts, and accommodating themselves to the sensual and lascivious inclinations of depraved nature, they insare such as had been once brought off from the errors of Judaism or heathenism, and had for a time shunned the conversation and practices of such as lead wicked lives according to their erroneous principles. 19. And while they promise their followers full liberty in indulging their vicious inclinations, they themselves are the worst of slaves to their own corrupt lusts, being entirely overcome and conquered by them. 20-22. For if, after they have been externally reformed from the gross and scandalous practices of the men of this world which lieth in wickedness, through the notions which they had received concerning Jesus Christ as a Saviour and Sovereign, they are again insared and involved in these abominations, and yield up themselves to the practice of them, their case is more aggravated, guilty, dangerous, and hopeless than it was before they knew anything of Christ and the gospel, and especially that it was when they had the first conceptions of these things; for their sin and punishment would really have been less had they never heard nor known anything of him, and his righteousness or law, than when, after acquaintance with his law, they revolt from that pure and holy doctrine which had been preached to them with a divine

21 For¹⁰ it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, ^{The dog is} turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

CHAPTER III.

1 He assur^{eth} them of the certainty of Christ's coming to judgment, against those scorn^{ers} who dispute against it: 8 warning the godly, for the long patience of God, to hasten their repentance. 10 He describ^{eth} also the manner how the world shall be destroyed: 11 exhorting them, from the expectation thereof, to all holiness of life: 15 and again, to thank the patience of God to tend to their salvation, as Paul wrote to them in his epistles.

THIS ^{second} epistle, beloved, I now write unto you; in ^{both} which I stir up your ^{pure} minds by way of remembrance:

2 That ye ^{may} be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing¹ this first, that there shall come in the last days scoffers, walking after their own lusts;

4 And saying, ^{Where is} the promise of his coming? for since the fathers fell asleep, all things continue as ^{they were} from the beginning of the creation.

5 For ^{this} they willingly are ignorant of, that² by the word of God the heavens were of old, and the earth standing⁴ out of the water and in the water.⁵

6 Whereby⁶ the world that then was, being overflowed with water, perished:

7 But⁷ the heavens and the earth which are now, by the same word are kept in store, re-

authority to bind it upon their consciences.—But, agreeably to a well-known proverb—as dogs lick up their own vomit, and swine, after being washed, return to wallow in the mire—so, their natures never being changed, they, after conviction and reformation from their wicked practices, return to them with as much pleasure and eagerness as ever.

REFLECTIONS.—We must never expect a perfect church on earth. Deceivers, for the sake of worldly advantages, will always creep into the ministry, and always find followers. And often they fearfully pervert the gospel, and constructively deny that God who has wrought so great providential deliverances for themselves and others. Yea, notwithstanding repeated and tremendous warnings of providence in the destruction of their patterns in guilt, under the most precious pre- tences of wisdom and piety, they entice, insare, de- chile, enslave, and ruin unstable professors, and carry on the vilest covetousness, pride, luxury, and unchastity. Dreadfully criminal and dangerous is it to return to that wickedness which the knowledge of divine truth had rendered detestable; and fearful damnation in hell, if not also misery on earth, awaits, and unceasingly hastens forward to, such, while God will certainly, seasonably, and marvelously deliver his saints from their seduction, example, and punishment.

CHAPTER III. Ver. 1, 2. In this, as well as my former epistle, I chiefly aim at awakening and warning you who are still sincere in the faith to be on your guard against false teachers and their destructive schemes and attempts to overthrow your faith and hope, holiness and comfort, and to excite you seriously to remember and reflect on the predictions and doctrines which have been delivered to you by the prophets,

served unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that *one day is with the Lord as a thousand years, and a thousand years as one day.*

9 The^k Lord is not slack concerning his promise, as some men count slackness; ¹⁰but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.⁶

10 But^a the day of the Lord will come as a thief in the night; in the which ¹¹the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.

11 Seeing then that all these things shall be dissolved,⁷ what^v manner of persons ought ye to be in *all* holy conversation and godliness,

12 Looking^a for and ¹³hasting unto^o the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?

and more lately by us apostles, whom Christ, the Saviour and King of his church, appointed for that effect, particularly what relates to his second coming to judgment, that ye may be fortified against the pernicious influence of secret and open seducers; 3, 4. Especially as ye have been fully warned, that in the last stage of God's dispensations towards his church, there would arise profane despisers and deriders of the most important points of revelation—abandoning themselves to their own carnal devices and corrupt inclinations, and pretending, in a taunting manner, that the continuance of the world, in the same form as when those ancient predictions were given out, effectually proves that no such thing as a general resurrection or final judgment need be expected: 5-7. For they willfully shut their eyes against the Scripture account of the alterations which the power of God has already made in the creation of this world, in the drowning of the old world by means of those waters which he had created in connection with the earth; and that the aerial heavens and this earth, as subsisting in their present forms, are, by the same almighty influence of God's will, upheld, and, as it were, treasured up, to be, at the end of the world, dissolved, not by water as formerly, but by a dreadful fire, to the torment and terror of all the wicked who have ever lived. 8. To fortify your minds against their cavils, drawn from the apparent delay of Christ's second coming, consider this, that one day and a thousand years are equally before God as any individual point of time, and that, in his reckoning, the longest space is infinitely less than a single day in ours. 9. Nor is the seeming delay of the promised coming of Christ to judgment any evidence of God's dilatoriness, or that it shall never happen; but it is intended as an exercise of his long-suffering towards us, who are the objects of his special love—that all of us, in our several generations, may be delivered from eternal destruction, and brought to a true and evangelical repentance of and turning from our iniquities. 10. But how long soever God may delay this great day of the last judgment, in which Christ shall appear in all his glory, it will certainly come, in its appointed season, in a most sudden, unexpected, and, to the wicked, in a most terribly ruinous manner. And on it the whole frame of this lower world shall be amazingly altered, and purged from all the effects of sin and the

curse; and the earth, that so much beloved portion of carnal men, shall be utterly burned to ashes. 11-14. Since, then, we have sufficient reason to look for this great alteration of nature, and for the formation of new heavens and a new earth out of the ashes of the former, into which nothing but what is righteous and holy can enter, it becomes us, with the utmost watchfulness, care, and circumspection, to study the most perfect holiness and righteousness in heart and life, expecting, looking, longing, and preparing for that great event, and labouring that we may then be found united to and accepted in his person, washed in his blood, and sanctified and comforted by his Spirit.—15, 16. And to encourage you to this study of the most perfect holiness, fix it in your minds, that the great patience and forbearance of our Lord towards a sinful world is intended to promote your salvation and that of other elect persons—even as Paul, that divinely inspired apostle, has hinted in his epistle to you; as he has also, in his other epistles, warned both Jews and Gentiles of this second coming of Christ, and its momentous consequences, and that believers should patiently wait for it—among which things there are some doctrines so sublime and spiritual in their nature, that weak and prejudiced persons cannot easily apprehend or receive them; and which, through their ignorance, pride, and other inward corruptions, they who are never taught of God, or are sceptical and unsettled in their principles, rack and torture to a wrong meaning, perverting the sense and use of them, as they do many other passages of the Old and New Testaments, to their own everlasting and aggravated destruction. 17. Since, then, you, my dear Christian brethren, are forewarned of these things, and assuredly know and believe that Christ will certainly come to judgment, and take vengeance upon all the ungodly, take the most earnest heed lest any of you should, along with other apostates, be drawn aside from him and his ways of truth and holiness by the false notions, deceitful insinuations, and vile practices of impious, immoral, lawless men, and fall from that stability in the doctrines, purity, and profession of the gospel in which ye have hitherto persisted. 18. But to prevent all declensions and revolts, let it be your earnest prayer and endeavour, in the use of all proper means, to obtain a growing persuasion and sense of God's free favour, to wax stronger and

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account that ¹⁶the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to ¹⁷the wisdom given unto him, hath written unto you;

16 As ¹⁸also in *all* his epistles, speaking in them of these things; in which are ¹⁹some things hard to be understood,¹ which they that are unlearned² and unstable wrest, as *they* do also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware³ lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But^a grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. ¹⁹To him be glory, both now and for ever.⁴ Amen.

stronger in the habits of grace, and more and more to abound in the exercise thereof; and in a clear, fiducial, practical, and experimental acquaintance with the person, offices, relations, doctrines, promises, and commandments of our divine Lord and all-sufficient Saviour Jesus Christ, and with your own personal interest in him.

Ver. 5. For *this they willingly are ignorant of*. Rather, 'For it is hid from the notice of those who so wish'; to wit, who wish that the promise of the Lord's coming should never be verified. C.

Ver. 10. The contrast between the water and fire distinctly shows that the apostle is speaking of a literal elementary destruction; for to contrast a literal with a figurative event, without any note of difference, were to take away the key of all interpretation. C.

REFLECTIONS.—The very best of Christian professors have need to be repeatedly stirred up to their duties, to be reminded of all the doctrines and commandments of Jesus Christ, and cautioned against the errors and evil practices of wicked and designing men. And the purer men's minds are, it is the more wicked to corrupt them.—How precisely the Scripture foretells the conduct of its adversaries, our own deists not excepted, and thereby renders their wicked opposition a proof of its own divine inspiration! But notwithstanding all the scoffs of his adversaries, with amazing patience does God delay the seasons of his wrath, particularly the last judgment, that sinners may have full space to repent and embrace his salvation. And delay, of years is quite insignificant when compared with his absolute eternity.—In the most tremendous manner will Jesus come at last.—The heavens shall perish before him; the elements melt away; and the earth, with all that is therein, be burned up! How terrible for carnal men to have that world which they had chosen for their portion universally kindled into flames, to give them a final adieu, and fearful introduction into hell! But blessed is the change which shall then be made in the purification of our lower world, and in forming out of its ashes new heavens and a new earth, for the everlasting happiness of ransomed men. In the faith and contemplation of these great events, how circumspect, holy, and religious ought we to be! Fully should we be weaned from the world; be steadfast in our profession and practice; fervent in prayer for necessary supplies; and earnest to grow in grace, and in the knowledge of Christ our Lord.

CONCLUDING REMARKS ON THE FIRST AND SECOND EPISTLES OF PETER.

The principal object of Peter's first epistle was to shield the hearts of Christian converts against the arrows of persecution;—and that of the second, to shut their ears against the delusions of heresy. It is important, therefore, to observe how the apostle deals, first, with persecutors; and secondly, with false teachers. In the

case of persecution he finds the believers rejoicing 'that they are counted worthy to suffer,' 1 Pe. 1. 6. (1) He then teaches their submission to authorities, so as to put evil speakers to silence, 1 Pe. 2. 15. (2) To stand by conscience, and suffer without threatening or reviling, 1 Pe. 2. 19, 23; 3. 9. (3) Not to be afraid while the

Lord is their trust, 1 Pe. 3. 14. (4) To take Christ, in his sufferings, as their example and support, 1 Pe. 3. 18; 4. 1, 12-14. In all this, the chief practical duties he inculcates and enforces are submission and patience. But, in the case of 'false teachers' and their 'destructive heresies' introduced in his second epistle, does he enjoin silence or submission? No;—he teaches to 'give place by subjection, not, not for an hour;' but in the same decisive tone in which our Lord denounced his woes against the Scribes and Pharisees, does he denounce 'their pernicious ways'

(2 Pe. 2. 2); pronounce them 'spots and blemishes' on the fair garment of Christianity; and declare that 'their judgment lingereth not, their condemnation slumbereth not.' And although this language of our Lord and his apostle will by no means authorize any one to adopt the language of passion, or self-will, or reviling against the adversaries of the truth, yet it equally forbids him who is 'thoroughly persuaded in his own mind' to adopt the language of indifference, or of spurious charity, either towards false teachers themselves, or their destructive doctrines. C.

THE FIRST EPISTLE GENERAL OF JOHN

Was probably written about twenty years after the destruction of Jerusalem, and chiefly to the Jewish Christians. The scope of it is to establish their faith in Christ, as the eternal Son of God, and promised Messiah; to lead them into affecting views of his and his Father's love in the work of our redemption, and thereby engage their love to God and to one another, and sweetly constrain them to depart from all iniquity, and yield a cheerful obedience to all his commandments, answerably to their high privileges, hopes, and obligations;—and, in fine, to exhibit a system of infallible marks for trying the reality of our grace.

[Although the name of the writer is not found in this epistle, yet, by the consent of all ecclesiastical history, it has been uniformly ascribed to John, the author of the Gospel; and the similarity of thought and expression between the epistle and Gospel, especially in the inculcation of love, points to 'the disciple whom Jesus loved,' and affords an ample confirmation of the acknowledged authorship. The date of the epistle is uncertain, and conjecture is useless. From ch. 2. 14, however, it would appear that there were, when the apostle wrote, several 'fathers' still alive who had 'known him that was from the beginning,' and that, consequently, the epistle was written previous to the destruction of Jerusalem.

It is worthy of special and constant remark that, besides its community of subject with the other books, every book of Scripture has its own peculiar subject and object. This epistle, accordingly, while it opens with the fundamental topics of the divine perfections, man's depravity, and Christ's propitiation; and while it interweaves throughout its whole texture many other great truths of the gospel, yet steadily keeps in view one special object—the evidences of a personal and saving interest in the Lord Jesus Christ, whereby believers may judge, and are enabled to 'know that they have eternal life, and that they may (should) believe on the name of the Son of God,' ch. 5. 13. These evidences, originating as from a fountain, in 'fellowship with the Father, and with his Son Jesus Christ,' ch. 1. 3, 7, run continuously throughout the whole epistle, so that it forms a personal test by which every sincere inquirer may be able 'to examine himself whether he be in the faith, prove his own self, and know (if a believer, however weak and fearful) that Christ is in him'—'the hope of glory.' The following Scriptures are more or less directly referred to throughout the epistle:—Ge. 4. 4-8; De. 13. 13; 1 Ki. 8. 46; Job 19. 26; 42. 8; Ps. 16. 11; 41. 9; Ec. 7. 20; Is. 9. 6; liii. 5; 54. 5; 55. 7; 61. 1; Je. 21. 33, 34; Mi. 6. 8; Ro. 3. 24. C.]

CHAPTER I.

1 He describeth the person of Christ, in whom we have eternal life, by a communion with God; 5 to which we must addjoin holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.

THAT which^a was from the beginning, which^b we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of 'the word of life;'

2 (For^a the life^a was^a manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was^a with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have^a fellowship

^a Christ was THE LIFE; and he manifested it.—P.

CHAPTER I. Ver. 1-3. It is not upon slender and doubtful grounds, but on the most full assurance from hearing, seeing, and handling him, both before his 'death and after his resurrection, and upon the most remarkable spiritual experience of his power, glory, and grace, as well as by the infallible inspiration of the Holy Ghost, that we have preached unto you Jesus Christ, the eternal Son of God, who has all life originally in himself, and has, when manifested in our nature, purchased life for us, and for ever bestows it upon us, in order that ye might have partnership and communion with us, as one spiritual and holy body, in all the gracious promises, ordinances, influences, blessings, and privileges which belong to the gospel state, in which we have communion with the Father in all the bless-

ings of his love, communicated to us through and with Christ, his eternal and dear Son, in all his righteousness and all the blessings of his purchase, and so also with the Holy Ghost in all his graces and comforts, as the earnest of our eternal and immediate fellowship with God in heaven. 4. And these great things I write unto you that ye may have a fulness of solid satisfaction and joy in this delightful and holy fellowship with God. 5. Now, as the knowledge of what God is, and who shall inherit this grand promise of eternal life, is necessary to your having comfortable fellowship with him, know that Jesus Christ and his Holy Spirit have taught us, that we might publish it unto you, that God is an absolutely perfect Spirit, infinite in wisdom, purity, blessedness, and glory, without the least mixture of

with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, 'that your joy may be full.

5 This^a then is the message which we have heard of him, and declare unto you, that^b God is light, and in him is no darkness at all.

6 If^a we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we^a walk in the light, as he is in the light, we have fellowship one with another; and 'the blood of Jesus Christ his Son cleanseth us from all sin.

8 If^a we say that we have no sin, we deceive ourselves, and the truth is not in us.

anything defective or sinful. 6. It is therefore plain that all pretences to hold comfortable fellowship with him, or hopes of the eternal enjoyment of him, while we indulge ourselves in ignorance, error, or any sinful practices, are but an evidence of our hypocrisy, give the lie to our Christian profession, and are a practical contradiction to the nature and will of God, and to the whole tenor and design of the gospel, and even to the very nature and truth of things. 7. But if, as children of the light, we, according to our profession, habitually, delightfully, and progressively think, speak, and act under the direction and influence of his Spirit, in the ways of truth and holiness, according to the rule of gospel revelation, and after the pattern of God himself, in knowledge, wisdom, holiness, and comfort, then we,

A.M. clir. 4994.
A.D. clir. 90.
CHAP. I.
a Pr. 8. 22; Mi. 5. 2; In. 1. 1, 2; 8. 56; ch. 2. 13.
b Re. 1. 5; 20. 13.
18. 21; 22. 4.
c 2 Pe. 4. 18; In. 1. 14.
d ch. 4. 14; Ac. 4. 20.
Mat. 3. 16; 7. 12; 24. 39.
Ja. 20. 27; 21. 1.
e In. 1. 1, 2, 4, 14; 2. 26.
ch. 7. 7; Re. 10. 7.
f Ver. 1; In. 1. 1; 2. 26.
g 2 Co. 5. 21; 8. 14; Re. 5. 2; 21. 1.
h Ps. 2. 7; 8. Pr. 8. 22; 27. In. 1. 1; 2. 26; 3. 13; 7. 29; Ga. 4. 4; Ro. 8. 1; 2 Co. 13. 7; Jo. 10. 39; ch. 5. 7.
i In. 17. 21; 14. 23; 23. 15; 1 Co. 12. 26; ch. 5. 24; ver. 7.
k Ver. 1-4 contain a general introduction to the whole epistle, in which John lays down the great object of apostolic teaching—Christ, of whom his own apostles

lic office and authority, and states the object of his writing: 'The Word of Life' is the personal Logos, the Lord Jesus, the only fountain and giver of life.—P.
l In. 12. 14; 16. 24. 2
In. 12. 15; 6. 10; 14. 3; 7. 7; Ro. 13. 13; Phil. 3. 4; 4. 14; 47. 48. 2 Co. 12. 24.
m ch. 2. 11; 1 Co. 1. 23; Mat. 25. 20.
n In. 1. 4; 8. 12; 9. 5; 12. 35, 36; Ja. 1. 17; 1. 11.
o 6. 16; ver. 7; Job 11. 7; Ps. 147. 5; Ex. 15. 11; Heb. 1. 12.
p ch. 2. 4. 2 Co. 6. 14.
q In. 4. 26; 2 Jn. 4. 3
r In. 4. 26; 2 Jn. 4. 3
s Ps. 8. 15; Col. 1. 9.
t 3 Th. 5. 5-8. 1 Pe. 1. 14, 16.
u 1 Co. 6. 11. Ep. 1. 7.
v He. 2. 17; 1 Pe. 1. 39; ch. 2. 1, 2; 24. Re. 1. 5; 7. 14.
w Ki. 8. 46. 2 Ch. 6. 36. Pr. 20. 9. Ec. 7. 20.
x Job 2. 15; 4. 15; 4. 14.
y Ps. 143. 2; Ja. 3. 2; 2. 10.
z ch. 4. 19; ver. 10.



SMYRNA FROM THE TOWNE OF POLYCARP. [I. JOHN, I.]—Smyrna is a celebrated seaport town of Ionia, in Asia Minor. It was one of the richest and most powerful cities of Asia. The inhabitants were much given to luxury and indolence, but notwithstanding this they were hardy and warlike. Homer is said to have been born here. The church in Smyrna was one of the seven churches in

Asia to which St. John referred in Revelation. There are to-day in Smyrna about 300,000 inhabitants, and it is the center of the trade of the Levant. There are a great many prosperous Jews living here who, perhaps, control the trade of the city. We see before us but one minaret, which indicates the small influence of the Mahometans. Smyrna is a beautiful and well-built city.

9 If^a we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If^a we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER II.

1 He comforteth them against the sins of infirmity. 3 Rightly to know God is to keep his commandments, to love our brethren, 15 and not to love the world. 18 We must beware of seducers: 20 from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.

MY little^a children, these things write I unto you, ^bthat ye sin not. And if any man sin, ^cwe have an advocate with the Father, Jesus Christ the righteous:

2 And ^dhe is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world.*

3 And ^eherely we do know that we know him, if we keep his commandments.

4 He^a that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But^a whose keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He^a that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, ^bI write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, ^aa new commandment I write unto you; which thing is ^btrue in him and in you: because ^cthe darkness is past, and the true light now shineth.

9 He ^athat saith he is in the light, and hateth his brother, is in darkness even until now.

A.M. CH. 494.
A.D. CH. 99.

9 Job 33:27, 28. Ps. 28:13. Ps. 27:1, 2. Ps. 143:1. 1 Co. 13:1. 1 Jn. 1:9. 1 Jn. 1:10. 1 Jn. 1:11. 1 Jn. 1:12. 1 Jn. 1:13. 1 Jn. 1:14. 1 Jn. 1:15. 1 Jn. 1:16. 1 Jn. 1:17. 1 Jn. 1:18. 1 Jn. 1:19. 1 Jn. 1:20. 1 Jn. 1:21. 1 Jn. 1:22. 1 Jn. 1:23. 1 Jn. 1:24. 1 Jn. 1:25. 1 Jn. 1:26. 1 Jn. 1:27. 1 Jn. 1:28. 1 Jn. 1:29. 1 Jn. 1:30. 1 Jn. 1:31. 1 Jn. 1:32. 1 Jn. 1:33. 1 Jn. 1:34. 1 Jn. 1:35. 1 Jn. 1:36. 1 Jn. 1:37. 1 Jn. 1:38. 1 Jn. 1:39. 1 Jn. 1:40. 1 Jn. 1:41. 1 Jn. 1:42. 1 Jn. 1:43. 1 Jn. 1:44. 1 Jn. 1:45. 1 Jn. 1:46. 1 Jn. 1:47. 1 Jn. 1:48. 1 Jn. 1:49. 1 Jn. 1:50. 1 Jn. 1:51. 1 Jn. 1:52. 1 Jn. 1:53. 1 Jn. 1:54. 1 Jn. 1:55. 1 Jn. 1:56. 1 Jn. 1:57. 1 Jn. 1:58. 1 Jn. 1:59. 1 Jn. 1:60. 1 Jn. 1:61. 1 Jn. 1:62. 1 Jn. 1:63. 1 Jn. 1:64. 1 Jn. 1:65. 1 Jn. 1:66. 1 Jn. 1:67. 1 Jn. 1:68. 1 Jn. 1:69. 1 Jn. 1:70. 1 Jn. 1:71. 1 Jn. 1:72. 1 Jn. 1:73. 1 Jn. 1:74. 1 Jn. 1:75. 1 Jn. 1:76. 1 Jn. 1:77. 1 Jn. 1:78. 1 Jn. 1:79. 1 Jn. 1:80. 1 Jn. 1:81. 1 Jn. 1:82. 1 Jn. 1:83. 1 Jn. 1:84. 1 Jn. 1:85. 1 Jn. 1:86. 1 Jn. 1:87. 1 Jn. 1:88. 1 Jn. 1:89. 1 Jn. 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they went out, that they might be made manifest that they were not all of us.

20 But^a ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who^a is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.⁵

23 Whosoever^a denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son hath the Father also.⁶

true grace of God has any place in our hearts. 5. But if we duly regard, hold fast, and carefully observe the doctrines, ordinances, and duties contained in his Word, we are undoubtedly under the eminently governing influence of a supreme love to God, and have sufficient evidence that we are vitally united to Christ, and interested in all his benefits. 6. Every one therefore who professes to be united to and interested in Christ, or to hold fellowship with him, is indispensably obliged to live a holy and righteous life in imitation of his.—7, 8. And in my earnestly pressing you to imitation of Christ, particularly in love to God and to one another, I impose no new commandment, but only remind you of a divine precept which, as to the substance of it, was delivered as early as any Old Testament revelation, and was enforced by our dear Saviour in the beginning of his ministry, and preached to you at your first belief and profession of the gospel. Nevertheless, I further explain and inculcate this duty of brotherly love under new obligations, motives, encouragements, and assistances, as enjoined by Christ, in a more spiritual, extensive, and cordial view, and as exemplified by him in an unparalleled manner; because the darkness of the Jewish dispensation, and of your former state of ignorance, error, and sin, is in a great measure past, and the clear light of the gospel, or of Christ in it, is now displayed in its full glory, and shines into your hearts. 9–11. Let men make what professions they will of Christian knowledge, faith, holiness, or comfort, their habitual indulgence of an uncharitable, malicious, and revengeful temper of spirit towards their neighbours, and especially fellow-Christians, infallibly marks them in a state of sin and error, destitute of all evangelical light and grace, quite ignorant of the way that leads to eternal life, and going on in errors and evil practices, without discerning or considering the fearful tendency thereof.—But they who affectionately love their brethren for Christ's sake, manifest themselves savingly enlightened, and renewed by the grace of the gospel, and neither do they lay stumbling-blocks in the way of others to hinder them from their duty, nor shall any difficulties hinder them from their own.—12–14. These admonitions, cautions, and encouragements, I write to you all, particularly to you my dear weak believers; because that your faith being true, however weak, ye have received the full and irrevocable forgiveness of all your sins through Jesus' blood, to the glory of his grace; and ye have been brought to a spiritual and affectionate knowledge of God, as your heavenly Father in him; and to you who have had a long standing in Christianity, and have attained a large stock of knowledge and experience; because, taking pleasure to meditate on the deep things of God, ye have with great judgment, faith, and love, understood much of him, and of his eternal purposes and contrivances for your salvation: and to you who, by zeal, activity, and spiritual attainments, are remarkably fitted for the Christian race and spiritual warfare; because ye have encountered, wrestled against, and obtained glorious victories over Satan and your lusts, and have the Word of God deeply rooted in you, enabling you to perform the most difficult duties—beseeching all of you to act answerably to your privileges and characters, in obedience to the whole divine law, particularly in loving God and one another. 15. And in order hereunto, never let your affections be engaged to this present evil world as your portion or rest, nor entangled with, engrossed by, or inordinately carried out after any of its allurements; for if your hearts be supremely set upon worldly enjoyments, of whatever kind, ye can have no true love of God, the

Father of Christ, and of all true believers in him. 16. For however enticing the things of this world are to the irregular desires of men's hearts, whether consisting in pleasures suited to gratify lewd, intemperate, and luxurious inclinations; or in riches, estates, and possessions suited to the covetous eye which cannot be satisfied with them; or in honours, dignities, and preferments, grand houses or furniture, calculated to feed pride and ambition—their perverting and insinuating influence is not from God the Father of mercies, nor according to his design in giving them, nor affected by his love to or his grace in his people; but it proceeds from the malignant influence of the things of this world upon men's carnal hearts, and their own corrupt inclinations to them. 17. And to arm you against all temptations, and take off all your inordinate affections from earthly things, I think how uncertain, unsatisfying, fleeting, fading, and perishing they are, and how quickly they, and all our inclinations towards or gratification by them, will come to an end; whereas they who, from a principle of faith, persist in a steadfast course of obedience to God's will, are possessed of substantial, satisfying, and abiding realities, and stand fixed in the everlasting favour of God, and in a state of grace, and shall for ever live in the full possession of all durable and heavenly happiness. 18. My dearly-beloved fellow-Christians, the many deceivers that have arisen in the world, in opposition to the person, doctrines, and laws of our Lord Jesus Christ, as forerunners of the Romish antichrist, plainly manifest that we are already entered on the perilous times of God's last dispensation of mercy to men. 19. Their utter revolt from the faith and fellowship of the gospel, after they had made plausible appearances of being sincere converts, and separating themselves from our church communion that they might broach and spread their errors or infamous practices, fully manifest that they were never true believers renewed by grace as we are, but mere hypocrites and false-hearted professors. 20. But ye who are true believers have, through the intercession and influence of our infinitely holy and sanctifying Saviour, been richly endowed with the Holy Ghost in his gifts and graces, by means of which ye are led into an experimental and practical knowledge of everything necessary for your preservation from seduction, or your eternal salvation. 21. I therefore write to you, not as to persons ignorant of the fundamental truths of the gospel concerning Christ, and as to those who already know, believe, and esteem him, but as to those who are so ignorant, that no fraud, deceit, or error, such as these seducers promote, can proceed from the gospel, or be consistent with it—in order that I may further confirm and establish you in it. 22. And none more certainly manifest themselves impostors and false teachers than they who, contrary to all the evidence given by the prophets and apostles, and by his Father's and his own declarations, miracles, and conduct, deny Jesus of Nazareth to be the eternal Son of God and promised Messiah come in the flesh; and, in so doing, deny the Father as connected with him in his divine character and mediatorial office.—Whereas they who cordially own, believe, and confess him to be the Father's co-equal and co-eternal Son, and the only Saviour of lost sinners sent by him, duly honour both Father and Son, and have a right knowledge of the Father, and a special interest in his favour through his Son. 24. Let therefore the true doctrine concerning Christ and his Father, in which ye were instructed from the very beginning of your Christian profession, be still embraced, held fast, and fixed in you, as an abiding principle; thus shall ye manifest yourselves saints indeed, and shall

24 Let^a that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall "continue in the Son," and in the Father.

25 And^a this is the promise that he hath promised us, even eternal life.

26 These^a things have I written unto you concerning them that seduce you.

27 But^a the anointing which ye have received of him abideth in you, and "ye need not that any man teach you,"⁵ but as the same anointing teacheth you of all things, and is truth, and is

have abiding union and fellowship with Christ, and his Father through him, to your complete salvation; 25. And shall inherit that whole extent of eternal life, in grace here and glory hereafter, which is purchased by Christ, promised in the new covenant, and offered in the gospel. 26. These things I have given you, to establish comfort, and fortify you against those adversaries of Christ who, by subtle and insinuating artifices, labour to corrupt your principles and practices, and draw you away from the simplicity of the gospel. 27. But I need not insist upon them, because the Holy Ghost, who is incapable of and infinitely hates all deceit and falsehood, in his person, gifts, and graces, does and shall perpetually dwell in you, to enlighten, guide, govern, and lead you into the knowledge of all things necessary to salvation, and render you perseveringly steadfast in Christ and his truth. 28. I beseech you therefore, my dear little children, carefully to adhere to Christ and the pure doctrines of the gospel, and your holy profession thereof, that, at his glorious appearance to judge the world, our expectations of you may not be disappointed, but we may have the satisfaction to see you appear with him in glory, as persons truly converted to him, and built up in him, by our ministrations. 29. And since we trust ye have right thoughts of Christ, our righteous Mediator, who bestows righteousness upon his people, ye cannot but know that every one who, from a principle of faith, and love to him, habitually practises what is right, and lives in imitation of and obedience to him, is, by his regenerating Spirit, endued with abiding principles of saving grace, and is by adoption made a child of God and heir of eternal glory.

Ver. 1. We have (not 'he has') an advocate. For while it is a Christian duty to exhort a sinner to repent and pray that his sin may be forgiven, A.C. 8, 22, the object of the apostle here, as in ch. 5, 16, is to encourage believers who have not sinned after the similitude of others to intercede for them at the throne of grace, even as Christ prayed for Peter in the prospect of Satanic temptation, Lu. 22, 31, 32. C.

Ver. 2. Proportion. Atoning sacrifice—not to dispose God to become merciful: 'for God so loved the world that he gave his only begotten Son'—but so to 'put away sin' that 'God might be just, while the justifier of him (the sinner) that believeth in Jesus.'—And not, &c. 'And but' not for our sins only (who are Jews), but also for the sins of the whole world' of the Gentiles likewise, 'who have received like precious faith with us,' 2 Pe. 1, 1, and with us, 'walk in the light, as he is in the light'—'have fellowship with the Father and with his Son Jesus Christ,' whose 'blood cleanseth both us (and them) from all sin,' ch. 1, 3, 7. C.

Ver. 18. Antichrist. Rather, 'the antichrist shall come.' This word may signify one who puts himself into the place of Christ, or one that stands in opposition to him; and which last will be found the meaning by comparison with 2 Th. 2, 4, where opposition to God is the essential character of 'the man of sin.' This 'antichrist' may be either some eminent individual perfecting a long-continued system of opposition to Christ, of whom his predecessors were so many inferior types; or a personification of many by whom the system was successively sustained. It is evident from ver. 19, as well as from 1 Ti. 4, 1, that the chief characteristics of antichrist are—(1.) Apostasy from apostolical, scriptural Christianity. (2.) Opposition to Christ—whether to the doctrine of his deity or humanity; whether it be opposition to his priestly office, by setting up new modes of atoning for sin, or other mediators between God and man; whether it be against his kingly office, by claiming authority to enact laws in his church superadded or contrary to the Scriptures, or to relax or dispense with any of his commandments; or whether it be against his prophetic office, by claiming authority over the reading of his Word, or to add to, alter, or take away from it. C.

REFLECTIONS.—The gospel at once delightfully dis-suades from sin, and provides relief under the oppressive sense of it. And happy is it that Jesus' ever-prevalent intercession for his people is founded on his infinitely valuable and all-efficacious atonement. But it is absurd to pretend knowledge of Christ, or union or fellowship with him, without conscientiously keeping his commandments, and following in his holy example. Though now under the gospel the law of brotherly love has new mani-

A.M. cl. 4094.
A.D. cl. 90.
h ver. 27; ch. 4, 13, 9.
Co. 1, 21, 22; Is. 44, 3, 4.
2 Tim. 2, 27; Zec. 12, 10.
Mat. 3, 39; Jo. 14, 16, 17, 26;
15, 26; 16, 7, 13; 1 Co. 2,
12, 13; 2 Th. 2, 13; 1 Jo. 2,
14, 15; 3 Jo. 12.
f ch. 1, 41; 3 Jo. 12.
1 Jo. 2, 13.
2 Th. 2, 4, 5, 12, 13.
4, 3, 16, 7.
3 See note on ch. 4,
3.—P.
3 ver. 22; Lu. 19, 9.
Jo. 8, 53; 1 Jo. 14, 10, 15;
16, 21; 2 Th. 2, 12; 1 Jo.
4, 15; 3 Jo. 9.
6 The words
in italics are not found
in the best MSS., and
ought to be omitted.
7 P. 1 Jo. 2, 1, 2, 3, 5.
Jo. 1, 5, 7, 9, 12, 13, 14, 15.
2, 4, 11, 12, 13, 14, 15.
3, 4, 12, 13, 14, 15.
4 Jo. 1, 14; 3 Jo. 9, 10;
12, 13, 14, 15; 1 Jo. 2, 13, 14, 15;
3 Jo. 9, 10.
5 See ver. 20; ch. 3,
20, 21; 1 Jo. 2, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
6 See ver. 20; ch. 3,
20, 21; 1 Jo. 2, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
7 See ver. 20; ch. 3,
20, 21; 1 Jo. 2, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

no lie, and even as it hath taught you, ye shall abide in him.⁹

28 And now, little children, ^aabide in him; that, ^bwhen he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know^a that he is righteous, ye know^a that ^bevery one that doeth righteousness is ^cborn of him.

CHAPTER III.

1 ^aHe declarath the singular love of God toward us, in making us his sons: ^b3 who therefore ought obediently to keep his commandments, ^c11 as also brotherly to love one another.

BEHOOLD,^a what manner of love the Father hath bestowed upon us, ^bthat we should be called the sons of God: therefore ^cthe world knoweth us not, because it knew him not.¹

2 Beloved, ^anow are we the sons of God; and^a it doth not yet appear what we shall be: but ^bwe know that, when he shall appear, we shall be like him;² for we shall see him as he is.

3 And ^aevery man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: ^afor sin is the transgression of the law.

5 And ye know that ^ahe was manifested to take away our sins; and in him is no sin.

6 Whosoever^a abideth in him sinneth not:³ whosoever sinneth hath not seen him, neither known him.

7 Little children, ^alet us not love in word, that doeth righteousness is righteous, even as he is righteous.

8 He^a that committeth sin is of the devil; for the devil sinneth from the beginning. ^bFor this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God ^adoth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In^a this the children of God are manifest,

A.M. cir. 4924.

A.D. cir. 90.

9 Or, it.

1 Jn. 15:7-7. Col. 2:6.

1 Jn. 3:2. Col. 3:4. 1.

Pe. 5:4. La. 1:26. Mar. 5:38. ch. 27. 18. 5:2.

1 Th. 4:9. Ro. 8:22.

1 See note * in second column.

1 Cor. 13:13. 27.

1 Ch. 3:7. 10. 16. 13.

23. Mat. 17:18. 28. 20. 1.

15. Gal. 5:22. 1. 1. 1.

3:5. 6. 1. 1. 1. 1. 1.

1:3. 5. 1. 1. 1. 1. 1.

18.

CHAP. III.

1 Jn. 3:16. Ep. 5:4. 5.

Ps. 67:7. 10. 1. 1. 1.

3:3. Ro. 5:8. ch. 4:19.

10. 10. Mat. 5:15.

1 Jn. 3:16. 1. 1. 1.

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A.M. cir. 4924.

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1 ch. 1:52:7.

1 Jn. 3:2. 1. 1. 1.

1 Jn. 3:2. 1. 1. 1.

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and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For ^athis is the message^a that ye heard from the beginning, ^bthat we should love one another.

12 Not as ^aCain, ^bwho was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.⁵

13 Marvel not, my brethren, ^aif the world hate you.

14 We^a know that we have passed from death unto life, because we love the brethren. He that loveth not ^bhis brother abideth in death.

15 Whosoever^a hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby^a perceive we the love of God, because he laid down his life for us: and ^bwe ought to lay down ^cour lives for the brethren.

17 But ^awhoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of ^bcompassion from him, how dwelleth the love of God in him?

18 My little children, ^alet us not love in word, neither in tongue; but in deed and in truth.

19 And^a hereby we know that we are of the truth, and shall assure^a our hearts before him.

20 For^a if our heart condemn us, ^bGod is greater than our heart, and knoweth all things.

21 Beloved, ^aif our heart condemn us not, ^bthen have we confidence toward God.

22 And^a whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And^a this is his commandment, That we should believe on the name of his Son Jesus Christ, ^band love one another, as he gave us commandment.

24 And^a He that keepeth his commandments dwelleth in him, and he in him. ^bAnd hereby

festations and enforcements, it was always the same in substance. And it is impossible for men either to be or live like Christians without practising it. In Christ's family on earth what different degrees are there of grace and experience! But the weakest saints have their sins fully forgiven them, and love their heavenly Father. And the more they grow in grace, the more established are they in the faith, and capable of resisting and conquering the devil and his instruments; while the ripest for glory have the deepest acquaintance with God and his counsels.—But, alas! the prevailing love of this world is a fatal enemy to all true practical religion. Its precarious, empty, and perishing pleasures, riches, and honours, often carry off men's hearts from everything eternal and divine. Crafty seducers and ruinous errors greatly plague the church in every age. And how many, by their apostasy from the practice and profession of the gospel, manifest that they were never truly chosen by God, nor believed on his Son! Infinite, then, is the mercy that the Holy Ghost, by his enlightening and attractive influences, so brings and binds all the elect to Christ that not one of them can ever fully or finally apostatize from his truths or ways, and that his infallible promise of eternal life secures their growth in holiness and honourable appearance before his tribunal.

CHAPTER III. Ver. 1. Behold with attention, admiration, gratitude, joy, and praise, what free and transcendent love and mercy the great JEHOVAH hath bestowed on us in making us, who are in ourselves altogether worthless, mean, vile, and contemptible sinners, his regenerated and adopted sons, heirs of himself and all the blessings of his new covenant! No wonder the carnal and wicked men of this world do not esteem, love, or own, but hate us who bear his image, since they are ignorant of his nature and will, and do not esteem, approve, or acknowledge either Father or Son. 2. My dear fellow-Christians, notwithstanding our many natural and sinful infirmities, and our apparently despicable meanness, we are already the sons and heirs of God by regeneration, adoption, and marriage union to his Son; and therefore, though neither worldly men around us, nor even ourselves, can as yet conceive the excellency of our station, or the full glory and happiness that are annex

He that loveth God loveth his children,

I. JOHN V.

and keepeth his commandments.

CHAPTER V.

1 *He that loveth God loveth his children, and keepeth his commandments: 3 which to the faithful are light, and not grievous. 9 Jesus is the Son of God, able to save us, 14 and to hear our prayers, which we make for ourselves, and for others.*

WHOSOEVER believeth^a that Jesus is the Christ is born of God: and^b every one

allowed guile, we may, in proportion to our consciousness of this, have humble boldness in our claim of God as our God and Father, in our professions of love to him and his people, and in appeals to him concerning our integrity, and a holy freedom, courage, and liberty of soul in our fiducial pleadings with him. 22. And our unfeigned respect to all his commandments, and endeavours always to do what is acceptable in his sight by Jesus Christ, are an evidence that we have such interest in his favour as that we shall receive, in due time, whatever blessings we sincerely and humbly pray for, according to his will, with faith in Christ, and for right ends.—23. And this is the great commandment of God which is fundamental to and comprehensive of all the rest, that we should heartily receive and rest upon Christ alone for salvation, as he is offered unto us in the gospel; and, influenced by this faith, should love all his people as his members, in obedience to his commandments. 24. All they therefore who conscientiously keep his commandments, from a principle of faith working by love, manifest that they live in a state of vital union to and gracious fellowship with Christ and his Father, and have these divine persons dwelling in them by faith; and we who stand in this near and happy relation to Christ and his Father are assured that he lives with abiding influence in us, by the light, energy, and witness of his Holy Spirit, which he has freely given to us, to produce, excite, and assist in the exercise of faith, love, and every other grace, in our souls.

Ver. 9. *Doth not commit sin—cannot sin.* 'Cannot be guilty of deliberate and habitual vice' (*Fyfe*). 'Is no longer a wilful and habitual worker of iniquity—can no more love and live in sin, or sin with deliberation and full consent of his will' (*Brown*). 'A strong disinclination to sin' (*Doddridge*). In presence of these high authorities, the following view is suggested with great diffidence. But a conviction of its truth requires that it be stated: 'When the apostle affirms of the child of God that "he cannot sin," this incapacity depends upon his new birth and the abiding sense of truth, *Ja. 1. 18*; "For"—whence it is evident that it is the transformed and renewed man, *Ro. 12. 2*, the 'law of the mind,' *Ro. 7. 25*, 'the divine nature,' *2 Pe. 1. 4*, the principle of love, *Ro. 12. 10*, that "sinneth not," and "cannot sin;" while yet in the same man the 'law of the members' is still striving for the mastery, and compelling him to a perpetual warfare; and 'the deeds of the body' are, in the same man, still to be 'mortified,' "through the spirit," that "the new man" may live unto God, *Ro. 7. 18-25*; *8. 1-13*. See *Brown's* note, ch. 5.4. C.

Ver. 15. *Is a murderer* in principle, even as a seed is really a plant though yet undeveloped. C.

Ver. 22. *We keep his commandments—in consent of the understanding.* *Ro. 7. 16*; in purpose of the will, *Ro. 7. 15, 18, 19, 21*; and in delight of the inner man of the heart, *Ro. 7. 22*; and fully and perfectly by believing in Christ our living Head, ver. 23, 24, 'who is made unto righteousness'; *1 Co. 1. 30*; and in whom believers 'are righteous, even as he is righteous,' ver. 7. C.

REFLECTIONS.—Astonishing is the love of God in making sinful men his children by regeneration and adoption. And notwithstanding their mean or contemptible appearance on earth, great shall be their glory and happiness in the last judgment and the eternal state. Evangelical hopes of everlasting happiness powerfully influence to the study of holiness in heart and life, and an inward principle of grace, under the influence of the Holy Ghost, effectually determines to hate and oppose everything sinful—as a rebellion against God, a counteracting of Christ's mediation, and an imitation of and obedience to Satan.—Faith as working by love, and love as influencing to an obedience to all God's commandments, are the principal characteristics of a Christian. And it is not high professions, but true and practical love to our fellow-Christians, and the conscientious regard to all the laws of God, that will evidence us true believers, children of God, and temples of Christ, his Father, and Spirit. But nothing can more effectually prove us the devil's children and servants than neglect of or murderous hatred against our fellow-Christians or neighbours.—There is need, then, of a thorough self-examination on these points. And if we cannot abide the trial of our own consciences, how shall we abide the judgment of a heart-searching God!

CHAPTER IV. Ver. 1. Take heed, my dear fellow-Christians, to whom God has given his Spirit, that ye do not hearken to nor be seduced by every pretender to that Spirit, or by every doctrine which

A.M. clif. 4094.
A.D. clif. 90.
CHAP. V.
A.M. clif. 4094.
A.D. clif. 90.
c. ch. 3. 14-24. Jn. 13. 35.
d. ch. 2. 13. Ex. 20. 6.
De. 10. 17. 10. 17. 10. 17.
Jn. 14. 15. 15. 15. 15. 15.
14. 15. 15. 15. 15. 15.
20. 27. 40. 2. 6.
8. 12. 20. 21. with E. 5. 9.
10. Jn. 14. 15. 15. 15. 15. 15.
Pe. 1. 3. 23.

that loveth him that begat, loveth him also that is begotten of him.

2 By^c this we know that we love the children of God, when we love God, and keep his commandments.

3 For^d this is the love of God, that we 'keep

such a one may broach under colour of extraordinary light and immediate revelation; but, before you expose these high pretenders, carefully examine, by the oracles of God, what manner of spirit they have, what doctrine they preach, what lives they lead, and what aims they follow; and there is great need of your being very cautious on this head, as, according to our Saviour's predictions, multitudes of impostors are now gone abroad, and making a great noise in the world. 2, 3. Now, that ye may certainly distinguish the spirits, know that every one who, under profession of preaching by the light and inspiration of the Spirit, cordially believes, freely owns, and boldly professes his faith in Christ as the eternal Son of God, who hath assumed our nature, and fulfilled all righteousness in our stead, and, for our eternal salvation, appears to be truly inspired and authorized by God. But whoever denies that Christ is the true God, or promised Messiah, or denies his true manhood, or satisfaction therein for our sins, is not enlightened nor authorized, nor born of God; but is actuated by that spirit of opposition to Christ and his truths which has already begun to appear in the world. 4. Ye, my dear children, are born of God, and have been taught by his Spirit to avoid, withstand, and overcome these impostors, and their errors and wicked practices, by the steadfastness of your faith, profession, and obedience—God, who dwells in you by his Spirit, being infinitely superior in wisdom and power to that antichristian spirit which is gone forth into the world, and to Satan himself, under whom it acts and works in the children of disobedience.

5. The views, interests, and doctrines of these impostors relate to the riches, honours, and pleasures of this present civil world, and therefore they propagate such notions of secular dominion and grandeur as are agreeable to carnal men; and hence their hearers, who place their happiness in worldly things, hearken to them, and greedily suck in their corrupt doctrines, as most suitable to their own inclinations. 6. But we who preach an incarnate and crucified Saviour as the only way to everlasting happiness, are enlightened, approved, sent, and owned by, as well as born of, God. Whoever therefore truly knows anything of God, according to the discoveries which he has made of himself in Christ, by the gospel, dares not attempt to and heartily receive the divine truths which we preach by the direction of his Spirit. But they who have not been enlightened and renewed by God pay no regard to our spiritual doctrine concerning Christ as the only true Messiah, nor to us who preach it. By this we easily and clearly discern whether men preach under the direction of God's Spirit of truth, or under the influence of the erroneous spirit of the devil.—7, 8. Now, to return to what I much aim at in this epistle, let all of us labour always to maintain, express, and show forth the most sincere and brotherly affection one to another; for such love is begotten, commanded, and approved by God, and it manifests him that lives in the exercise of it to be a child of God, regenerated by his Spirit, and possessed of an experimental, appropriating, and transforming knowledge of the perfections and will of God; and, on the other hand, he that is a stranger to the exercise of love to the saints or his neighbours, appears ignorant of the nature and will of God; for God is, in his very nature, an infinity of grace, mercy, and love; and, by his thoughts, purposes, and dispensations, has manifested himself an infinitely glorious and engaging pattern of kindness and goodwill. 9, 10. And this his love has been peculiarly manifested towards us in his freely sending his only begotten and infinitely well-beloved Son to assume our nature, and by obeying and dying in our stead to atone for our sins, who are mean worms, enemies, and ungodly wretches, that thereby he might purchase eternal salvation and happiness for us, and effectually bestow it upon us. 11. Now, if God loved us at so high and astonishing a rate, we whom he has thus loved and redeemed by the precious blood of his Son most certainly ought, under the influence of this love, and in imitation of it, to maintain the most ardent affection towards our Christian brethren for his sake, and in obedience to his will. 12. But since our love to God

himself cannot be drawn out by any bodily sight of him, let us show it by our regard to the saints, those visible representations of him; for if we love one another as bearing his image, it manifests that we love him, and that he dwells in us by his Spirit to produce this love; and thereby his love to us is eminently and most effectually manifested, and ours to him is brought to its true form, and eminently exercised and proved to be sincere: 13. Yea, by this we have a comfortable evidence of our dwelling, by faith and love, in union and communion with God through Christ, and of his dwelling in our souls by gracious manifestations and influences; because he has freely afforded us rich communications of his Spirit to begot and animate this faith and love, and to cast a light upon his own work in us. 14. And we apostles who were eyewitnesses of Christ's manhood, preaching, miracles, sufferings, death, resurrection, and ascension to glory, do, upon infallible evidence, attest that the eternal Father sent his only begotten Son to take upon him our nature, and by this his course of obedience and sufferings to be the Redeemer of both Jews and Gentiles, who do or shall believe on him, throughout the whole world. 15. Whoever therefore, in the perilous times, from a principle of faith and love, boldly professes Jesus Christ to be the only begotten Son of God and only Saviour of lost sinners, thereby manifest that God dwells in them by his Spirit, who has led them to these just sentiments of Christ, and that they dwell in God by faith and love, through the great Mediator.—16. And we who have the experience of this are fully persuaded, on the ground of gospel revelation, and the concurring witness of the Spirit with our spirits, that the most peculiar, transcendent, and distinguishing love is in the heart of God towards us, and is manifested in his sending his Son to be the propitiation for our sins, that we might live through him, and thus enjoy God, as altogether love, mercy, and grace to us, without any mixture of fury or wrath against us. And if we live under the power of a hearty and ardent love to him, and to his children for his sake, he and we have the most delightful and reciprocal union and communion: 17. Yea, this manifestation of the sincerity and strength of our love encourages us to hope that we shall appear, with therefore confidence, before him, as true believers, in the awful day of judgment, because, as he is all love to us, so we, even in this tempting and insuring world, have our hearts filled with a supreme love to him, and with a sincere and ardent love to his children for his sake. 18. This love is indeed ever attended with a holy filial reverence of him, and cautious fear of offending him; yet, as we thereby know that we are passed from death to life, there is no distrustful, despairing, or terrifying fear of him in it, as if he were our enemy. And the more strong and fervent our love is, under an assuring sense of his love to us, the more effectually it banishes all diffident, slavish, and tormenting fear of him. 19. For our love to him is kindled by, and is the fruit and effect of, his free love to us, which was from eternity in his gracious purposes, and was manifested in time by gracious declarations and works, antecedent to and the immediate cause of all our love to him; 20. And this our superlative love to him is necessarily connected with a sincere love to all his children. To pretend to love God, and yet indulge an uncharitable, irreconcilable, and malicious temper towards our fellow-Christians, is to give the lie to our profession, and to all the declarations of Scripture, concerning true love to him; for if we bear not a love to our brethren in the faith and fellowship of the gospel, whom we have seen with our bodily eyes, and in whom we discern visible traces of the image of God, how can we ever love God himself, who, being invisible, can make no impression of himself upon our bodily senses to affect our heart, or move or engage our affection!

Ver. 2. The Doctee, an early race of antichristian teachers, denied the humanity of Christ, and against them this test seems to be directed. It will not, however, follow, as Humanitarians would infer, that our Lord was a mere man; but, on the contrary, clearly implies, as does Paul elsewhere, that he 'might have come in the "nature of angels," or in the "form of God," 2. 14-16; *Phil. 2. 6*.

o Mat. 13, 11. Lc. 24, 45. Ep. 1, 17, 18; 3, 18, 19. In. 17, 3.

A.M. cir. 4094.
A.D. cir. 90.

§ Ro. 8, 16. ver. 13;
ch. 3:14, 24. 2 Co. 1:12. 2
Ti. 1:12.

§ Ep. 2:2, 12. Tit. 3:3.
Ro. 1:28-32; 10-18.

§ Or, the wicked one,
Jn. 12, 31:14, 30; 16. 11. 2
Ti. 2:26. Ep. 2:2.

A.M. cir. 4094.
A.D. cir. 90.

that we may know him that is true: and we are in him that is true, *even* in his Son Jesus Christ. "This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

Ver. 1. *Whoso loveth truth* and with all his heart, Ro. 12:10. C.

Ver. 3. That "His commandments are not grievous," the most common explanation is, apparently, that they are not grievous, for example—the death of martyrdom, which, though scenes of joy and triumph to surviving friends, have often been scenes of joy and triumph to the victims of superstition and cruelty. C.

Ver. 5. "Forasmuch as ye have seen things that are seen," the scenes are unseen, overcome the temptations of the visible by the hopes of the invisible. C.

Ver. 7. "Ye have seen the Son of God," by "water," being so baptized at the time of his baptism, Mat. 3:16; next he came by blood, at the time of his resurrection, when he returned to his disciples, and was declared to be the Son of God with power, 1 Cor. 15:20. "Ye have seen him," that is, he has appeared to his humanity, which was one of the chief points, because of the errors of the Doctee, John was required to prove. See ch. 1:14.

Ver. 10. "He that believeth on the Son of God hath the witness in himself," the witness referred to in ver. 9, and fully stated in ver. 11 in himself. He believeth in Christ, and the very fact of his believing is the witness in himself, that he is the Son of eternal life, and that life is in his Son. The full testimony in the consciousness of the believer may be thus stated.—"The Spirit by which I believe, testifies to me that I have obtained eternal life in my mind, elevating our thoughts, and giving us love to God and man; the conviction of the perfect adaptation of the Saviour's sacrifice to our needs, and the confidence in the efficacy of the resulting pardon; the peace now reigning in our hearts, the consequent of pardon. These are the inward witnesses at once to the divine mission of Christ, and to the life which God has bestowed on us." C.

Ver. 12. *He that hath the Son*—[1] Hath him in his faith, by believing the doctrine concerning him, and confidently trusts in him for eternal life. [2] He has him in his heart, and he loves him for his sake—honours, serves, and follows him. C.

Ver. 13. *And that ye may*—[1] *know* below, etc. Which renders the statement in the Greek, removes the tautology, and shows that last clause of the verse intelligible and agreeable to the tenor of the epistle, which was to prove, on the force of divine evidence, that he was the Son of God, but to his brethren, who were not Christians, he leaves all that to be proved by the evidence of the world. C.

Ver. 16. *His brother*. A Christian brother—a true child of God; else were he no Christian brother.—*Not unto death*. That is, not to end in natural death.—*And he shall give him*. That is, he shall give him life, but to his brethren, who were not Christians.—*There is a sin unto death*. This statement has been

grievously misrepresented by marginal references to Mat. 12. 31. 32; Mar. 3. 29; Lu. 12. 10; He. 6. 4, 6; 10. 26—whereas to these scriptures it bears no reference whatsoever. The true reference is to 1 Co. 11. 30, where bodily sickness and sleep (the Christian's death) are directly ascribed to the merciful judgment of God correcting his people for an unworthy approach to the Lord's table. C.

REFLECTIONS.—There can be no real Christianity without being begotten and born of God by his implantation of a supernatural and vital principle of grace in our heart. But no inward principle of grace can be manifested without actings of faith on Christ, of love to God and his people, and of weakness of heart from the pleasures, riches, and honours of this world. But the more fully and firmly we, through the gospel, are united to Christ, the divinely sent, well qualified, and furnished Saviour, the more complete will be our weakness from and victory over the world.—What infallible testimonies concerning Christ are revealed unto us to encourage and found our faith in him! Nothing, then, can be more highly reasonable than to rest in him, assured of our eternal life in and through him as the free gift of God. And it is highly criminal and ruinous to our own souls, by discrediting his gospel declarations and promises, to give the lie to Jesus Christ's own attestation of his own truth and veracity, by our pleading every necessary blessing, that Christ has promised, and mercies for it, and God has promised, for his sake, to bestow it. But dreadful, as well as unpardonable, is the crime of desperate and wilful rejection of Christ and the gospel; and greatly need have Christians to guard against every approach to it, and to make sure their regeneration by God's Spirit, as an effectual preservative against it. Thrice happy they who, with conscientiously impenitent hearts, have knowledge, faith, and mercy, carefully keeping their heart and life for God alone, in opposition to every idolatrous rival.

'The Elder,' is a title derived from age, or experience as equivalent to age; and as John was now the senior apostle,—most probably the senior Christian,—the title would be peculiarly appropriate. It is also a title which John was likely to employ in preference to his own name, which he was accustomed to suppress.

'The Elect Lady,' Clemens Alexandrinus supposes to have been a Babylonian named 'Electa,' and the Vulgate, Boothroyd, and others, render the words 'the lady Electa;' Benson and others translate the inscription 'To the elect Kyria;' Cassiodorus believed the epistle to have been addressed to a particular church; others, that it was intended for the Christian church generally, comp. Is. 54. 1; Ga. 4. 24, &c. The authorized version is supported by Beza, &c.; and both the absence and use of the Greek article (ver. 1. being comp. with ver. 13) appear to decide in favour of this opinion. *C.*

THE elder^a unto the ^belect lady and her children, whom ^cI love¹ in the truth;² and not I only, but also all they that have known the truth;

2 For^d the truth's sake, which dwelleth in us, and shall be with us for ever.

A.M. cir. 4094.
A.D. cir. 90.

α 1 Pe. 5.13 Jn.1.6.
 β Ac.13.48, Ep.1.45.
 γ 1 Jn.3.18. Mat. 22.
39. Ga.2.5,14; 3.1,5,7.
E.1.13 2 Th.2.13.
Ti.2.4. He.10.26 Jn.1.
8:5,19. 1 Pe.1.22. 3 Jn.
13:9.

1 Both the lady and
her children.—C.
2 In the truth. In
Christ Jesus (Jn.14.6).
as members of his
mystical body (1 Co.
12.12,13); in the Spirit
(1 Jn.6); in the Gos-
pel, 2 Th.2.13.—C.
d Phi.1.6 1 Jn.2.14.

A.M. cir. 4094.
A.D. cir. 90.

3 Grace^e be with you, mercy, *and* peace,
from God the Father, and from the Lord Jesus
Christ, the Son of the Father, ⁹in truth³ and
love.

4 I^h rejoiced greatly that I found of thy chil-
dren walking in truth, as we have received a
commandment from the Father.⁴

5 And now I beseech thee, lady, ⁴not as
though I wrote a new commandment unto thee.

Ver. 1-3. Dear lady, whom God has from eternity chosen to everlasting life, and, by the powerful influ-

ence of his grace, rendered a choice and lively Christian, and whom I, and all other sincere believers of the

gospel and faithful adherents to its truths, affectionately love and esteem, not on account of your high birth or



TOMB OF POLYCARP. [II, JOHN, I.]—This view is taken from the mountain overlooking Smyrna at the point where it is said Polycarp, bishop of Smyrna, was martyred and buried. Polycarp was a pupil of St. John and was one of the most illustrious of the early fathers of the Church. He was martyred under the persecution inaugurated under Marcus Aurelius and Lucius Verus. When brought before the pro-consul who was to pass

sentence upon him Polycarp was asked to give up this religion. He replied: "Eighty and six years have I served Him, and He never did me wrong, and how can I now blaspheme my King that has saved me?" Polycarp was burned alive. This tall cedar tree marks the spot where his ashes lie buried. There is not in the whole country around Smyrna a finer point of observation than this. From here we see the city, the sea, and the mountains.

4 I have no greater joy than to hear that 'my children walk in truth.

5 Beloved, ^kthou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if ^thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because "that for his name's sake they went forth, taking nothing of the Gentiles.

8 We^o therefore ought to receive such, that
we might be ^pfellow-helpers to the truth.

9 I wrote unto the church:⁴ but Diotrephes,⁵ who ^aloveth to have the pre-eminence among them, receiveth us not.⁶

10 Wherefore, if I come, ⁷I will remember⁷
his deeds which he doeth, prating against us

fellowship with Christ, and delightful conformity to him, in a lively exercise of faith, hope, love, and new obedience. 3, 4. For I was exceedingly filled with joy and comfort when some of those who go about preaching the gospel informed me of your remarkable experience of the power of Christ and his gospel truths, and of your firm and integrity of profession, and of your love and faithfulness in your duty, and of your progressive practice of holiness; for nothing gives me greater pleasure than to hear that those who have been converted to Christ by my ministrations continue steadfast in their holy profession of gospel truth, and more and more adorn it by a lively Christian conversation. 5, 6. I am glad that a true believer, and a true follower of Jesus Christ, should be so distinguished and distinguished to poor saints, particularly to such as are driven from their homes for their adherence to him, or go about preaching his gospel—some of whom, being greatly affected with your distinguished kindness, made mention of it in our public worshippings assemblies. 7. And you cannot employ your substance better than in relieving the necessities of such as are driven from their homes, as an imitation of your kind and merciful God, and a token of your gratitude to him, for calling you, by his grace, to his kingdom and glory.—For To the honour

of Christ and his gospel, and to manifest their entire disinterestedness in their labours to win souls, these ministers have freely preached the gospel to the Gentiles, refusing to accept of a necessary subsistence from their new converts: we ought therefore cheerfully to entertain them in our houses, and, according to our ability, supply them with necessary food and clothing; thus to manifest the promotion of the glorious gospel, to the honour of Christ and the salvation of multitudes. 9, 10. I indeed wrote to your church to provide for such preachers; but Diotrophes, that proud, ambitious man, who attempts to lord it over his hearers, and fellow-ministers, refused my letter a public reading, or hindered the people's compliance with its contents; and thus he has been able to visit and visit with him this wicked conduct, and censure him for it; for he not only throws out a multitude of false and ill-natured reflections on me and other faithful ministers of Christ, and refuses to show any kindness to persecuted and travelling preachers, but does all he can to hinder such as have inclination or ability to supply them; and to prevent the church from doing so. He has even threatened us up to Satan, these afflicted brethren, if not also such as entertain them. 11. Dear friend, never make him nor any other your pattern in anything sinful; but, in

with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, *follow⁸ not that which is evil, but that which is good. [†]He that doeth good is of God:⁹ but he that doeth evil hath not seen God.

12 Demetrius hath "good report of all *men*,
and of the truth itself: yea, and we *also* bear
record; and ve know that "our record is true.

13 I^e had many things to write, but I will
not with ink and pen write unto thee:

14 But I trust ¹I shall shortly see thee, and we shall speak face to face.¹ Peace^y be to thee. *Our* friends salute thee. Greet the friends by name.

imitation of Jesus Christ and his Father, exercise yourself in brotherly kindness, and in every other branch of holy conversation. For it is only those who do so that are the children of God and heirs of his kingdom. But they who indulge themselves in pride, hatred of brethren, or the like, have no spiritual knowledge of nor fellowship with him:—12. Demetrius is a most excellent person, whom I, and all that regard either truth or the gospel, do and must speak well of. Let him, under Christ, be a pattern which you study to imitate.

REFLECTIONS.—Bodily health is an invaluable mercy when it enables us to improve our spiritual gifts and graces for the extensive benefit of mankind. And delightful is it when Christians remarkably increase and flourish in grace and good works, and when their faith and love to Christ, and his ministers and people, are such as cannot be kept secret.—Alas! what a plague to the church are proud, insolent, domineering imposers of their own wills upon the consciences of Christ's truth and faithful ministers, who will neither do good themselves nor suffer others that would! Richly they deserve to be detested by every Christian, and exposed and censured by every church.

CONCLUDING REMARKS ON THE FIRST, SECOND, AND THIRD EPISTLES GENERAL OF JOHN.

THE FIRST EPISTLE is peculiarly characterized by a pervading strain of love—God's love to sinners; the debt of love due by Christians in return; love to the Father necessarily begetting, in one child, love to all the members of the Father's family—these are the topics upon which the apostle delights to expatiate, the one theme which he never exhausts. In the opening chapter, for example, it is stated, that, in his extreme old age, when unable to walk, he was accustomed to be carried into the Christian assembly at Ephesus, to look upon the people with the tenderness of a dying father; and that, being unable to read or preach, his only resource was to summon up all his energies for one sentence—"My children, love one another!"

The SECOND EPISTLE is remarkable as affording a delightful specimen of primi-

tive domestic Christianity, and as a record of the superabundant reward that pious mothers receive when their prayers and instructions are blessed in the conversion of their families. The sisters appear to have been two widows—but the Lord was more than a husband to each, and more than a father to their fatherless children.

The THIRD EPISTLE is remarkable as portraying some striking varieties in the character of professing Christians. The features depicted are few; but, like the outline pencilings of some master-hand, they fully exhibit the peculiarities of the originals. Truth and hospitality stand personified in Gaius; ecclesiastical ambition and selfishness, in Diotrophes; while Demetrius stands forth one of those rare specimens of excellence in principle and manner that 'win golden opinions from all men, while they sacrifice their truth and their consistency to none. C.

THE GENERAL EPISTLE OF
J U D E.

The author of this epistle was the brother of James, as all copies of the original testify. He is called in the Gospel Judas, with the addition of his surname, Lebbeus, or Thaddeus, to distinguish him from Judas Iscariot. This epistle so nearly coincides with the second of Peter, that it would seem to have been written upon the same occasion, and, either after a conversation with Peter, or after the reading of his epistle, which Jude seems to quote. Within this short epistle there are references to Ge. 4. 5: 5. 18: 19. 24: Nu. 14. 29: 16. 1: 22. 7-21: 26. 64: De. 29. 23: Eze. 14. 7: Da. 10. 13: Zec. 3. 2. 4. 5. C.

1 *He teacheth them to be constant in the profession of the faith.*
 4 *False teachers are crept in to seduce them: for whose damnable doctrine and manners horrible punishment is prepared: 20 whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselves, and recover others out of the snare of those deceivers.*

JUDE,^a the ^bservant of Jesus Christ, and brother of James, to them that ^care sanctified by God the Father, and ^d'preserved' in Jesus Christ, and ^e'called':

2 Mercy^f unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the ^gcommon salvation, it was needful for me to write unto you, and exhort you that ^h'ye should earnestly contend for the faith which was once delivered unto the saints.'²

4 For there are certain men ⁱ'crept in un-
 aware, who ^j'were before of old ordained to this condemnation; ungodly men, ^k'turning the grace of our God into lasciviousness, and de-

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nying the only Lord God, and our Lord Jesus Christ.

5 I ^a"will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.³

6 And ^b"the angels which kept not their first estate,⁴ but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.

7 Even^c as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after^d strange flesh, ^e"are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise^f also these ^gfilthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

son, gospel, and cause, and upon his members and faithful servants for his sake; 16. Which conduct exactly tallies with that of the seducers I am now warning you against; for these secretly murmur against God and his providence, against magistrates and ministers, against Christ and his followers and ways, and are continually finding fault and openly quarrelling with all his doctrines and dispensations, being quite dissatisfied with their own state and condition in the world; and with restless minds are pursuing their own vicious inclinations to unlawful pleasures; and, at the same time, talking in a lofty and unintelligible strain, and with high pretences to knowledge and religion, speaking the most excessively vain and conceited things of themselves, and extravagantly flattering, caressing, and extolling such as are of their own party, however vile, especially if they be rich, or ready to grant them some worldly advantage, to gratify their covetous or luxurious temper. 17, 18. Now, my dearly beloved brethren in the Lord, beware of being stumbled at the rise of such seducers, or their scornful derisions of everything sacred, or their abandoned practices, since our Saviour and his apostles have given you such plain and express warnings of them. 19. For these are the very persons of whom you have been warned—men that make factions and divisions in the church, alienating themselves from the true apostles, servants, disciples, and doctrines of Christ, and forming separate parties of their own sentiment, as if they were more holy than others; whereas they are entirely governed by their animal appetites, lusts, and passions, and are entirely destitute of the enlightening, purifying, and sanctifying gifts and graces of the Holy Spirit. 20. But guarding against being misled by men of such corrupt principles and practices, persevere with integrity, and faithfulness in your holy profession, and, by all proper and appointed means, endeavor to promote your own and your fellow-Christians' spiritual establishment and advances in grace, holiness, and comfort, upon that foundation of faith which is laid in the doctrines of the apostles and prophets, Jesus Christ himself being the chief corner-stone; and upon that principle of faith in you which purifies the heart, works by love, overcomes the world, and derives all grace out of Christ's fullness, to enable you to grow up to all perfection in him, who is the head; and continue habitually instant in prayer, under the direction and influence of the Holy Spirit to help your infirmities. 21. And thus constantly endeavour to approve yourselves to God, as those that sincerely and fervently love him and delight to keep his commandments; and in order hereunto, study to maintain a sweet and experimental sense of his special love to yourselves—looking, hoping, and longing, in a prepared state and frame, for the final manifestations, fruits, and effects of the grace and mercy of our Lord and Saviour Jesus Christ, in that merciful sentence he shall then pass upon you, unto your complete deliverance from all sin and sorrow, and admission to all the blessings of eternal life. 22, 23. And in order to your own and others' edification in faith and holiness, great care and providence must be used in dealing with such as have been

9 Yet ¹Michael the archangel, when contending with the devil, he disputed about the 'body of Moses, ²durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But ¹These speak evil of those things which they know not: but what they know naturally, as brute beasts, ²in those things they corrupt themselves.

11 Woe unto them! for they have gone ¹in the way of Cain, and ²ran greedily after this error of Balaam for reward, and perished in the ³gainsaying of Core.

12 These ⁴are spots in your feasts of charity, when they feast with you, feeding themselves without fear: ⁵clouds ⁶they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging ⁷waves of the sea, foaming out their own shame; ⁸wandering stars, to whom is reserved the blackness of darkness for ever.

14 And ⁹Enoch also, the seventh from Adam, prophesied of these, saying, ¹⁰'Behold, the Lord cometh with ten thousand of his saints,

15 To ¹¹execute judgment upon all; and to convince all that are ungodly among them ¹²of all their ungodly deeds which they have ungodly committed, and of all their ¹³'hard speeches which ungodly sinners have spoken against him.'

seduced into any sin or error. Such as have been shaken or drawn aside through inadvertence, ignorance, and weakness, must be treated with great tenderness, meekness, condescension, endearing kindness, and compassionate concern, to recover and establish them.—Others that have gone farther lengths, and appear obstinate and hardened, must be more sharply dealt with; and their sin and danger must be set before them in the most alarming manner from the Word of God, and needful censures be inflicted upon them—in all which the utmost care must be taken to have no fellowship with them in their polluting courses. 24, 25. Now, to the Lord Jesus Christ, whose character I have represented as peculiarly suited to your encouragement and relief under your present troubles, and who has almighty power originally in himself as God, and all official authority and qualifications as Mediator, and having graciously undertaken it, is as willing as able to preserve you from apostasy, and from irrecoverably stumbling into error or wickedness, and, after your state of warfare is accomplished, to present you to himself and his Father perfectly holy and unblemished, and completely accepted in his immediate presence, and glorified together with him in joy unspeakable and amidst the triumphant and ecstatic joys of all the established angels and ransomed saints—even to this God our Saviour, who, together with the Father and Spirit, is infinitely, originally, essentially, and communicatively the only wise God,—be ascribed all the glory of his divine nature and attributes as God, and of all his love, grace, designs, undertakings, and performances, and all the grandeur of his heavenly majesty, as God-man Mediator, together with universal rule and government, might and authority, over all persons and things in the

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Da. 10. 13, 21; 12. 1.

Re. 12. 7; 13. 1; 14. 1.

Ex. 22. 28; 32. 1.

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Pe. 2. 1; 3. 1; 4. 1; 5. 1; 6. 1; 7. 1; 8. 1; 9. 1; 10. 1; 11. 1; 12. 1; 13. 1; 14. 1; 15. 1; 16. 1; 17. 1; 18. 1; 19. 1; 20. 1; 21. 1; 22. 1; 23. 1; 24. 1; 25. 1; 26. 1; 27. 1; 28. 1; 29. 1; 30. 1; 31. 1; 32. 1; 33. 1; 34. 1; 35. 1; 36. 1; 37. 1; 38. 1; 39. 1; 40. 1; 41. 1; 42. 1; 43. 1; 44. 1; 45. 1; 46. 1; 47. 1; 48. 1; 49. 1; 50. 1; 51. 1; 52. 1; 53. 1; 54. 1; 55. 1; 56. 1; 57. 1; 58. 1; 59. 1; 60. 1; 61. 1; 62. 1; 63. 1; 64. 1; 65. 1; 66. 1; 67. 1; 68. 1; 69. 1; 70. 1; 71. 1; 72. 1; 73. 1; 74. 1; 75. 1; 76. 1; 77. 1; 78. 1; 79. 1; 80. 1; 81. 1; 82. 1; 83. 1; 84. 1; 85. 1; 86. 1; 87. 1; 88. 1; 89. 1; 90. 1; 91. 1; 92. 1; 93. 1; 94. 1; 95. 1; 96. 1; 97. 1; 98. 1; 99. 1; 100. 1.

Ge. 4. 5, 8, 14; 11. 3, 12.

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Ex. 22. 28; 32. 1.

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13 These ¹are murmurers, complainers, walking after their own lusts; ²and their mouth speaketh great swelling words, ³'having men's persons in admiration because of advantage.

17 But, beloved, ¹remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you ²'there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These ³be they who separate themselves, ⁴'sensual, having not the Spirit.

THE REVELATION

OF SAINT JOHN THE DIVINE.

This book contains the visions which the apostle John received in the desert isle of Patmos, to which the emperor Domitian had banished him, about A.D. 96. (1) After a preface and introductory vision of Christ, it contains *seven* doctrinal epistles to the *seven* churches of Proconsular Asia, which also contain warnings and directions to the church in every age, ch. i.-iii. (2) After an introductory vision of an enthroned God and Redeemer, it represents the fate of the church, and of the world as connected with it, from the ascension of Christ till the end of time, under the emblems of *seven seals of a book opened*, the seventh of which introduces *seven trumpets*, and the seventh of which trumpets introduces *seven vials* for the destruction of Antichrist,—after which the glorious thousand years, the last judgment, and eternal state, take place, ch. iv.-xxii. The series of the predictions is carried on in ch. vi. viii. ix. xi. xx.; and the other chapters are explanatory digressions. The first six seals represent the state of the church and Roman empire, from A.D. 33 to 323. The first six trumpets represent their fate from A.D. 338 to 1866, or 2016. The seventh trumpet extends from thence to the end of the world; in the beginning of which period the *seven vials* will be poured upon Antichrist.

[During the first two centuries of the Christian church this book was uniformly ascribed to John the apostle—commonly called THE DIVINE, either on account of the deep things of God with which his writings abound, or because he wrote so much concerning the Divine Person of the Logos, or WORD. The apostle was banished to Patmos, a small island in the Ægean Sea, in the latter end of the reign of Domitian, A.D. 95 or 96; and Justin Martyr, who lived about sixty years later, speaks of him as the unquestioned author of the Apocalypse. Indeed, his authorship, and the apostolical authority of the book, were never questioned till the third century, when certain opinions respecting the millennium having been deduced from it, the opponents of these opinions, as the most effectual mode of refutation, commenced to deny the canonical character of the book itself. This, however, though a ready, was a most illogical way to victory; for there is no book of Scripture that comes recommended to the church with stronger external or internal evidence. The references to the other Scriptures are very numerous, among which may be specially noted, Ge. 2. 9; Ex. 3. 14; Nu. 24. 14; 25. 1; 31. 16; 1 Ki. 16. 31; 21. 25; Is. 1. 18; 2. 19-21; 21. 9; 22. 2; 34. 10; 44. 6; 55. 1, 2; 63. 2; 65. 17; 66. 22; Je. 51. 7, 8; Eze. 1. 5, 26-28; 3. 3; 37. 5, 9, 10, 14; 38. 2, &c.; xl.; 47. 1-12; Da. 7. 2-20; 12. 1-7; Zec. 4. 2, 11-14; 6. 2-8; 13. 1. C.]

CHAPTER I.

⁴ John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. ⁷ The coming of Christ. ¹⁴ His glorious power and majesty.

THE Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.²

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

4 JOHN to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

5 And from Jesus Christ, who is the faithful Witness, and the first-begotten of the dead,

CHAPTER I. Ver. 1. Christ, as Mediator, received this revelation from God, and he, by the ministry of angels, made it known to John. 4. *Him who was, and is, and is to come*, denotes the Father in his absolute eternity and unchangeableness. And when Christ is considered as God much the same character is given to him, ver. 8, 11, 17; ch. 22. 13; 21. 6.—The *seven spirits* denote the Holy Ghost in the diversity and perfect variety of his gifts, graces, and operations. 5. Christ, by his personal constitution, conduct, declarations, death, and ordinances, solemnly and infallibly bears faithful testimony of his Father's mind and will, and that he himself is the Son of God and promised Messiah. He first rose from the dead to immortal life, and rose by his own power, as the head of his elect body, and as the cause, pattern, pledge, and first-fruits

of their resurrection; and, as a reward of his atoning death, he is exalted to his Father's right hand, with all fulness of authority and dominion, and to be head of all principalities and powers on earth as well as in heaven, for the preservation, conversion, and government of his people, and for the restraining and subduing all his and their enemies. 6. Saints are kings who, under Christ, have power to prevail with God in prayer, are heirs of the kingdom of glory, are enabled to govern their own spirits, and to overcome sin, Satan, and the world; and are priests sanctified to God's service, who have access to him, and offer up themselves and their good works as spiritual sacrifices of gratitude, acceptable to him by Jesus Christ. 9. I am your brother in the faith and in the family of God—a fellow-sufferer for the sake of Christ, his gospel, and

and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

cause, and fellow-heir of his kingdom of grace and glory; and, through his gracious assistance, am patiently enduring my sufferings, and quietly waiting for my glorious crown. 10. On the first day of the week, which is divinely appointed to commemorate the resurrection of our Lord Jesus, I was in a spiritual frame, employed in religious meditations and exercises, and the Spirit of prophecy came upon me. 12-16. The *seven golden candlesticks* represent the Christian churches, particularly those of Proconsular Asia, in that light of doctrine, holiness and comfort, which they receive from Christ, and hold forth to others. The *Son of man walking in the midst of them*, is Jesus, the true Messiah, taking pleasure to observe, preserve, govern, and furnish them with everything needful. His garment down to the foot represents his mediatorial

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CHAP. I.

1. Christ is here represented as the Re-

vealer, and conse-

quently the real

author of all that is

contained in this

book. The Son, the

second person of the

glorious Trinity, is

the Re-vealer of all

prophectic Scripture,

as the Holy Spirit is

the Inspi-rer.—

a Jn. 3:35. b Mat. 11:25.

c 1 Jo. 2:27. d Am. 3:7.

e Ps. 119:105. f Rev.

21:10. g 1 Jo. 2:27.

h Rev. 1:1. i 1 Jo. 2:27.

j Rev. 1:1. k 1 Jo. 2:27.

l Rev. 1:1. m 1 Jo. 2:27.

n Rev. 1:1. o 1 Jo. 2:27.

p Rev. 1:1. q 1 Jo. 2:27.

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v Rev. 1:1. w 1 Jo. 2:27.

x Rev. 1:1. y 1 Jo. 2:27.

z Rev. 1:1. a 1 Jo. 2:27.

b Rev. 1:1. c 1 Jo. 2:27.

d Rev. 1:1. e 1 Jo. 2:27.

f Rev. 1:1. g 1 Jo. 2:27.

h Rev. 1:1. i 1 Jo. 2:27.

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l Rev. 1:1. m 1 Jo. 2:27.

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are ministering spi-

rits. In many ways

they are employed to

instruct, comfort, and

defend the church.—

a Jn. 1:12. b 1 Jo. 2:27.

c Jn. 1:12. d 1 Jo. 2:27.

e Jn. 1:12. f 1 Jo. 2:27.

g Jn. 1:12. h 1 Jo. 2:27.

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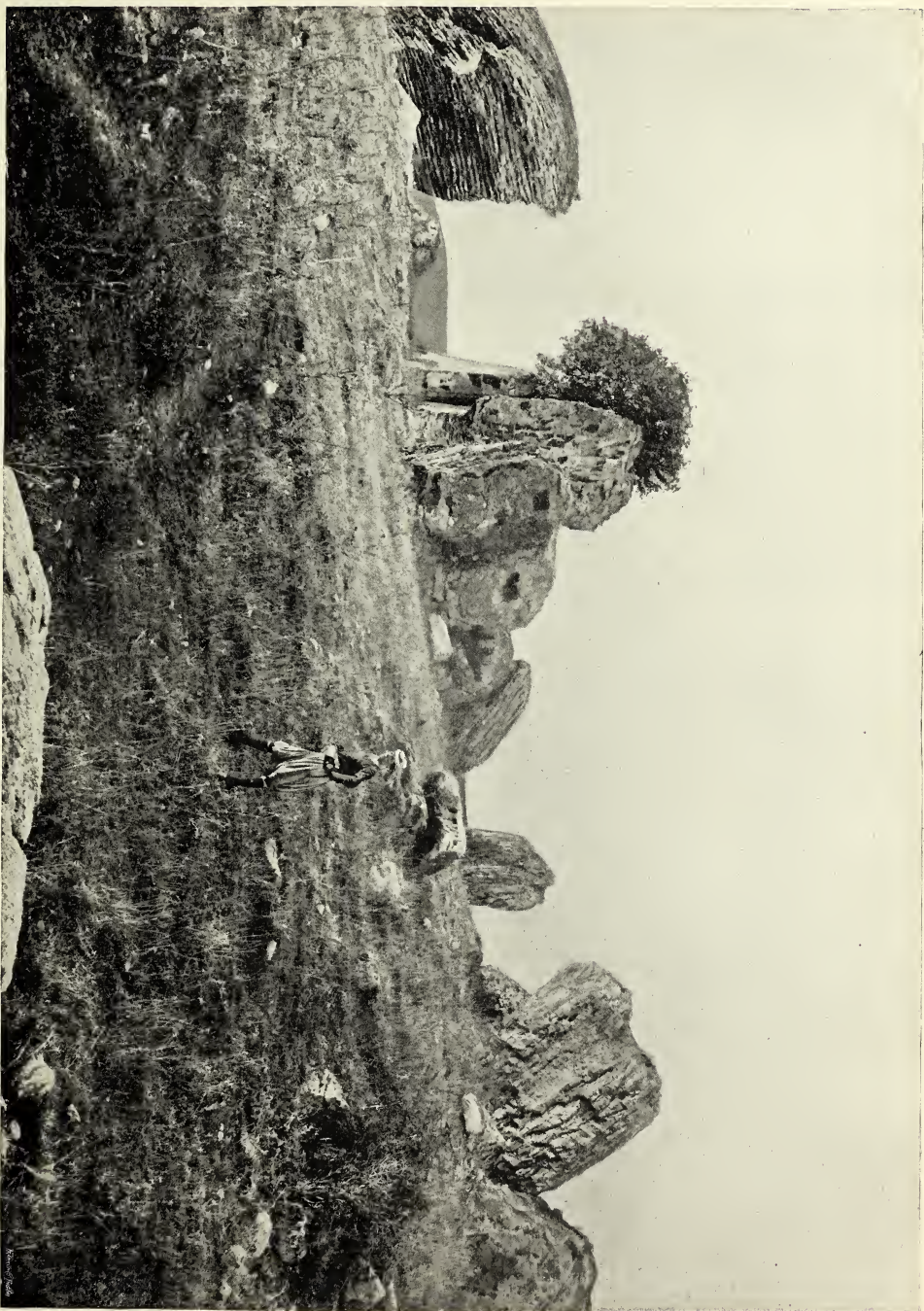
u Jn. 1:12. v 1 Jo. 2:27.

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a Jn. 1:12. b 1 Jo. 2:27.

c Jn. 1:12. d 1 Jo. 2:27.



CHURCH OF ST. JOHN, EPHESUS. [REVELATION iii: 1.]—One may wonder while looking at this picture upon what grounds the same supposition is made. There are only scattered rocks and ruins and nothing specially to indicate that a church was ever here. But this is pointed out as the site upon which stood the church of St. John. Here was one of the seven churches of Asia to which St. John was

instructed to write in Revelation. We know very little about the history of St. John. He was the son of Zebedee and Salome, and a brother of James. His father was a fisherman in Galilee. He was one of the apostles, and after the crucifixion of our Lord he went into Asia. When he was in Asia he wrote the Revelation over the Asiatic churches. Polycarp, the Bishop of Smyrna, was a disciple of St. John.

else I will come unto thee quickly, and ¹will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that ²thou hatest the deeds of the Nicolaitanes,⁴ which I also hate.

7 He³ that hath an ear, let him hear what the Spirit saith unto the churches; ⁸To him that overcometh will I give to eat of ⁹the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith ¹the first and the last, which was dead, and is alive;

9 I¹ know thy works, and tribulation, and poverty, (but ²thou art rich;) and I know the blasphemy of them which ³say they are Jews, and are not, but ⁴are the synagogue of Satan.

10 Fear⁵ none of those things which thou shalt suffer: behold, the devil shall cast ⁶some of you into prison, that ye may be tried; and ye shall have tribulation ten days;⁷ be thou faithful unto death, and I will give thee a crown of life.

11 He³ that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt ¹of the second death.

12 And to the angel of the church in Pergamos write; These things saith he which hath ¹the sharp sword with two edges;⁶

13 I¹ know thy works, and where thou dwellest, ²even where Satan's seat is;⁷ and ³thou holdest fast my name, and hast not denied my faith,⁴ even in those days wherein Antipas⁵ was my faithful martyr, who was slain among you, where ⁶Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold ¹the doc-

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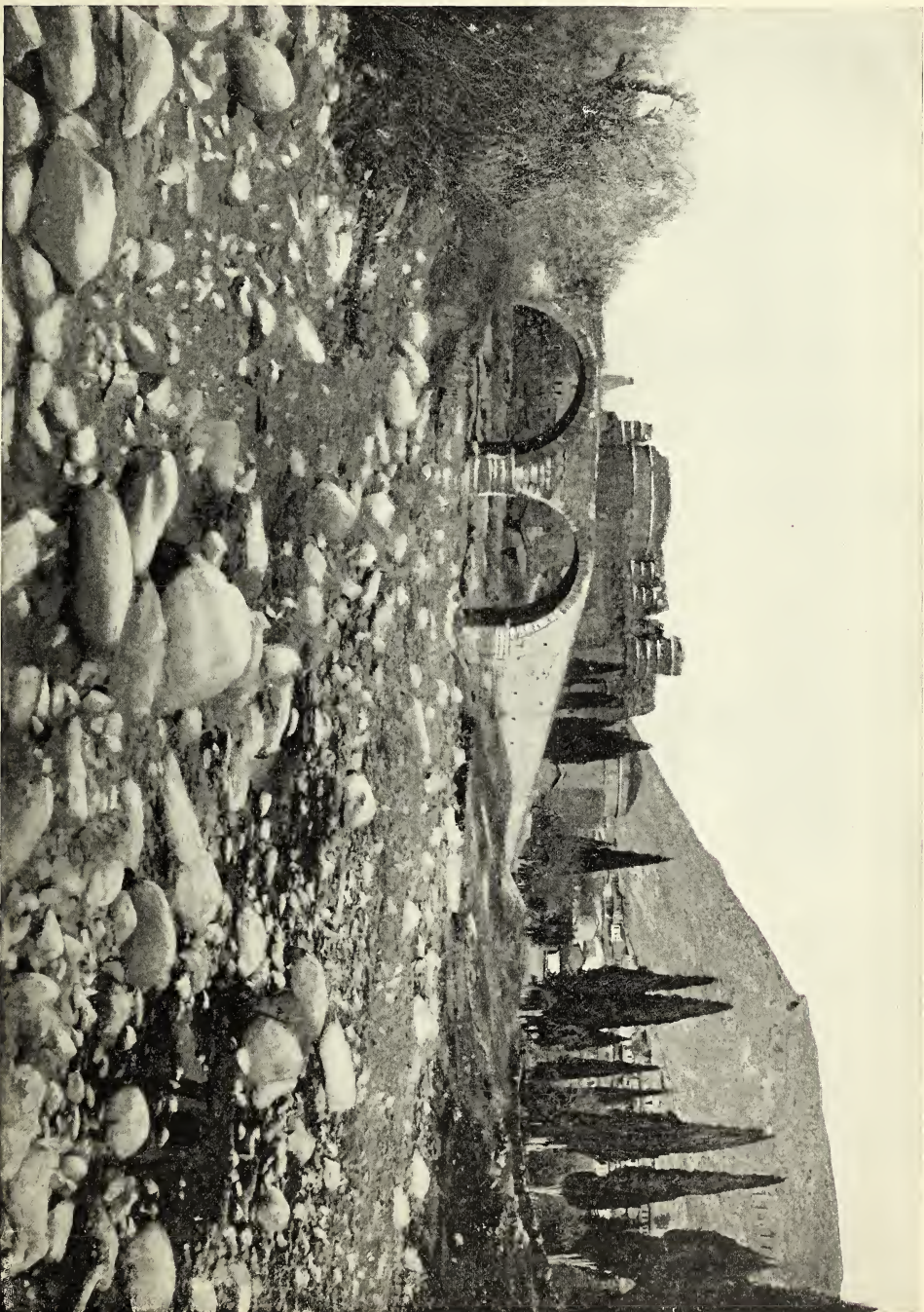
tude, constancy, and patient resignation to the will of God, borne up against all the opposition of false teachers, and under manifold persecutions, for my sake; and, from a principle of love to me and my cause, have, without fainting or discouragement under my trials, persisted in diligently applying yourselves to promote my glory in the world. 4. Nevertheless, I must sharply reprove you, that of late your affection to me, my people and cause, has become less fervent than when you were first converted to the faith. 5. Think therefore, seriously and impartially, on your shameful declensions and revolts from your former love and zeal, and how much of the purity, pleasure, and life of religion you have lost by them; and with grief and hatred of them return to your wonted lively exercise of faith, love, and obedience, otherwise I will quickly take away all your gospel privileges, and dissolve your church, that you shall no longer enjoy or hold forth the light of gospel truth, holiness, and comfort. 6. The Nicolaitanes, under a pretence of Christian freedom, encouraged men to idleness, uncleanness, or such like wickedness. 7. To every one who, united to my person, and depending on my grace, perseveres in mortifying his own corruptions, and resisting the temptations of Satan and the world, will I freely grant all the benefits of my purchase, in the sublime, substantial, and never-failing honours and delights of the heavenly state—in which God himself dwells, and is immediately enjoyed in the most glorious manner. 9. They were poor in outward circumstances and in spirit, but rich in faith, and heirs of God's kingdom of grace and glory. 10. Ten days of tribulation may either

denote ten years or many days, Ge. 31.7, 41; 1 Sa. xviii. 1; Job 19. 3; Ec. 7. 19; or a few days, Ge. 24. 55; Le. 26. 26; Am. 5. 3; 6. 9, 11. The second death is eternal destruction in hell. 16. Unless you quickly repent of your conduct, I will, by fearful judgments, cut off these bold offenders. 17. I will make those who have believed and overcome partakers of all the reviving blessings of spiritual and eternal life, which are safely treasured up in Christ, and unknown to any, except they give them the most delightful sense of their full justification and adoption. 22, 23. I will inflict dreadful calamities upon your corrupt seducers and those seduced by them, so as to alarm all the churches around, and to make them know that no pretences to knowledge or piety can hide any wicked principles or evil practices from me. 24, 25. Such of you as have never approved, but faithfully opposed, these diabolical delusions and mysteries of iniquity which these seducers propagate with the deepest intrigue and subtlety, and boast of as the product of profound knowledge and wisdom, I only require to persevere in your opposition, and to hold fast the doctrines and precepts which ye have received in my Word—in the continued exercise of faith, love, and holy obedience. 26-28. Such as stand their ground against temptations, and persevere in faith and holiness to the end, I will make to share in my conquests and glorious dominion over the world, and my victory over mine enemies, and will give them all that light and grace, to those glorious crowns and glories, that are to be found in myself as their everlasting portion.

Ver. 5. I will remove thy candlestick: will deprive thee of

trine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold



PERSEPOLIS. [Rev. ii. 13.]—At Persepolis was situated one of the seven churches of Asia. This was an ancient city of Media. This is the city that Cyrus, one of Alexander's generals, selected for the reception of his treasures. These treasures he entrusted to Philiternus who rebelled against him B. C. 283, and founded a kingdom which lasted one hundred and fifty years, when it was bequeathed by its last sovereign,

Artabanus, to the Roman people. In the Apocalyptic epistle addressed by St. John to the seven churches, he called the city the seat of Satan. There is a population here now of about 10,000 inhabitants. It was so named by the Romans because they thought that John was instructed by the spirit to write "I know thy works and where thou dwellest, even where Satan's seat is."

Thyatira, as many as have not this doctrine, and which have not known ^bthe depths of Satan, as they speak; I will put upon you none other burden.

25 But ^cthat which ye have *already* hold fast till I come.

26 And ^dhe that overcometh, and keepeth my works unto the end, ^eto ^fhim will I give power over the nations:

27 And he shall rule them ^gwith a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him ^hthe morning star.⁴

29 He ⁱthat hath an ear, let him hear what the Spirit saith unto the churches.

REVELATION III.

A.M. chr. 4800.

A.D. chr. 96.

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2 Th. 2. 9. 12.

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REVELATION III.

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CHAPTER III.

2 The angel of the church of Sardis is reproved, 3 exhorted to repent, and threatened if he do not repent. 4 The angel of the church of Philadelphia 10 is approved for his diligence and patience. 15 The angel of the church of Laodicea rebuked, for being neither hot nor cold, 19 and admonished to be more zealous. 20 Christ standeth at the door, and knocketh.

AND unto^a the angel of the church in Sardis I write; These things saith he that ^bhath the seven Spirits^c of God, and the seven stars; ^dI know thy works, that thou hast ^ea name that thou livest, and art dead.

2 Be^f watchful, and ^gstrengthen the things which remain, that are ready to die: for ^hI have not found thy works perfect before God.

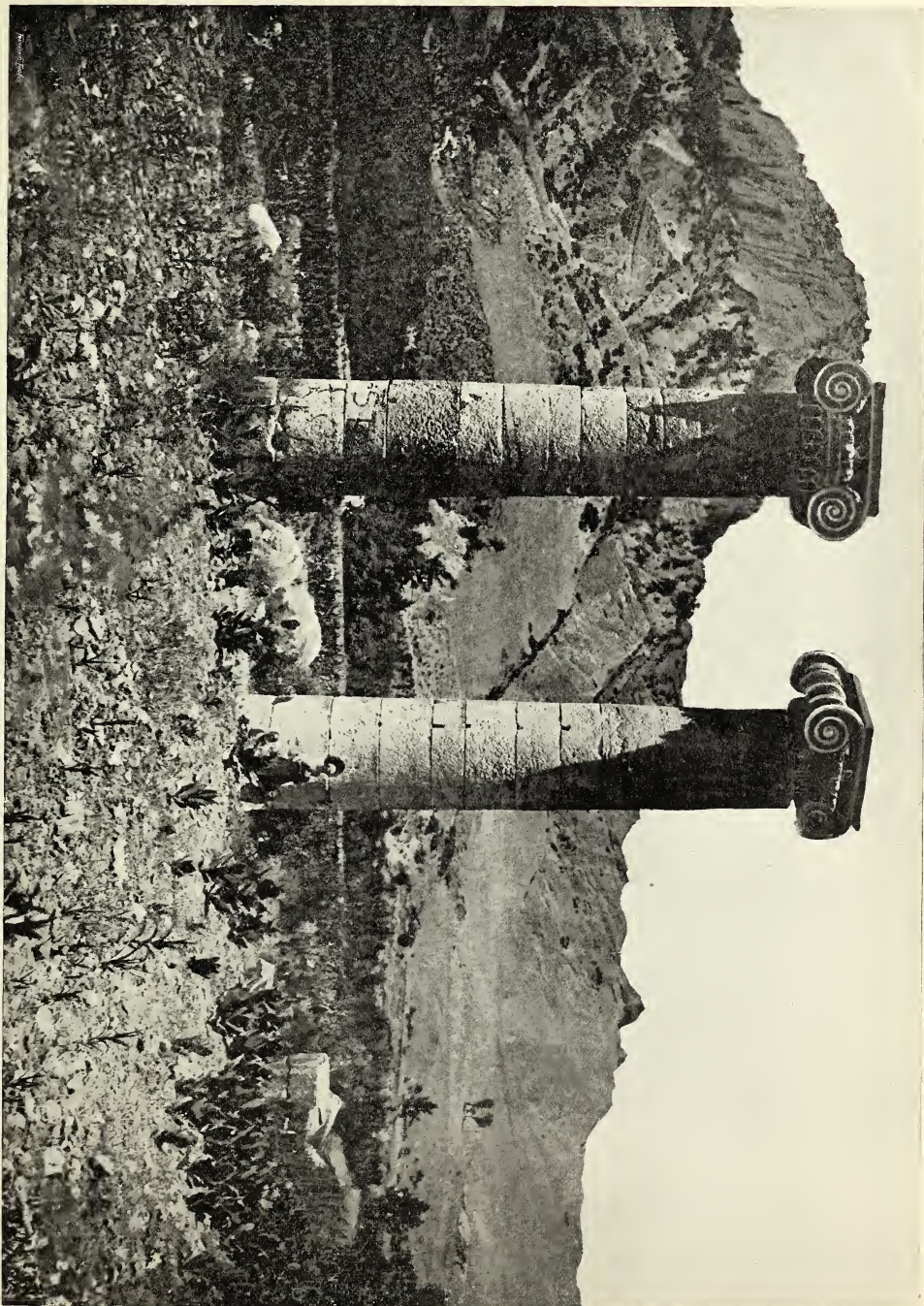
3 Rememberⁱ therefore how thou hast received and heard; and hold fast, and repent. ^jIf therefore thou shalt not watch, I will come

upon the shoulders and breast of the high-priest, Ex. 28. 10, 11.—*Ye may know, seeing he that receiveth it, the nature and value of that 'new name' (child of God) which the Lord bestows upon all who love him.* See Ge. 32. 28; 1 Jn. 3. 1. C.

REFLECTIONS.—No churches on earth are without their defilements and weaknesses; few without some glaring iniquities, or even without some wicked seducers. And it is a mercy that Jesus Christ, for their benefit, communicates to both pastors and people his reproofs, warnings, directions, and encouragements. His characters, as well as his oracles, exactly answer their case. And he bestows a critical and divine acquaintance with them and all their concerns. He takes the first and kindest notice of their graces, services, and sufferings for his sake, and how they oppose what is evil and perform what is good. Graciously he dwells among them, supports, furnishes, and directs their ministers; begins and perfects all that concerns them in time or eternity; and lives for them as their risen and exalted Redeemer. With tender compassion he reminds them of their declensions and irregularities, and calls them to repentance and reformation. And his promises are very encouraging to his ministers and people who faithfully wrestle against every known sin in themselves or others. Spiritual and heavenly are the delights he now bestows upon them; sure is their security from eternal damnation; and infinite is the glory, acceptance, pleasure, fame, illustrious excellency, and power over every opposer, to which he will at last exalt them.—But awful are his threatenings, and tremendous his judgments, upon impostors, hypocritical professors, and obdurate sinners! No boast of deep or devilish understanding, no power in deceiving his people or in persecuting his servants, shall be able to screen them from his righteous and destructive judgments. Let, then, every soul hear and fear, and do no more so wickedly.

CHAPTER III. Ver. 1. Though men think and speak of you as true and lively saints, I know that many of you are mere hypocrites, still dead in trespasses and sins; and others of you are grown very dead, dull, and careless in the frame of your hearts, and the manner of performing religious duties, especially in secret. 2. Guard against such an insensible temper, and depending on me, who have all the influences of the Holy Ghost to bestow, make use of all means of grace for adding strength and vigour to the small remains of those good things which are among you, and which are on the very point of expiring; for by my perfect knowledge of your hearts and ways, I find your performances cannot be accepted by God. 3. As ever you would make a right judgment of your state, seriously reflect on my doctrines and laws; and whether you at first received them into your heart in faith and love, or only with some flight of affection. And so far as you received them aright, hold them fast, and carefully act up to them; and if you received them only in a notional and hypocritical manner, bewail your ruinous mistake, and never rest satisfied till God rectify it by his almighty influences; for if you continue unconcerned, my destructive judgments shall suddenly and unexpectedly break forth upon you. 4. 5. There are indeed a few eminent Christians among you who have kept themselves clear of errors and immoralities, and have maintained their integrity, sound in the faith, and lively in

their practice. They being accepted in my righteousness, and sanctified by my Spirit, shall be eternally with me, in the most delightful, holy, and honourable fellowship; and they and all others who overcome sin and Satan, shall, in the most public and honourable manner, be acknowledged by me as my peculiar favourites, before God, angels, and men. 7. Christ is *h*



COLUMNS IN TEMPLE OF CYBELE, SARDIS. [REVELATIONS, iii: 1.]—Another one of the churches of Asia Minor was situated at Sardis. See the message to John to the angel of the church at Sardis in Revelations, iii: 1-6. Sardis was known as the Minor, capital of the Kingdom of Lydia, and was situated at the foot of Mount Tmolus, on the banks of the Pactolus. It was destroyed by an earthquake in the reign of

Therinus, who ordered it to be rebuilt. The most noticeable of the remains which come down to us from ancient times are the two Ionic columns which stood in the Temple of Cybele, and one lives here now except a few poor Turkish families, who dwell in summer in tents and on horse. But it was once a very rich city. Croesus, who enjoys the distinction of being the richest man who lived in ancient times, lived here.



PHILADELPHIA. [REVELATION, iii: 7].—Philadelphia was situated in Lydia, twenty-eight miles southeast from Sardis. It was built by Attalus Philadelphus, King of Pergamum. It is now a considerable town, containing ruins of its ancient wall and the church of St. Andrew, and the range of the church in Philadelphia is the largest in the world. It is said to have been founded by King David. It is written: "These things saith he that is holy, he that is true, and he that hath the key of David,"

he that openeth and no man shutteth, and shutteth and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word and hast not denied my name." This city contains a population now of about 12,000. They are mostly Mohammedans, but there are a few Jews and Greeks among them.

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NGFIELD (Mo.) LEADER-PRESS

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them harps, and golden vials⁸ full of odours,⁹ which are the prayers of saints.

9 And they sung a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10 And¹ hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many² angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, "Worthy is the Lamb that was slain³ to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And⁴ every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,⁵ Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And⁶ the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER VI.

1 The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.

AND I saw when the Lamb opened one of the seals; and I heard, as it were¹ the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold² a white horse;³ and⁴ he that sat on him had a bow;⁵ and a crown was given unto him: and he went forth conquering, and to conquer.⁶

3 And⁷ when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat

REVELATION VI.

A.M. ch. 4100.

A.D. ch. 96.

5 *Vine*, Rather, "cups," "basins," or "cups," used for holding certain sacrificial offerings.—C.

6 *Or*, *conquerors*.

7 *Ch. 11. He. 2. 10.*

8 *Ch. 14.5. Ps. 96. 140.*

9 *Ch. 14.5. Ps. 110. 7.*

10 *Mat. 20. 28; 26. 28.*

11 *Ch. 5. 25. 1. 1. 1. 1.*

12 *He. 9. 12; 12. 10.*

13 *1. 14. 1. 1. 1. 1. 1. 1.*

14 *Ch. 1. 1. 1. 1. 1. 1. 1.*

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16 They¹ shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb, which is in the midst of the throne, "shall feed them, and shall lead them unto living fountains of waters: "and God shall wipe away all tears from their eyes.

CHAPTER VIII.

1 At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 3 Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.

AND when he had opened the "seventh seal, there was "silence in heaven about the space of half an hour.

2 And I saw the "seven "angels which stood before God; and to them were given seven trumpets.*

3 And another angel¹ came and "stood at the altar, having a golden censer, and there was given unto him "much incense, that he should offer it with the prayers² of all saints upon the golden altar which was before the throne.

4 And³ the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into⁴ the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed "hail" and fire mingled with blood, and they were cast upon the earth: "and the third part of trees was burnt up, and all green grass was burnt up.⁵

8 And the second angel sounded, "and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

earth, denotes his furious infliction of fearful but just judgments on the Roman empire, which had so corrupted the Christian faith, worship, and manners; and the terrible tempest which followed, denotes the fearful and alarming calamities which his wrath produced. 7-12. The hail and fire mingled with blood cast upon the earth under the first trumpet, may denote the schism of the Donatists, and especially the prevalence of the Arian heresy, with the dreadful contentions, bloody persecutions, and destruction of souls thereby produced in the church; the bloody wars between Constantine's sons and the different usurpers; and the barbarous ravages of the Goths and others in the empire, A.D. 338-379. The burning mountain cast into the sea, under the second trumpet, may denote the terrible contentions about precedence in the church, and the bloody persecutions raised by bishops against one another, which banished lively religion from among all ranks in the church; and the terrible ravages of the empire in France and Spain by the Goths and Vandals; the repeated ravages of Italy by the Goths under Rhaodagaisus and Alaric, and the burning of Rome by the latter, A.D. 308-412. The flaming star called wormwood falling on, and poisoning the rivers and fountains, may denote the Nestorian and Eutychian heresies, but especially the Pelagian heresy, corrupting the doctrines of Christ to the spiritual and eternal ruin of multitudes in the church; the ravages of the Huns under Attila, and the ravages of Italy by the Vandals under Genseric

A.M. cir. 4100.
A.D. cir. 96.
1 Ps. 104. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

CHAP. VIII.

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CHAP. IX.

1. At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit. 2 He openeth the pit, and there come forth locusts like scorpions. 12 The first voice past. 13 The sixth trumpet soundeth. 13 Four angels are let loose, that were bound.

A.M. cir. 4100.
A.D. cir. 96.
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9 And "the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there "fell a great star⁶ from heaven,⁷ burning as it were a lamp,⁸ and it fell upon the third part of the rivers, and upon the fountains⁹ of waters:

11 And the name of the star is called "Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, "and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard "an angel flying through the midst of heaven, saying with a loud voice, "Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER IX.

1 At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit. 2 He openeth the pit, and there come forth locusts like scorpions. 12 The first voice past. 13 The sixth trumpet soundeth. 13 Four angels are let loose, that were bound.

AND the "fifth angel sounded, and I saw "a star fall from heaven unto the earth: and "to him was given the key of the "bottomless pit.

2 And he opened the bottomless pit; and "there arose a smoke¹ out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke "locusts upon the earth: "and unto them was given power, as the scorpions² of the earth have power.

4 And it was commanded them that they "should not hurt the grass of the earth, neither

in 455, and of the Goths, Heruli, and others under Odoacer, who, about 476, twice took and plundered Rome, deposed Augustulus the last emperor, and established a kingdom of his own, A.D. 473-492. The darkening of the sun, moon, and stars, under the fourth trumpet, denotes the introduction of superstition, along with Pelagian and Semipelagian errors, till the Scripture was quite obscured, and ordinances and ministers quite corrupted, in the church; and the terrible war between Justinian the Greek emperor and the Goths, and the fearful pestilences and famines that attended them, which issued in depriving Rome of all its remains of ancient power and authority, and rendering it subject to the exarchate of Ravenna, A.D. 493-568.

Ver. 3. The imagery of the angel with the "golden censer," "incense," and "fire of the altar," seems to be taken from the high-priest on the day of expiation, Lev. 16. 12, 29-34; and the angel who presents "the prayers of the saints" can be no other than "the angel of the covenant," "the angel of the Lord," our great "High-priest" in heaven, who "ever liveth to make intercession" for his church, and is now "waiting till his enemies be made his footstool," C.

Ver. 5. The fire being cast "into the earth"—the Jewish state and Roman empire—intimates a prophetic transition from ecclesiastical to civil affairs. See ver. 7. C.

Ver. 8. The only mountain mentioned in Scripture as "burning with fire" is Sinai, Ex. 18. 18; 24. 17; De. 4. 11; 5. 23-26; and consequently seems to be the prophetic emblem of the divine word falling as a judgment upon the mingled nations of the Roman empire, because of their hatred of truth and love of idolatry. Like Pharaoh's, their hearts were hardened by the gospel message, and like Pharaoh they were punished by war, pestilence, and the destruction of their commerce. See Mat. 24. 34-36; Dan. 2. 34, 35. C.

REFLECTIONS.—The peaceful periods of the church on earth are ordinarily but very short. But infinite is the mercy that Jesus perpetually stands before his Father's throne making intercession for his people, and offering up their prayers with acceptance, on the ground of his own finished and meritorious righteousness; and that though the most fearful judgments be inflicted on nations and churches for the contempt of him, they are all regulated according to his and his people's requests. He loudly warns men before he severely strikes them. But if once his wrath begin to burn, dreadful are his judgments on both churches and states. And terrible, but still limited, storms and floods of his just vengeance come one after another. Never dare my soul to contend or refuse him; never dare to live carnally and carlily; never dare to provoke him to jealousy. Am I stronger than he?

CHAPTER IX. Ver. 1. The falling star, to whom was given the key of the bottomless pit, may denote Boniface III. of Rome, who, by flattering Phocas, an almost infidel emperor, about A.D. 606, obtained an imperial edict by which he was declared universal bishop of the church; and Mahomet, who, about the same time, pretended a journey to heaven to fetch thence his delusions; both of whom were divinely empowered to plague mankind, and had the assistance of hell to promote their schemes. 2. The darkening of smoke rising from hell imports the terrible ignorance, superstition,

any green thing, neither any tree;³ but *only* those men which have not the seal of God in their foreheads.

5 And^k to them it was given that they should not kill them; but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And^l in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And^m the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they hadⁿ hair as the hair of women, and their teeth *was* as the teeth of lions.

9 And^o they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had^p a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon,⁴ but in the Greek tongue hath his name Apollyon.⁴

12 One^q woe *is* past; and, behold, there come two woes more hereafter.

13 And^r the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose^s the four angels⁵ which are bound in the great river Euphrates.⁶

15 And^t the four angels were loosed, which were prepared for⁷ an hour,⁸ and a day, and a month, and a year, for to slay the third part⁹ of men.¹

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

error, and wickedness which then reigned among Christians, and made them an easy prey to the Popish and Mahometan delusions which more and more darkened men's understandings, hid the light of God's truth from them, and destroyed everything dear and valuable. 3-11. The locusts denote the Popish clergy, regular and secular, under Satan and the Pope as their head, tormenting men by the introduction of error, idolatry, superstition, and horrid profaneness; and, by their tyrannical oppressions of men's consciences, exaction of their wealth, excommunications, interdicts, persecutions, massacres, fearfully enslaving magistrates, murdering men's souls and bodies, and making even natural life a burden to them, during the time fixed by God, perhaps five-twelfths of the New Testament

period; and denote the Saracen armies, who, chiefly mounted on horses, and commanded by murderous generals, did, with great pride and fury, for about 150 years, and chiefly during the five summer months, spread ravage, desolation, and bloodshed through much of Asia, the north of Africa, and south of Europe—there establishing their delusion and empire. [See Introduction, ch. iv. sect. 16.] 13-19. The four angels bound by the Euphrates denote, not the Saracens, in whose history, after their former period of 150 years, reaching to A.D. 760, no answers to this vision, but the Turks, who, after pouring themselves into Persia and places about the Euphrates for 300 years, did, A.D. 1040-80, form themselves into the four kingdoms of Bagdad, Damascus, Aleppo, and Iconium,

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth,² and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men,³ which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk.

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

1 A mighty strong angel appeareth with a book open in his hand. 6 He sweareth by him that liveth for ever, that there shall be no more time. 9 John is commanded to take and eat the book.

AND I saw another mighty angel¹ come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand² a little book open: and he set his right foot upon the sea, and his left foot on the earth.

3 And³ cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I⁴ was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.⁵

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware⁶ by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God⁷ should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven

A.M. cir. 4100.

A.D. cir. 96.

2 Believers, humble

as the grass, waving

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rooted in faith, as

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spake unto me again, and said, Go ^{and} take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, 'Take it, and eat it up;' and 'it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.⁸

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

3 The two witnesses prophesy. 6 They have power to shut heaven, that it rain not. 7 The beast shall fight against them, and kill them. 8 They lie unburied. 11 And after three days and a half rise again. 14 The second vial is cast. 15 The seventh trumpet soundeth.

AND there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out,¹ and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand and two hundred and threescore days, clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire³ pro-

man Turks, were not in the least reformed by these calamities from their idolatries, murders, frauds, and dreadful apostasy or uncleaness. [Introduction, ch. iv. sect. 19.]

Ver. 5. Five months are said to be the period during which the locust perpetrates its annual depredations. They have also been supposed by some expositors to describe the predatory irruptions of the Saracens into the eastern Roman empire, which usually lasted five months in each year. Others view them as prophetic months, or 120 years, descriptive of the time between the fall of the western Roman empire and the rise of Mohammedanism. But as the first of these interpretations is unsupported by scriptural analogy, and the second inconsistent with historical fact, it becomes necessary to seek the meaning in the earlier prophetic Scriptures. Accordingly, from Jer. i. 3; 2; 12; Eze. 40. 1; Zec. 7. 3, 5, it appears that 'the fifth month' marked an annual fast in commemoration of the destruction of the temple and city, and carrying away of the people, by Nebuchadnezzar. Do not these 'five months' of torment therefore intimate the torment of the Jews by their own satanic factions (see Josephus, *Ant. Jud.* iv. 9, 10), by which they were not destroyed, but prepared for the ruin of their temple, their city, and their nation, by the Romans; who, while they thus executed the prophetic judgments of God upon that rebellious generation, were not permitted by Providence at that time to injure the infant Christian church, but merely 'the men who had not the seal of God in their foreheads?' C.

REFLECTIONS.—If the solemn warnings of Jesus and his faithful ministers be contemned, tremendous executions of his wrath may be expected. He can let loose the most numerous and well-furnished armies of devils and of men, crafty and furious, to deform his church, or desolate her countries of hypocritical professors. And according to his sovereign will and powerful intercession, he restrains or lets them loose when and where he pleases. How active, sagacious, and insinuating are the instruments of his wrath! and yet how furious and destructive! But it is the comfort of the saints that Jesus can and will preserve them as his sealed ones in the worst of times, as far as is for his glory

and their real benefit. And, alas! how stupid and hardened their hearts who, under the most terrible judgments of God, refuse to repent and reform, but grow worse and worse, till they be utterly destroyed by the vials of his wrath.

CHAPTER X. Ver. 1. Christ's being clothed with a cloud may denote his hidden glory, awful majesty, and the darkness of his providential dispensations. The rainbow on his head denotes his being ever mindful of his covenant of grace, and prizing it as his glorious crown. 2. The little book open signifies the revealed purposes of God concerning what was still to take place, especially under the seventh trumpet. His right foot on the sea, and left foot on the earth, represents Christ as sovereign Lord of the whole world, and that he would extend his kingdom of grace to Asia, Africa, Europe, and America, and the isles of the sea far and near. 3. His terrible voice denotes the majestic, awful, and silent nature of his Word and providence. The voice of the seven thunders that followed seem to have uttered somewhat concerning the seven vials of his wrath upon the antichristians, which John was required to keep in his own mind, but not to write, as he was afterwards to have that matter more clearly represented to him. 9, 10. John's eating this opened book denotes his considering, understanding, and being suitably affected with its contents. It was sweet in his mouth, but bitter in his belly, i.e. he took pleasure in discerning the mind of God, his tender care of his church, and the final issue of his troubles; but it pained him to think what fearful distress and persecution he had to suffer in this world before his remarkable or final deliverance.

Ver. 2. By this 'little book' some understand the Scriptures—

ceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit⁵ shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven

at first open to the search of all, for a time closed by the Papacy, and reopened by the Reformation. Others understand by it a part of the Apocalypse, from ch. x to xiv. inclusive, &c. But it seems more natural to understand by it the book that the Lamb found sealed, ch. v., and which, having opened, he now proceeds to expound. C.

REFLECTIONS.—It is the comfort of believers that however dark and terrible the dispensations of Providence may be, Jesus is the great manager of them, and hath therein a constant and exact regard to his new covenant. He hath all power in heaven and on earth, and will, in his own time, render all the nations of the world his spiritual kingdom. When he appears in glorious majesty, it is for the relief of his people and destruction of their enemies; and the mysteries of providence and predictions of Scripture shall soon be fulfilled to his glory and their joy and triumph; yea, his kingdom on earth and in heaven shall be quickly established on the ruin of all opposition.—God's favourer must be content with what he pleases to reveal to them, and must affectionately meditate on it, and publish it as regularly called. Nevertheless, it cannot but be distressful to faithful ministers or Christians to think of terrible persecutions coming on the church, or ruinous destruction upon nations.

CHAPTER XI. Ver. 1. The measuring of the temple, altar, and worshippers, with a reed, denotes that everything in the gospel church ought to be precisely conformed to God's Word, without any mixture of human inventions; and that preservation and reformation from Popery must be by a careful search, experience, and observance of God's Word. 2. The giving of the outer court to the Gentiles denotes that formal professors would be left to fall under the power of the idolatrous and wicked Papists. The forty-two

thousand; and the remnant ^hwere affrighted, and gave glory to the God of heaven.

14 The ^hsecond woe is past; and, behold, the ^hthird woe cometh quickly.

15 And the ^hseventh angel sounded; and there were ^hgreat voices in heaven, saying, "The kingdoms of this world are become the *kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And^d the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because ^hthou hast taken to thee thy great power, and hast reigned.

18 And^d the nations were angry, and thy wrath is come, and the time of the dead;^g that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy¹ the earth.

19 And^d the temple of God was opened in heaven, and there was ^hseen in his temple the ark of his testament: and ^hthere were lightnings, and voices, and thunderings, and an earthquake, and great hail.

months, or one thousand two hundred and sixty days, time, times, and half a time, ver. 3; ch. 12. 6-14; 13. 5, denote the 1260 years' continuance of the antichristian power; i.e. from A.D. 606, when the Pope of Rome was by Phocas the emperor constituted the *universal bishop* of the Christian church, to A.D. 1866; or, from 756, when the Pope became a temporal prince, to 2016. 3. Christ's *two witnesses* denote the small but sufficient succession of faithful ministers who, from age to age, amidst grief and persecution, bear witness against the abominations of Popery. 4. They, like *olive-trees before God*, are remarkably furnished with gifts and graces; and being protected and delighted in by him, do minister as in his presence, and depending on his grace. 5, 6. God shall fearfully resent the injuries done them, fulfil the threatenings they denounce in his name, and grant their requests. 7-10. Whatever murder of Christ's witnesses may have been effected during the whole reign of Antichrist, or whatever particular persecutions of about three years and a half continuance have taken place, I suppose the general slaughter here intended is yet future—in which I fear the Papists, who are like Sodomites in uncleanness, and Egyptians in cruel oppression of God's people, will, partly by drawing men off from the doctrines of the gospel, and partly by murderous wars and persecutions, leave scarcely any shadow of proper opposition to their abominations in Europe, or the countries thereto belonging. 11-13. But scarcely shall the antichristians, to their great joy, have apparently effected the ruin of Christ's witnesses, when God, by his Word and Spirit, shall strangely revive, animate, and encourage them, and, under his special protection, exalt them to eminent dignity, power, and prosperity; while, about the very time of the sounding of the seventh trumpet, the Popish state shall be thrown into terrible convulsions and ruin; many Papists miserably destroyed, and others alarmed; and by the gospel converted to Christ, more marvellously than at the Reformation. 15-19. All the nations of the world shall be generally converted to the Christian faith, and made members of the gospel church; and great shall be her light, glory, and liberty, and abundant the access into her; but fearful and destructive the judgments which shall overtake her enemies.

Ver. 3. *Two witnesses*. The following is an abstract of interpretation.—1. The Scriptures and assemblies of believers. 2. Unpolluted priests and faithful magistrates. 3. The Waldenses and Albigenses. 4. The Old and the New Testament. 5. The Protestants and Greek churches. 15. The Word and Spirit of

God. (7) A sufficiency of witnesses—in allusion to the Mosaic requirement of 'two or three witnesses.' (8) A succession of faithful ministers of the Word, inasmuch as they prophesy *unto* years. (9) An allusion to the general fact of two Coptic witnesses being usually commissioned by the Spirit—as, Moses and Aaron, Elijah and Elisha, Zerubbabel and Joshua, Ezra and Nehemiah, the seventy disciples, Paul and Barnabas, Paul and Timothy, Luther and Calvin, Knox and Melville, Latimer and Ridley, &c. But inasmuch as the 'two witnesses' are identified with 'two candlesticks,' and as a 'candlestick' is the apocalyptic emblem of a church, Re. 1. 20, may not the 'two witnesses' represent believers and reformers in the Jewish and Christian churches who are from time to time raised up in unnumbered multitudes as witnesses for God, in opposition to heathenism, Romanism, and infidelity?—*Clothed in sackcloth*—the dress of mourners, 2 Sa. 3. 31; 1 Ki. 20. 31; 21. 27; Job 16. 15; Ps. 130. 11. C.

Ver. 11. These 'three days and a half' are most probably an allusion to the three years and a half during which Antiochus Epiphanes held possession of Jerusalem, profaned the temple, and abolished religious services. Here they foretell three years and a half during which so many of the faithful witnesses of the gospel will be so persecuted and slain, and the preaching of the gospel so apparently suppressed, that the powers of superstition, idolatry, and infidelity, who had united in the war, shall now combine in a short-lived triumph over the victims of their persecution.—*Note*. A partial exemplification of this imaginary triumph is recorded in the *12. Orem* being sung at Rome on occasion of the most horrible event in modern history—the murdering of the Huguenots! and a similar exemplification of its duration in the three years which a half-dragon of Christianity was supposed to have throughout France subsequent to the revolution of 1793. And so partial fulfilments seem agreeable to the genius of prophecy, and the attention of believers to the more awful completion. C.

REFLECTIONS.—In the very worst of times God will preserve for himself a church answerable to the promises and in some measure conformed to the rules of his Word. And in separating the precious from the vile, he makes no account of mere nominal and carnal professors, but leaves them to the power of antichristian or other deceivers. In evil times Christ's faithful ministers are often extremely few, but still sufficient to bear witness to the truth; and, however afflicted and mournful their outward condition may be, and however grieved their hearts, God will honour them to be instrumental in conveying his light and influence to his church, and will resent the injuries done them, and conform his providence in a great measure to their warnings and prayers. Pretended Christians, oppressive idolaters, unclean monsters, and unreasonable and malicious murderers, tormented by their holy doctrines, exemplary lives, and faithful admonitions, may long oppress, and at last silence shall slay them; but their extremity of trouble shall usher in their glorious de-

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CHAPTER XII.

1 *A woman clothed with the sun travelleth.* 4 *The great red dragon standeth before her, ready to devour her child:* 6 *when she was delivered, she fleeth into the wilderness.* 7 *Michael and his angels fight with the dragon, and prevail.* 13 *The dragon being cast down unto the earth, persecuteth the woman.*

This chapter should open at ch. 11. 13, which presents a new vision synchronizing with the ascension of our Lord, at which time the heavens were truly opened. He. 4. 14; 9. 11, 12, 24; 10. 19, 20. — The ark was one of those things that were wanting in the second temple, and its appearance now intimates that all the types are fulfilled in Christ risen and entered into the heavens.—*Lightning*. Sudden and unexpected manifestations of Christ and his divine power, Mat. 24. 27; Ex. 19. 16.—*Voices*. Testimonies to Christ, as that of John, Mat. 3. 3. Lamentations, as those of Rama at the martyrdom of the infants, Mat. 2. 18. Of prayer and instruction, as of Paul and Barnabas, Ac. 16. 25, 31, 32.

AND there appeared a great ^hwonder¹ in heaven; ^ha woman² clothed with the sun, and ^hthe moon under her feet,³ and upon her head ^ha crown of twelve stars:

2 And^d she being with child cried, travelling in birth, and pained to be delivered.

3 And there appeared another wonder⁴ in heaven; and behold ^ha great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his ^htail drew the third part of the stars of heaven, and did cast them to the earth: ^hand the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And ^hshe brought forth a man-child, who was to rule all nations with a rod of iron: and ^hhis child was caught up unto God, and ^hto his throne.

6 And ^hthe woman fled into the wilderness,

livance. The triumphing of their wicked enemies shall be short, and divine vengeance, redoubled, shall overtake them in an hour that they think not. For let enemies rage as they will, Jesus will at last vindicate his righteous cause and his suffering servants, and will bountifully reward them with the smiles of his providence and grace, reign before them gloriously, and cause them for ever to triumph in his praise. But by what fearful shakings of nations he ushers in the noted reformations of his church! Happy are they who, when his judgments are abroad in the earth, share his converting spirit, submit to his salvation and government, learn righteousness, and glorify his name!

CHAPTER XII. Ver. 1. The gospel church has Christ and his righteousness for her robe; and is irradiated with the light of truth, comfort, and holiness. She is elevated above the obscure light of Mosaic rites and ceremonies, and treats with holy indifference upon the enjoyments of this world; and all her light of knowledge and grace is communicated by means of, and according to, the doctrine of the twelve apostles. 2. Her *travelling in birth* denotes her strong groanings, eager desires, wrestling prayers, and indefatigable labours, under sharp persecutions, to bring forth converts in whom Christ, in his doctrine and image, may be seen. 3. The *red dragon* is the devil, acting in and by the power of the persecuting heathen empire of Rome, which, after seven forms of government, was split into ten kingdoms; or by the Popish power as extended over these ten kingdoms—by which multitudes of ministers were either murdered or seduced from the faith. 5. Her *man-child* may have some respect to Constantine, whom Providence marvellously advanced to the imperial throne, A.D. 312, and directed to abolish heathenism; but chiefly denotes a succession of faithful believers who, notwithstanding all the malicious designs and attempts of the devil and his instruments, are brought forth and wonderfully protected and honoured by God. 6, 14. The *wilderness* into which the church fled is that corrupt or concealed state in which true and practical religion, and truly faithful professors, continued all along from Constantine's time to the Reformation; or from the rise of Antichrist, about A.D. 606. 7, 8. The *defeat and gjection* of the dragon and his angels may denote the abolition of heathen idolatry, and ruin of the heathen persecuting power by Constantine; if not also the abolition of Popery by

13 And^z he doeth great wonders, so that he

The second beast is subsidiary to the first.

3 And ^gthey sung as it were a new song before the throne, and before the four beasts, and the elders: and ^hno man could learn that song but the hundred *and* forty *and* four thousand, which were 'redeemed from the earth.

Ver. 16. Though there is no mention of judgment by Christ as an harvestman, yet, as both harvest and vintage are prophetic emblems of judgment, Joel 3. 13, the reaping cannot be otherwise interpreted here.—*Note*, Does not this silence intimate that this first judgment, most probably, by mere prophetic announcement,

4 These¹ are they which were not defiled with women; for they are virgins.² These are they which follow the Lamb whithersoever he goeth. These were redeemed³ from among men, being the 'first-fruits'⁴ unto God and to the Lamb.

5 And "in their mouth was found no guile: for they are "without fault⁵ before the throne of God.

6 And I saw "another angel fly in the midst of heaven, having "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with "a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come: "and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, "Babylon" is fallen,⁶ is fallen, that great city, because "she made all nations drink of the wine of the wrath of her fornication.

9 And⁷ the third angel followed them, saying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The⁸ same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And⁹ the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here¹⁰ is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, "Blessed are the dead which

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die in the Lord from henceforth: "Yea, saith the Spirit,¹ that they may rest from their labours; and "their works do follow them.⁸

14 And I looked, and behold "a white cloud, and upon the cloud *one sat* "like unto the Son of man, having on his head "a golden crown, and in his hand a "sharp sickle.

15 And "another angel came out of the temple, "crying with a loud voice to him that sat on the cloud, "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.⁹

16 And¹⁰ he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And "another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And¹¹ another angel came out from the altar, which had power over fire; and "cried with a loud cry to him that had the sharp sickle, saying, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and "gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20 And¹² the wine-press was trodden "without the city, and blood came out of the wine-press, even unto the horse-bridles,¹ by the space of a thousand *and* six hundred furlongs.²

CHAPTER XV.

1 The seven angels with the seven last plagues. 3 The song that overcame the beast. 7 The seven vials full of the wrath of God.

AND I saw "another sign in heaven, great and marvellous,³ seven "angels having the seven "last plagues; for in them is filled up the wrath of God.

2 And I saw as it were "a sea of glass mingled with fire: and "them that had gotten the victory over the beast, and over his image,

as by "the sword of his mouth," will pass with little observation, like his tears shed over Jerusalem, and be treated with neglect and contempt till physical judgments succeed? The allusion of this emblem seems to be to the messenger of the Sanhedrim coming out of the temple to proclaim the cutting down of the "first-fruits" of the harvest—before which proclamation it was unlawful for any one to begin reaping. C.

REFLECTIONS.—The cause of Jesus Christ and his faithful followers will triumph at last. And glorious is the appearance of his saints when they answer their character in qualities and works, and have Christ among them owning and honouring them. Happy they when marked with the Father's Spirit and image—purified from idolatry and superstition, weaned from the world, and made sincere and upright in their profession of the pure doctrines of the gospel, and steady in their imitation of and obedience to Christ. Their consciences are now freed from guilt and condemnation, through faith in his righteousness; and when patience hath had her perfect work, and their prescribed course of holiness is finished, death shall only usher them into the heavenly mansions, to receive their everlasting but gracious rewards. What an inestimable mercy was the pure preaching of the gospel at the Reformation, after so long and heavy a night of popish darkness! what a humbling stroke to the antichristian interest, and sure prelude of its downfall! For certain,

dreadful, but righteous and gradual, punishment shall overtake the obstinate abettors of it in this world, much more in hell.

CHAPTER XV. Ver. 1, 2. The sea of glass mingled with fire is the infinitely pure and efficacious righteousness of Christ, by which he appeased the fiery retributions of divine justice, and through which the influences of the Holy Ghost are conveyed, and the perfections and favours of God marvellously discovered; and on which, as their foundation, the saints in heaven and earth stand with complete acceptance, confidence, and triumph before God. 6. These messengers of God's vengeance appear arrayed as high-priests, to denote the sanctity of their character and their awful ministrations, in answer from God to the prayers of his people. 7. The receiving their vials filled from the first, or lion-like living creatures, imports that they love to the gospel influences them, and that their work fulfils the threatenings of God's Word declared by ministers. 8. The smoke filling the temple may denote the awful and confounding judgments of God obstructing all prayers for the antichristians, and excluding them from all merciful entrance into his church.

Ver. 2. This sea of glass—rather, crystalline—was not a geographical sea, but a large vessel in the temple called a sea (1 Ki.

7. 23-39) used by the priests for washing. 2 Ch. 4. 6. This sea in the temple was of brass, emblematic of strength—the prophetic sea of crystal, emblematic of purity.—Mingled with fire, as an emblem of purifying judgments.—Note. Under the providence of a wise and merciful God, the hour that has most troubled has always most purified his church. Persecution cleanseth the church of hypocrites and lukewarm professors, excites the spirit of prayer, exercises patience, separates from the world, and produces an earnest longing to depart and be with Christ, Phil. 1. 23.—Gotten the victory, &c. Rather, "who had conquered;" or literally, "who were conquering" by escaping from the beast—"so to say *higmo* requires.—On the sea. Rather, "by the sea" (Schaeffer). C.

Ver. 8. No man was able to enter into the temple, so as to penetrate the mystery, till the signs of the times and the acts of Providence opened it (comp. ch. 16. 17 with 17. 1, &c.), or to give God thanks for the judgment, till the judgment was completed. Comp. Ex. 200. 4 with ch. 19. 1-6. C.

REFLECTIONS.—Glorious is their triumph who stand in the immediate and ever-gracious presence of God, accepted in Jesus' imputed righteousness, and through faith victorious over all their spiritual enemies. Sweetly and solemnly they sing of mercy and judgment, and of the wonderful events of providence and grace, to the honour of Jehovah and his Son.—What adorable perfections delightfully shine forth in his nature and conduct! Happy will be that period when all nations shall be converted to and worship him, and when his judgments shall be fully manifested in the complete abolition of Popish and Mahometan delusions! Fixed

and over his mark, *and* over the number of his name, *stand* on the sea of glass, having *the* harps of God.

3 And *they* sing *the* song of Moses the servant of God, and the song of the Lamb, saying, 'Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou 'King of saints.

4 Who^a shall not fear thee, O Lord, and glorify thy name? *for thou only art* holy; for all^b nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, *the* temple of the tabernacle of the testimony in heaven was opened:

6 And *the* seven angels came out of the temple, having the seven plagues, *clothed* in pure and white linen, and having their breasts girded with golden girdles.

7 And *one* of the four beasts gave unto the seven angels seven golden *'vials,*² full of the wrath of God, who *liveth* for ever and ever.

8 And the temple *was* filled with smoke from the glory of God, and from his power; and *no* man was able to enter into the temple till³ the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

² The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

AND I heard *a* great voice out of the temple *saying* to the *seven* angels, 'Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial *upon* the earth; *and* there fell a noisome and grievous sore upon the men *which* had the mark of the beast, and *upon* them which worshipped his image.

is God's decree of their ruin, and fearful but infallible the execution. Yea, all the proper instruments shall stand ready to accomplish it in his time.

CHAPTER XVI. Ver. 1. Already the antichristians have had fearful earnest of these vials of divine wrath poured out upon them. From A.D. 713 to 734 the Mahometan Saracens poured themselves into Spain and the south of France, rendering much of those countries a comparative desert. From A.D. 830 to 980 the contentions among the descendants of Charles the Great, emperor of Germany and king of France, and the ravages of the Hungarians in Italy and Sicily, deluged those countries with human blood. From A.D. 1090 to 1200 not a few millions were cut off, and most of Europe reduced to the brink of ruin by the *second*, or rather *Papal*, war for the recovery of Canaan from the Mahometan Seljukian Turks and Saracens. From 1200 to 1370 the contentions of the Gaeles and Gihellines, or Pope's and emperor's parties, rendered Italy and Germany a scene of human carnage and blood. From 1370 to 1447 the repeated schisms of the Popes and the oppression of the Bohemians occasioned terrible wars in Spain, France, Germany, and Italy. Between 1486 and 1534 a sweating sickness and other pestilential disorders carried off prodigious multitudes in England, Germany, and France. From about 1370 to 1668 the Ottoman Turks poured a terrible scourge to the papists in Hungary, Poland, Italy, Germany, Mediterranean isles, &c. But nothing has more tormented the Pope and his adherents, or more shaken

their dominion, than the revolt of almost half their subjects in the Protestant Reformation, between A.D. 1517 and 1570, and the legal establishment thereof by the edict of Nantes, 1598, and treaty of Westphalia in 1648, &c. Nevertheless, the plagues chiefly intended in this chapter seem all to be still future, and will perhaps happen during the thirty years of fearful calamities by which the glorious millennium will probably be introduced. Without daring to be positive, under the *first* vial poured on the earth, I expect the infallibility and supremacy of the Pope, the authority of traditions, the doctrine of human merits, and other earthly and carnal foundations of Popery; or the Pope's power in the inland countries of Germany, Poland, and Hungary will, to his and his votaries' shame and vexation, be quite overturned. Under the *second*, poured into the sea, ver. 3, I expect the credit of the Romish religion will be remarkably blasted, and its damnable nature clearly manifested, or the maritime countries of Portugal, Spain, and Naples plagued with famine, pestilence, earthquakes, and war. Under the *third*, poured on the rivers and fountains, ver. 4-7, I expect the wickedness and deceit of the Popish doctors, and their defences of their religion, will be clearly exposed, their cardinals, bishops, priests, and monks proved murderers of souls, and many of them cut off by untimely deaths; or the well-watered countries of Switzerland, north of Italy, and south of France, where the Waldenses, Protestants, or others, were murdered for the sake of Christ, will be deluged with antichristian blood. Under the *fourth*, poured on the sun, ver. 8, 9, I hope

3 And *the* second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.

4 And *the* third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard *the* angel of the waters² say, 'Thou art righteous, O Lord, *which* art, and wast, and shalt be, because thou hast judged thus.

6 For^a they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard *'another* out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And *the* fourth angel poured out his vial upon the sun; and power was given unto *'him* to scorch men with fire.

9 And men were scorched⁵ with great heat, and blasphemed the name of God, which hath power over these plagues; and *they* repented not to give him glory.

10 And the fifth angel poured out his vial upon *'the* seat of the beast; and his kingdom was *'full* of darkness; and they gnawed their tongues for pain,

11 And *the* sixth angel poured out his vial upon *'the* great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

12 And the sixth angel poured out his vial upon the *'great* river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three *'unclean* spirits like frogs⁶ come out of the *'mouth* of the *'dragon*, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For^a they are the spirits of devils, work-

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cup in her hand full of abominations and filthiness of her fornication:

5 And 'upon her forehead was a name written, "MYSTERY, "BABYLON THE GREAT, THE MOTHER OF HARLOTS³ AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman² drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, "I wondered with great admiration.

7 And the angel said unto me, "Wherefore didst thou marvel? "I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The⁴ beast that thou sawest was, and is not; and shall ascend out of the bottomless pit,⁴ and "go into perdition: and "they that dwell on the earth shall wonder, whose names were not "written in the book of life from the foundation of the world, when they behold "the beast that was, and is not, and yet is.⁵

9 And "here is the mind which hath wisdom. The⁶ seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And⁷ the beast that was, and is not, even he is the eighth,⁸ and is of the seven, and goeth into perdition.

12 And the "ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour⁷ with the beast.

13 These⁴ have one mind, and shall give their power and strength unto the beast.

14 These⁶ shall make war with the Lamb, and the Lamb shall overcome them: "for he is Lord of lords, and King of kings: and "they that are with him are called, and chosen, and faithful.

15 And he saith unto me, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the "ten horns which thou sawest upon the beast, these "shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

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3 ch. 11. 8. 14. 8. 2.

4 Is. 13. 14. 47. 6.

5 ch. 13. 18. 20. 3. 11.

6 Da. 7. 25. 11. 8. 20.

7 1 Th. 5. 13. 11. 8. 20.

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lon, that mighty city! for 'in one hour is thy judgment come.

11 And¹ the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise² any more;

12 The³ merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine⁴ wood⁵ and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And⁶ cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves,¹ and souls of men.²

14 And³ the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The⁴ merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, 'Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For 'in one hour so great riches is come to nought. ⁵And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,³

18 And cried when they 'saw the smoke of her burning, saying, 'What city is like unto this great city!

19 And⁶ they cast dust on their heads, and cried, weeping and wailing, saying, 'Alas, alas, that great city,⁷ wherein were made rich all that had ships in the sea by reason of her costliness!¹ for in one hour is she made desolate.

20 Rejoice² over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And³ a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, 'Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And⁴ the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more

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in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And² the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee;³ for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And⁴ in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER XIX.

1 God is praised in heaven for judging the great whore, and avenging the blood of his saints, 7 The marriage of the Lamb, 10 The angel will not be worshipped. 17 The Jews called to the great slaughter.

And after¹ these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honour, and power, unto the Lord our God:

2 For² true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And³ again they said, Alleluia. ⁴And her smoke rose up for ever and ever.

4 And⁵ the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And⁶ a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And⁷ I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.²

7 Let³ us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.³

9 And he saith unto me, Write, 'Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, 'These are the true sayings of God.

10 And⁴ I fell at his feet to worship⁴ him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for

denote that Rome shall be so utterly ruined that nothing valuable or desirable shall be left in it. 20, 24. The papists' persecution of the oracles and saints of God will be especially regarded in and shall aggravate their ruin. 21-23. In the most sudden and terrible manner God will utterly, and without any possibility of recovery, destroy Rome and all her antichristian influence.

Ver. 21. *Millstone*. An emblem of agriculture, civilization, labour, and food is here chosen to signify that, in the mystical Babylon, there will be an end of all these, even as, at this very hour, there is an end of them in the natural Babylon, and it waxes in the sea both by the casting of the angel and its own

gravity, to intimate that Babylon will fall both by the outward and visible arm of Providence, and by the downward gravitation of its own corruptions. C.

REFLECTIONS.—Sin brings the most fearful disgrace and misery upon wicked persons and societies at last; and as there is no opportunity of punishing societies in the other world, their sins must overtake them in this. Earthly grandeur, pleasure, luxury, power, and wealth often issue in and render our misery more intolerable; and God forces men to mourn under his judgments who refused to mourn for their sins. Let wickedness be varnished over with pretences to sanctity and kind-

ness as it will, or have been committed ever so long ago, God will mark it, and in his time fearfully punish it with righteous judgments. Superstition, idolatry, lewdness, luxury, merchandise in spiritual things, men's souls or bodies, allurements to apostasy from God, and particularly cruel persecutions of his saints and servants, will at last issue in everlasting confusion and irretrievable misery.—With conscientious zeal and abhorrence ought all true Christians to hasten from the spiritual fellowship of antichristian churches or societies, that their own sin and temporal ruin may be prevented. And with holy joy and triumph ought all true

the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself.⁵

13 And he was clothed with a vesture dipped in blood; and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.⁷

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of

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the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.

CHAPTER XX.

2 Satan bound for a thousand years. 6 The first resurrection: they blessed that have part therein. 7 Satan let loose again. 8 Gog and Magog. 10 The devil cast unto the lake of fire and brimstone. 12 The last and general resurrection.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,²

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in

people of God to behold his righteous judgments inflicted on incorrigible persecutors, by which he vindicates his own righteous cause, and delivers his people from future molestations.

CHAPTER XIX. Ver. 1, 4, 6. Perhaps the repeated use of the Hebrew word *ALLELUJA* hints that the newly-converted Jews will, in a peculiar manner, rejoice at the destruction of Antichrist, whose idolatries had long filled them with prejudice against the Christian faith. 7, 9. This beginning of the glory of the latter days may be called the marriage and marriage-supper of the Lamb, because Jesus will then publicly avow his relation to his church, convert and espouse multitudes of all nations to himself, and feast them in a spiritual manner upon his new-covenantfulness. 8. This robe of fine linen denotes Jesus' imputed righteousness to entitle them to heaven; and the sanctification of their heart and life to render them meet for it; and represents their honour, favour, acceptance, purity, and holiness. 10. I am nothing but a mere creature like yourself, commissioned by Christ to make known the things relating to his person, cause, and government, and the revolutions he will make in the church and world; and the testimony which I have borne to him has been dictated to me by the same divine Spirit which inspired the ancient prophets. 11-14. The white horses, upon which Christ and his army ride to conquer Antichrist, denote their high honour and certain success and triumph, and represent the glorious and everlasting gospel, which shall then prevail more extensively and successfully than ever before, with light and purity, speed and power, in its last promulgation through the earth. 12. His many crowns denote his natural and mediatorial authority and universal dominion over the church and all the world, in all spiritual and temporal concerns, and his subduing all nations

and things to himself.—No creature knew anything of his name, as Son of God or mediator, till it was revealed, and none can ever fully and comprehensively understand it. 13. He is rendered distinguished and glorious by the blood of his vanquished and slaughtered enemies. 15. His sharp sword and iron rod denote his dreadful threatenings and righteous judgments on idolatrous, persecuting, and wicked nations. His treading the wine-press denotes his squeezing and crushing his enemies into death and ruin by the terrible impressions of his heavy, infinite, and irresistible wrath. 16. His having his name, KING OF KINGS and LORD OF LORDS, on his vesture and thigh, imports that, by his mighty acts, he effectually and illustriously proves himself Sovereign Lord and Ruler of all the potentates, princes, and nobles of the world, to govern, influence, restrain, awe, or destroy them, or to work by or upon them, as he pleases. 17-21. According to Christ's awful threatenings, and by his influence, the whole power of Antichrist, civil and ecclesiastical, is totally ruined; and while the souls of its wicked supporters are cast into hell, the ravenous beasts feed on the slain carcasses, and the saints of God divide the spoil, and with great satisfaction rejoice in this righteous vengeance, as it manifests the glory of God's perfections, and opens the way for the happiest and most glorious state of the church on earth.

Ver. 20. "The beast and the false prophet" being "cast alive" into the lake, it follows that they are not totally destroyed; but that, after this signal overthrow, the "ten horns" that have hitherto supported, shall finally "hate the whore, and make her desolate." And this, it appears most probable, they will do in support of "the beast"—their several royal prerogatives in opposition to the ecclesiastical dominion of the Papacy. See ch. 17, 13, 16, 17, C.

REFLECTIONS.—High praises to God, and abundant happiness and honour to saints, attend his remarkable deliverances of his gospel church; and none more than

his extirpation of Popery and introduction of the latter-day glory! Yea, in a most awful manner, the calamities, and even the infernal torments of the wicked, afford matter of praise to saints and glory to God.—Jesus' righteousness imputed, and his grace implanted and exercised, are the great ornaments of his people; while their union to and fellowship with him, and his almighty power, unblemished faithfulness, sovereign and universal dominion, great salvation, and glorious triumph, gladden their hearts. But dreadful is their danger and certain their ruin who oppose him and his interests. In full hopes that all our tribulations will end, and all our enemies perish for ever, let us, who fear and serve the Lord, praise his name, both small and great. Let us believe his infallible promises, worship him only, and follow him whithersoever he goes. Grace shall reign through righteousness to our eternal life by Jesus Christ our Lord.

CHAPTER XX. Ver. 2-7. Whether the millennium or THOUSAND YEARS here mentioned denotes precisely a thousand of our years, or only many years, as the term thousand is taken, De. 1. 11; 7. 9; 32. 30; Ps. 90. 4; 91. 7; 105. 8; Ec. 6. 6; Is. 30. 17; 60. 22; 2 Pe. 3. 8, I cannot determine. The glory and happiness of this thousand years' reign of the saints is to be understood, not literally, but spiritually and figuratively, according to the common style of the book. It could not consist with the happiness of the saints to leave the heavenly mansions and live in bodies needing meat and drink; nor, if their bodies were raised spiritual and incorruptible, would they need any such thing; and in vain would Satan instigate the wicked to war against and cut off spiritual and incorruptible bodies. The dead in Christ are also represented as all rising together at the last day. And a proper resurrection is never in Scripture represented as a *reviving or living*

their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed are they who have part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

again of the soul, but of the body. The resurrection of the martyrs and confessors' souls here spoken of must therefore mean, not the resurrection of these deceased persons, but the remarkable reformation, deliverance, comfort, and activity of the church in their successors. Ro. 11. 15; Eze. 37. 1-14; Ps. 85. 6; Ho. 2. 3; Zec. 10. 1.—And as Elijah is represented as living in John Baptist, Mat. 11. 14; 17. 12; Lu. 1. 17, and antichristian Rome is called in this book *Sodom*, *Egypt*, and *Babylon*, on account of her likeness to them in luxury, cruelty, pride, and idolatry, ch. 11. 8; 14. 8; 16. 19; 17. 5; 18. 2, 21, so the ancient martyrs will live in the Christians of this period, being united to the same head, members of the same body, and of the same temper, faith, patience, zeal, and fortitude, and professing the same gospel truths. And this restoration of the church to this peaceable and glorious state, after a long death under the reign of Antichrist, in which multitudes of Jews and Gentiles shall be converted to Christ, and shall enjoy much spiritual, delightful, and honourable fellowship with Christ and with one another, and have the governing power in the earth, is called the *first resurrection*, as it is a figure and pledge of the general resurrection of the saints to eternal life at the last day. The wicked will *not live again* till the end of the thousand years; that is, they will be reduced to the same condition in which Christ's slain witnesses were a little before, ch. 11. 7-9, having no authority, power, or activity to make head against Christ and his

cause. 8-10. Perhaps *Gog and Magog* may here include the wicked everywhere in the world, instigated by Satan to embolden their spirits, and combine in a furious and desperate attack upon the church, which shall issue in a manner no less dreadful than the last efforts of Antichrist. 11. The opening of the books, and judging men according to them, denotes that, in the last judgment, the infinite and all-observing knowledge and exact remembrance of God, the extensive notice and exact recording of men's consciences, and the whole contents of God's revelations and purposes, will be clearly manifested, and all men rigorously judged exactly answerable thereto. 13. *By hell* may be understood the state of separate spirits; and *death and hell are cast into the lake of fire*, when the bodies and souls of all the wicked are shut up in hell, and there is no vestige of sin or misery left anywhere else in the creation of God.

Ver. 4. *A thousand years*. Are these thousand years literal or prophetic? Is the time of such an array of unquestionable emblems, it seems impossible, by any rule of interpretation, to understand them as literally 'a thousand years'; but, taken prophetically, and according to the wont of this book—a day for a year—they represent 360,000 years, a period which some deem so long as to appear inadmissible. Let it, however, be recollected, that from Adam to Christ was in 7000 years; Lu. 3. 37-38; that, calculating generations, not by antediluvian, but by Abraham's life, 78 years must yet run before 42 generations can be added, making in all 177 generations since the creation. Then, let it be recollected, that Jehovah is described (Ex. 20. 6) as 'keeping mercy for thousands,' even for thousands of generations; that he has 'commanded his Word to a thousand generations,' Ps. 105. 8;

14 And death and hell were cast into the lake of fire.⁷ This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

CHAPTER XXI.

1 *A new heaven and a new earth.* 10 *The heavenly Jerusalem, with a full description thereof.* 23 *She needeth no sun, the glory of God is her light.* 24 *The kings of the earth bring their riches unto her.*

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

6 And he said unto me, It is done.¹ I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

⁷and the Scripture cannot be broken,' Jn. 10. 35; neither does the Spirit of truth speak in vain and boastful hyperboles; and the length of time thus allotted to the happy condition of the church will appear in no-wise disproportionate to the announcement of other Scriptures. C.

REFLECTIONS.—Glorious is the period of light, life, liberty, love, peace, purity, joy, and triumph which the church of true believers shall enjoy even on earth, after a long, long night of darkness, trouble, and oppression. When Satan is restrained by Christ, and the Holy Ghost poured out, with what power, spirituality, and splendour shall the cause of Christ revive! The who in evil times had faithfully adhered to the truth shall, in their persons, or in the numerous multitudes of their converted successors, live and reign under the protection and smiles of their Redeemer. But no happiness on earth is unmovable or everlasting. Satan and his wicked instruments will always disturb the beloved saints and city of the Lord to their utmost; but quickly shall their most furious and joint attacks issue in their universal and everlasting destruction. In what a public and awful manner the general resurrection and last judgment will shut up the scenes of time! How great and glorious the Judge! how tremendous the tribunal! how numerous and serious the panels! how exact the trial! Just, but awful and irrevocable, shall be the decisions, and infinitely important and lasting the execution.

CHAPTER XXI. Ver. 1. *See* denotes tumultuous

9 And^a there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come^b hither, I will show thee the bride, the Lamb's wife.

10 And^b he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.

11 Having^a the glory of God: and her light was like unto a stone most precious, even like a Jasper-stone, clear as crystal;

12 And had^a a wall great and high, and had twelve gates, and at the gates twelve angels, and names^a written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had^a a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth^a four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs.⁴ The length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And^a the building of the wall of it was of

A.M. Chr. 4700.
A.D. Chr. 96.

precious one, being the foundation of all.

1 Ps. 2. 4. 7. 2 Ps. 11. 4.

— C. 1. 3. 5. 11. 12. See ver. 14.

1 See note "in first column."

2 Matt. 13. 45. 46. In

3 Ps. 2. 4. 7. 2 Ps. 11. 4.

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5 Ps. 2. 4. 7. 2 Ps. 11. 4.

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A.M. Chr. 4700.
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68 Ps. 2. 4. 7. 2 Ps. 11. 4.

69 Ps. 2. 4. 7. 2 Ps. 11. 4.

jasper; and the city was pure gold, like unto clear glass.

19 And^a the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasis; the eleventh, a jacinth; the twelfth, an amethyst.⁵

21 And the twelve gates were twelve pearls,⁶ every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

22 And^a I saw no temple⁷ therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And^a the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And^a the nations of them which are saved shall walk in the light of it: and "the kings of the earth do bring their glory and honour into it.

25 And^a the gates of it shall not be shut at all by day: for there shall be no night there.

26 And^a they shall bring the glory and honour of the nations⁸ into it.

27 And^a there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

passions, mischievous enemies, and distressing calamities.

6. The fountain of the water of life denotes abundant and never-failing satisfaction in the future and immediate enjoyment of God in Christ, and all the blessings of the new covenant. 8. The fearful are they who, through cowardice or fear of reproaches and sufferings, are ashamed or afraid to own and honour Christ. 9. All professing Christians appear as persons devoted to and received by Jesus Christ as their husband; and all true believers are truly and spiritually married and united to him for ever. 11-13, 21. Her light of knowledge, purity, honour, and joy was illustriously bright. Her Jasper wall, great and high, may denote the invincible power, infinite wisdom, and love of Christ, and his great salvation, powerful providence, and regular government. Her twelve gates of pearl, each inscribed with the name of an apostle, guarded by an angel, and three towards each quarter, may denote Christ's being preached to all the ends of the earth by faithful ministers, according to the New Testament, and that holy angels are ready to minister to every one that enters. 14-21. Her being measured denotes her conformity to the oracles of God. Her four-square form denotes her perfection, stability, and uniformity. Her twelve foundations of different precious stones are the infinitely precious Redeemer in his unnumbered excellencies and glories, answerable to the different cases of men. The houses being built and streets paved with pure gold, represent its amazing riches, glory, and purity. 22, 23. In heaven they have no need of instituted ordinances or of created comforts, as the immediate enjoyment of God in Christ renders them perfectly happy; and even in the millennial state there will be no need of ceremonies or external pomp, &c., as the powerful presence of Christ and his Father will render ordinances delightful, and men satisfied with their lot. 24, 26. In the millennial state church-members will improve their wealth, honour, and power for the glory of Christ and the benefit of souls; and in

heaven they will have inexpressible greater glories and honours than could be had on earth, and shall receive the gracious reward of the right improvement of the benefits they received on earth. 25. Gates never shut denote perfect safety and perpetual freedom of access. — No night is no darkness, ignorance, or trouble.

Ver. 1. By 'the new heaven and the new earth,' several distinguished expositors understand, the renovated state of kingdoms and churches during 'the thousand years' preceding the final judgment. The following reason seems, however, to lead to the conclusion that they represent the renovated world (2 Pe. 3. 7-13) after that judgment. The reason stands thus:—The time at which 'the earth and the heavens fled away' was when the Judge took his seat on 'the great white throne' (Comp. ch. 20. 11, with ch. 21. 1), and the dead, 'small and great,' stood before him, and were 'judged according to their works,' ver. 12, and 'death and hell were cast into the lake of fire,' consequently after these events there could be no more judgment. But it is evident that after 'the thousand years' there will be the terrible judgment of God, and Manicheeism, ver. 3. 9. 10. Therefore it follows that this vision of the 'new heaven and new earth' must represent a period posterior to the final judgment. C.

Ver. 12. A world. The emblem of divine protection.—The names of the twelve tribes. In their meaning, viz. Judah, the praise of Jehovah; Reuben, vision of the son; Gad, an army; Asher, blessedness; Naphtali, who contends; Manasseh, forgetfulness, viz. of past sins; Simeon, first heard, obey, or is heard; Levi, associated; Issachar, reward; Zebulun, habitation 'a continuing city'; Joseph, increase; Benjamin, the son of the right hand which, interpreted in the order of ch. vii., present a glorious picture of the church of the redeemed. C.

Ver. 14. The names of the twelve apostles. In meaning, viz. Simon Peter, the hearer, and is sometimes a stone; Andrew, strong man—strong in the Lord; James, he that supplants—viz. by a true estimate of the divine promise of birthright; John, the grace of Jehovah; Philip, lover of horses; the son of Zebedee, the son of the sea; Matthew, a son that sows the seed; Thomas, a draught of water for the temple; James, a twin—emblem of brotherly communion; Lebbeus, a man of heart; Thaddeus, the gift of God; and Judas, the brother of the Lord.

REFLECTIONS.—Transcendent are the glories of the millennial, but especially of the heavenly state of the church. Spiritual light, beauty, honour, grandeur, wealth, safety, satisfaction, and pleasure meet together. How new is all, far surpassing anything found or imagined before; and gloriously and firmly founded

on Jesus Christ, and correspondent to the doctrine of his apostles and prophets! Abundant, delightful, and glorious is the access into this state by him, as the door, the way, the truth, and the life. Multitudes, chosen and redeemed, called and faithful, of all ranks, Jews and Gentiles, are admitted into it. And in what honour they appear therein as the beloved, the espoused bride of Christ! Complete, secure, and immortal is their blessedness where sin, darkness, trouble, and death are fully and for ever passed away. Familiar and immediate is their fellowship with and enjoyment of God; and pure and glorious their holiness in heart and life. — But, alas! how inexpressible is the misery of those impenitent sinners who, by the purpose, word, and providence of God, are for ever excluded therefrom!

CHAPTER XXII. Ver. 1, 2. The Holy Ghost, proceeding from and sent by Christ and his Father, in his graces and comforts, and abundantly enjoyed, is the river of life. Jesus Christ, in his person, offices, relations, and manifold blessings, sufficient for the full satisfaction of all the Israel of God, according to the doctrine of the twelve apostles, and whose very words, ordinances, and manifestations of himself, have a sovereign virtue to remove all evil and render men perfectly happy, is the tree of life. 3-5. The fixed presence of God with his saints, and their familiar and immediate fellowship with him, will render them like to him in holiness and happiness. 6. All these things which you have heard and seen shall be faithfully and infallibly accomplished in their time and order; and the Lord Jesus, who inspired and authorized his ancient prophets to foretell events, hath sent me, your conducting angel, to inform you and others of his servants under the New Testament of the glories which will soon begin, and, in the short period of time, be all fulfilled. 9. Pay me no religious homage; for I, though an angel, am but your fellow-servant, and a companion of other prophets and those who fear God,

CHAPTER XXII.

1 The river of the water of life. 2 The tree of life. 5 The light of the city of God is himself. 9 The angel will not be worshipped. 18 Nothing may be added to the word of God, nor taken therefrom.

AND he showed me ^aa pure river of water of life, clear as crystal, proceeding out of the throne^b of God and of the Lamb.

2 In the midst of ^cthe street of it, and on either side of the river, ^dwas there the tree of life,^e which bare twelve *manner* of fruits, and yielded her fruit every month: ^fand the leaves of the tree were for the healing of the nations.

3 And^g there shall be no more curse: ^hbut the throne of God and of the Lamb shall be in it; and ⁱhis servants shall serve him:

4 And^j they shall see his face; and ^khis name shall be in their foreheads.

5 And^l there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: ^mand they shall reign for ever and ever.

6 And he said unto me, ⁿThese sayings are faithful and true: and the ^oLord God of the holy prophets sent his angel ^pto show unto his servants the things which must shortly be done.

7 Behold,^q I come quickly: ^rblessed is he that keepeth the sayings of the prophecy of this book.

8 And I John ^ssaw these things, and heard them. And when I had heard and seen, ^tI fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, See ^uthou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he^v saith unto me, ^wSeal not the sayings of the prophecy of this book: for the time is at hand.

A.M. cir. 4500.

A.M. cir. 96.

CHAP. XXII.

a Rev. 22:1-10. Zec.

14:1. Ps. 36:5. Jer. 2:3.

30:1. 10:1. 11:1. Heb. 5.

14:1. Gen. 2:6. 1:12.

b Ch. 22:1. 4:5. 5:6. 7:

17.

c Ch. 21:1. 1:1.

d Gen. 2:9. Eze. 47:7.

10. Ps. 124:1. Ch. 27:

1. 11:1.

e If "the tree of

life" be here out of

for a single tree, but

for a species ac-

cording to a common

form of speech—then

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it might be "on either

side of the river.

And this view would

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parallel passage, Eze.

47:7, where "were

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one side and on the

other" of the bank.

But if this view be

considered inadmis-

sible, then a new

translation, which

fully accords with the

difficulty—"In midst

of the street of it, and

of the river, which

flowed on either side

of the river, was the

tree of life." &c. Thus

the image presented

is a wide street, with

a river flowing down

the centre, which di-

vides to form an

island where the tree

of life grows in all its

beauty and fruitfulness.

—C.

f Ex. 15:26. Mal. 4:2.

g Ps. 137:1. Rev. 1:1.

h Mal. 3:1. 1:1. Eze.

38:1. 3:1. 1:1. Eze.

38:1. 3:1. 1:1. Eze.

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11 He^a that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And,^b behold, I come quickly; and ^cmy reward is with me, to give every man according as his work shall be.

13 I^d am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed^e are they that do his commandments, that they may have right^f to ^gthe tree of life, and may enter in through ^hthe gates into the city.

15 Forⁱ without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I^j Jesus have sent mine angel to testify unto you these things in the churches. I am ^kthe root^l and the offspring of David, and ^mI the bright and morning star.

17 And the ⁿSpirit and ^othe bride say, Come. And let ^phim that heareth say, Come. ^qAnd let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For ^rI testify unto every man that heareth the words of the prophecy of this book, ^sIf any man shall add^t unto these things, God shall add unto him ^uthe plagues that are written in this book:

19 And if any man shall take away^v from the words of the book of this prophecy, ^wGod shall take away his part out of the book of life, and out of the holy city, and ^xfrom ^ythe things which are written in this book.

20 He^z which testifieth these things saith, ^aSurely I come quickly; ^bAmen. ^cEven so, come, Lord Jesus.

21 The^d grace of our Lord Jesus Christ be with you all. Amen.

employed by Christ to communicate these revelations to you. 10. Christ charged me to publish to the church the revelations I had received, as their accomplishment was immediately to begin. 14. They who, from a principle of faith and love, sincerely obey all God's commandments, and thus prove their union to Christ, shall, by his free grant, have all authority, warrant, dignity, and meekness to partake of the immediate enjoyment of him in all his heavenly blessings, and have a free, open, abundant, and honourable admission into the heavenly state. 16. As God, Christ is the Root, Lord, and Source of David's family and kingdom; and as man, he is his Son, descended from his loins. He is the *bright and morning star*—as he is infinitely glorious, and his rising up in his incarnation introduced the gospel-day; his rising in power introduced the millennial day; his rising in the saving influences of his Spirit introduces the spiritual day of grace and comfort; and his appearance to judge the world will introduce the eternal day of light, purity, and joy. 17. The first part of this verse is the church's request that Christ would come quickly to fulfil all his gracious

promises; and the last part is an invitation to sinful men to come and freely receive his promised blessings. 19. God, by withholding all saving blessings from him, shall manifest that he never was elected, and shall cut him off from all the interest he professed, hoped, or seemed to have in his gracious purpose, true church, or inspired promises.

REFLECTIONS.—Happy are they who enjoy the millennial, and especially the heavenly blessedness! their freedom from curses, sorrows, and maladies is complete. Ravishing and abundant is their enjoyment of Jesus Christ and his Spirit, and all his purchased salvation—all the consolations, all the fulness of God in him. Divinely acknowledged and immediately illuminated, they reign with him for evermore! And with uninterrupted delight and fervour they serve, worship, and glorify him!—But none must expect this celestial happiness without being justified and sanctified on earth. Holiness in heart or life, though it does not merit the heavenly glory, must prepare us for it, and manifest our new-covenant claim to it. And if men persevere in their sin, they must at last be excluded from the fellowship

of God, and be for ever fixed in their sin as a principal part of their punishment. Important and infallible are the declarations of Christ in the Scripture. According to them as our rule we must now walk; and according to them at the last day we shall be judged. Infinite is the danger of adding to, taking from, perverting, or denying these sacred records. And great is the mercy that they are so full of the most encouraging promises and endearing invitations to receive an undoubted, a free, a full, an everlasting salvation in Christ. In the exercise of an assured faith, let me always receive his fulness, and look, long, and wait for his second coming!—O when shall time give place to eternity!—When shall the transient glimmerings of his glory issue in my being for ever with the Lord? When shall my beloved ordinances of his grace, and this precious, precious, precious book of God be exchanged for seeing him as he is, and knowing him even as I am known in the face of Jesus Christ! When shall I bid adieu to human explanations of divine oracles, and the Lord God and the Lamb be the light thereof,—my everlasting light,—and my God my glory!

